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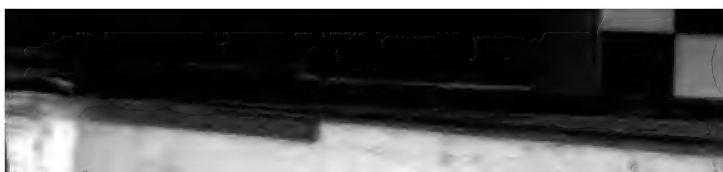


In tribute to

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MR. ROBERT P. BECKHAM JR.



Am. Simpson









PLATE XII.



Engr. by J. M. W. Turner

DUFFERIN ABBEY.

Interior of the Old Church

HISTORICAL
AND
STATISTICAL ACCOUNT
OF
DUNFERMLINE.

BY THE
REV. PETER CHALMERS, A. M.
MINISTER OF THE FIRST CHARGE, ABBEY CHURCH,
Dunfermline.



WILLIAM BLACKWOOD AND SONS,
EDINBURGH AND LONDON.
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TO
THE RIGHT HONOURABLE
THE EARL OF ELGIN AND KINCARDINE
THE
HERITORS AND MAGISTRATES,
THE
ABBAY CHURCH CONGREGATION,
AND TO THE
INHABITANTS,
OF
DUNFERMLINE,
THIS ATTEMPT TO ILLUSTRATE THE HISTORY AND STATISTICS
OF THE
TOWN AND PARISH,
IS RESPECTFULLY DEDICATED,
BY
THE AUTHOR.

1877

PREFACE.

THE following Volume owes its existence to the Author having engaged, as one of the parochial ministers of Dunfermline, to write an account of the parish for the New Statistical work of the Church of Scotland. In preparing materials for this undertaking, he soon found that they increased so much in quantity and interest, that it would be impossible to do justice to them, within the limited space necessarily allowed in that work. He therefore resolved on a separate publication, and even then, the field gradually widened, in the number, importance, and novelty, at least to him, of many of the objects spread in it, and was, in several respects, so little trodden before, that he felt himself unable to resist the temptation of exploring it, for the public benefit, far beyond the time and labour which he had at first anticipated would be needful. He perceived, that within and around that field, besides what was strictly local, there circulated much of the interesting civil and ecclesiastical history of the country, while there were various portions of its antiquities, which had been either overlooked, slightly touched, or not correctly understood by previous writers.

His leading object has, therefore, been extent and accuracy of information; for securing which, he has

availed himself of all the assistance and authorities which were within his reach, and has devoted whatever leisure he could afford—and more he fears, and has latterly felt, than he could well spare—from the manifold duties of an extensive parochial charge. He cordially expresses his obligations to the many gentlemen to whom he applied for information, on subjects with which he could not be presumed to be personally acquainted, for the readiness with which they furnished it; and especially to Dr Irvine and Mr Haig, of the Advocates', to D. Laing, Esq., of the Signet's, and to Mr William Rowand, lately of the University Theological, Libraries, Edinburgh, for the free access which they at all times afforded him to these rich repositories of learning; as also to Cosmo Innes, Esq., advocate, for early favouring him with an inspection of the Register of Dunfermline (which, fortunately, was printed by the Bannatyne Club, under Mr Innes' editorial care), during the progress of this volume through the press, and for kindly supplying him with notices from interesting documents in the General Register House. To Mr Rowand he is much indebted for many valuable suggestions, in the antiquarian department, with which he is known to be well acquainted, and which, but for such aid, would not have attained that amount of information which, he trusts, it will be found to possess.

The writer's numerous references to authorities have not been given, from any parade of research, but from being aware that his statements of historical and antiquarian facts would be more satisfactory to inquiring readers with, than without, such accompaniments; espe-

cially when he adds, that, with few exceptions, he has personally examined and tested them. Still, with all his care, some mistakes may have occurred, although he has reason to think they cannot be material; and he believes, investigators of the recondite and minute occurrences of days long gone by, will be the first to make allowances for any which they may detect. He has been sparing in offering his own opinions; and, probably, such as he has ventured to give, especially on points with which his previous studies had not rendered him very familiar, may be debated. But he is not tenacious of them; and, whenever he sees cause, he is willing to alter them.

Besides the Article on the Coal-field, which has already received the approbation of the Highland and Agricultural Society of Scotland, by being rewarded with one of their premiums, the writer thinks he can, with considerable confidence, refer to the accuracy of the information contained in the Articles on Population, Agriculture, Manufactures, Ecclesiastical State, Education, Poors'-Funds, &c., and of the numerous Tables accompanying them, from the labour bestowed on them, and from their having been revised by the most competent persons on the spot. No full account of the Table-linen Manufacture, the staple branch of the trade of Dunfermline, nor any drawings illustrative of it, so far as he knows, have been before published. Short notices of it were given in the previous histories of the town, but since their date many alterations and improvements have been made, which are here detailed.

Ample and minute as some may think the volume is, he might have enlarged it still farther; but he was anxious to compress it, as much as possible, and therefore, he has omitted many details and suggestions, which once occurred to him as desirable to be given.

He thinks himself fortunate in having procured, before the close of the publication, the use of the plates of some very beautiful views and engravings of the Abbey Church and Palace, drawn and engraved by Mr John Johnston, Edinburgh, referred to at p. 81, which are not generally known, as only a few copies of them were ever thrown off, and put in circulation. These are Nos. ix-xv., with the normal west door on plate xvi. The remainder of this plate, and the whole of the others, are original, and were engraved for the present work, from drawings executed for the purpose. From the former set of plates not having been acquired till the portion of the volume to which they refer was printed, there is, of course, no reference to them in the text.

The three upper monastic seals, and the seal of the burgh, on plate iii., appeared in Mr Fernies' History of Dunfermline, now out of print; the two additional and very ancient ones were, the writer believes, never before engraved, and were obtained by him from the ingenious artist, Mr H. Laing, Elder Street, Edinburgh.*

The writer will only add, that he found it expedient

* Mr Laing has on sale an extensive and varied collection of beautifully executed ancient Scottish seals, civil and ecclesiastical, deserving of the attention of all who pursue historical and archæological inquiries, in which the study of seals forms so important an element.

to follow in the volume the arrangement prescribed in the New Statistical Account of the Church of Scotland; otherwise a different one might, in some respects, have been preferable.

He now commits his work to the public, hoping that it may afford to readers, especially to his parishioners, somewhat of the gratification and benefit which he has himself received from the local and other inquiries, the result of which it presents.

MANSE, DUNFERMLINE,

24th May 1844.

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* In the Spalding Club Misc. [1842], vol. ii. Prof. p. 46-52, there is considerable information on this singular monastic privilege.

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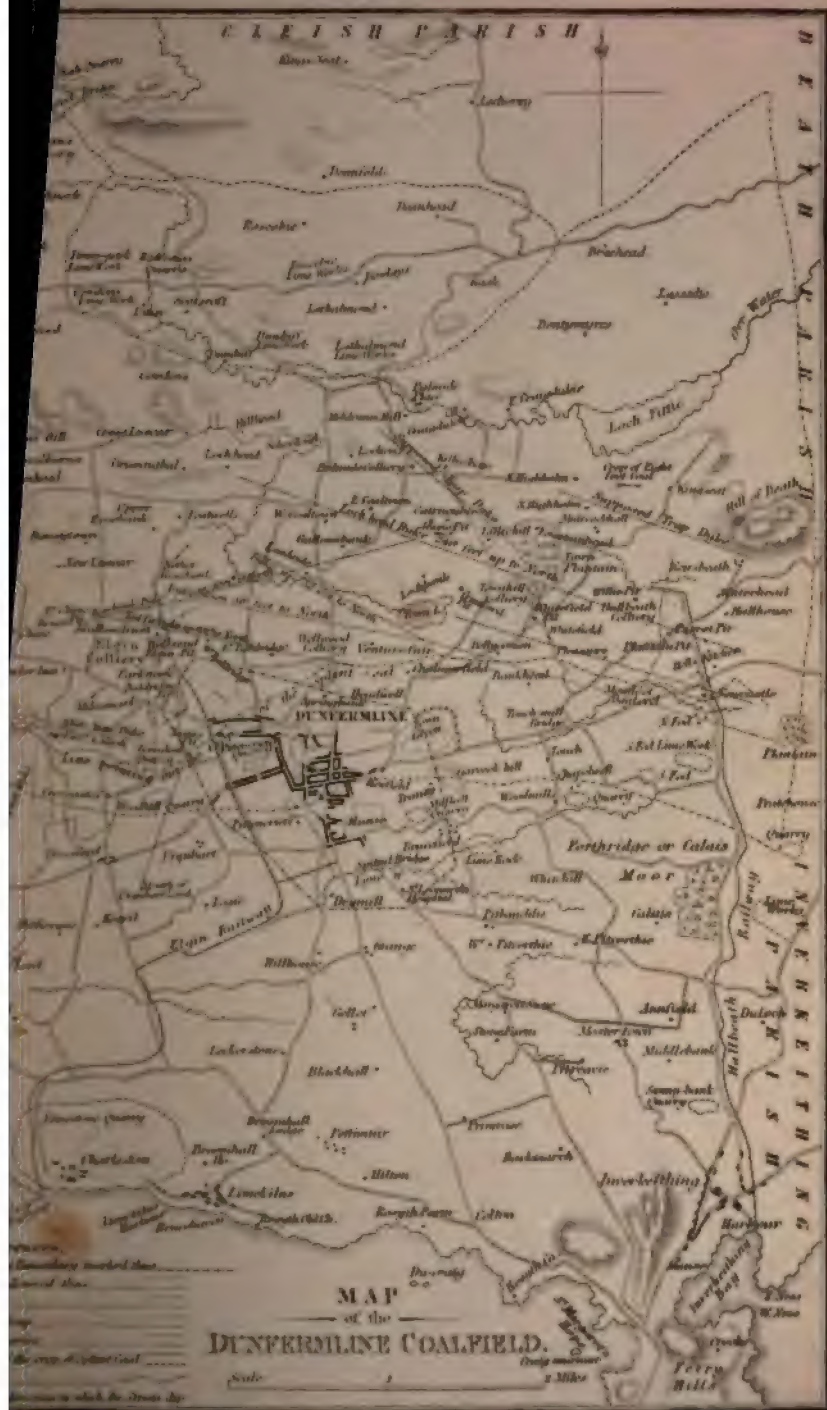
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PLATE I.







HISTORICAL AND STATISTICAL
ACCOUNT
OF
DUNFERMLINE.

TOPOGRAPHY AND NATURAL HISTORY.

Situation and Height.—The town of Dunfermline is situated in latitude 56° 5' 4" N. ; longitude 3° 27' 18" W. from Greenwich (station, Abbey Church). 16 miles NW. of Edinburgh ; 43 NE. of Glasgow ; 21 E. SE. of Stirling ; 29 S. of Perth ; 11 SW. of Kinross ; 30 SW. of Cupar, the county town ; and 12 W. SW. of Kirkaldy. It is 2 miles 7 furlongs N. of the Firth, at Limekilns, in the parish ; 3 miles 3 furlongs ditto at Rosyth Castle ; and 5½ miles NW. of North Queensferry.

Its height above the medium level of the sea, as taken from

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	Feet.
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Town-loch,	400
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Name.—The word *Dunfermline*, locally pronounced *Dumferline*, or vulgarly *Dumfarline*, is of Celtic origin. *Dun*, in Gaelic, signifies a heap, a hill, a mount, a fortified house or fortress, a tower, a castle, as places of strength were generally built on heights; *faire* denotes a watch or guard; and *linne*, a pool, a pond, and also a water-fall or cataract; or *loin*, a little stream or rivulet. Hence *Dun-faire-linne* or *loin* will mean, The Fort or Castle, which commands the pool or stream,—or shortly, The Watch-tower of or upon the stream. This is thought the most simple derivation, and most agreeable to the Gaelic idiom, and therefore is preferable to another, the more common, and also quite correct one, which makes *Dun* and *linne* or *loin* as above, and *fiar*, crooked or winding, so that *Dun-fiar-linne* or *loin* will signify, The Castle upon the crooked or curved pool or winding stream. Both these etymologies are suitable to the locality from which it is most probable the name was taken, the tower or residence of King Malcolm III. situated upon a mount in Pittencrieff Glen, on the west side of the church, around which a little stream winds.*

There are some other derivations of which the word is susceptible that may be noticed, merely to gratify the curious in

* Highland Society's Dict. of the Gaelic language, 2 vols. 4to. Edinburgh, 1828. Armstrong's Gaelic Dict., 4to. London, 1825.

"It is most worthy of remark," says Armstrong, "that in all languages, *dun* (with, in some instances, the change or addition of a vowel, consonant, or syllable) signifies height, either literally, as in the Celtic, or figuratively, as may be seen from the following words," of which a few are here given as a specimen. "Heb. and Chal. *dan*, a chief magistrate. Heb. *din*, a height, and *adon*, a lord. Gr. *δun*, a heap, &c. Old Sax. *dun*, a hill, and thunder, elevated. Low Sax. *dun*, hill. Irish, *dún*. Germ. *dun*, a city. English, town. Scotch, toun. Welsh, *dun*, mountain. According to Bede, *dun* means a height, in the ancient British. Hence comes the termination, *dunum* in the names of many towns in Old Gaul, as Ebrodunum, Ambrun, &c. Lugdunum, Lyons, Carrodunum, Cracow, all situated on rising grounds. Hence, also, the British terminations of names of towns, *don*, and *ton*." *Dunum Fermilinum*, or *Fermelinodunum*, ancient Latin names of Dunfermline, may be added to the list, as likewise standing on an acclivity.

Caledonia, vol. i. pp. 24–25, and 486, where the author quotes Dunfermline as one of the places in Scotland, settled by the Gaelic people as hamlets, before they grew up into villages and towns, during happier influences, and still retaining their Celtic names.

these matters, for either of the two already given must be admitted to be the most natural and accurate.

Thus, 1st, *Fàire*, with the grave accent above the *a*, signifies height or hill. Hence *Dun-fàire-linne* is the fort on the brow, or summit above, or overhanging the pool or stream.

2d, There is a Gaelic word, *feòir-linn* or *feòirling*, which signifies a farthing, or fourth part of the division of land or country,—so that, in reference to such a division, did it exist here, *Dun-feòir-linn* would signify, The Fort or residence on the quarter-land.

3d, *Dun* and *linne*, as before, and *foirm*, a murmuring noise, *Dun-foirm-linne*, i.e. the hill or fort of the noisy pool or water. In Irish, *foirm** signifies *dark* or *obscure*, an appearance which the water here often has.

4th, As the chief part of the town of Dunfermline stands on the ridge of a hill, and as *dun* in Gaelic, or *tun*, Anglo-Saxon, came to signify a dwelling or small number of houses, somewhat corresponding to the modern provincial application in Scotland of the word town to a rural hamlet or farm-steading, and as a brook named the Line-Burn, but commonly the *Spittal* (Hospital) Burn, as flowing near where St Leonard's Hospital once stood, runs from east to west on the south side of the town, this might at least have contributed to the name which it has received. Indeed, a writer, Mr Alexander Livingstone, nearly a hundred years ago (1744), in his description of the parish of Dunfermline, observes, that this was then thought by some to be the origin of the Latin name of the town, viz., *Dunum Fermilinum*; and another writer, still earlier (1723), Mr George Barclay, in a similar description, says, "that the town is pleasantly situate in a fruitful soil, on a *rising ground*, with a brooke or rivolet, on the west side, commonly call'd the Toureburn, rising from a lake about 2 miles from the town, running to the south under the Abbay, and a little farther falling into a small Rivolet Lynne (*from which its said the town is named*). And again, "the antient and royall burgh of Dunfermline, in the shire of Fife, stands on the north syde of the little water of Lyne, whence it hath

* Reilly's Irish-English Dictionary. Dublin, 1817.

part of its name.”* From the generic meaning of the word *lin*, signifying, as explained, pool or stream, many people in Dunfermline confound the back or tour (tower) burn with the specific name *Line* or *Spittal* burn.†

The word, Dunfermline, was anciently written Dunfermelyn, Dunfermelyne, Dunfermling, Dunfermlyng, Dwnfermling, Domfermeling, Dounfranelin, and Dunfermlis; and in Latin, *Dunum Fermilinum*, *Dunum Fermelini*, *Fermelinodunum*, *Fermalinodunum*, *Fermilodunensis* and *Fermilodunum*. This last mode of writing the name, appears on the present common seal of the burgh, the armorial bearing of which is a tower or fort, supported by two lions. Around the device is a circle, on which are inscribed the words SIGILLVM CIVITATIS FERMILODVNI, shewn in Plate III. In the ancient seal of the burgh, which has been long lost, but some impressions

* M'Farlane's Geographical Collections relating to Scotland. MS. Fol. 1748. Vol. i. pp. 360--8 and 55. Advocates' Lib., Edinburgh. Fernie's Hist. of Dunfermline, 8vo, 1815, p. 185, and pp. 176, 179.

† Another origin still, somewhat amusing, has been assigned for the name of the town, in the first printed, and that, too, a Rhythmical History of Dunfermline in 1813. As the author is still in life, he will be glad to find his mistake as to the derivation corrected, and also his wish as expressed in his address to the reader, fulfilled.

“ I hop to see a history of this town,
With print a good dale thranger.”—*To the Reader.*
“ There's something I've to tell you yet,
How this toun gott it's name,
It was from a farm at the Cross,
The waters Dun and Line.
Now this farm, Dun, and Line,
All three being joined in one,
The joining of them farly make
The word Dunfermline.
From these the people did, at first,
Give to this toun it's name,
And ever since it does remain
To be Dunfermline.”—P. 14.

This book has the following title, “ The History of Dunfermline, gather'd from good authority, personal knoledge and hear-say. Printed by the author D. patton, 1813.” It was printed with wooden types, made also by the author, and is interspersed with seven rough-coloured cuts of the Town-house, Guildhall, parts of the Abbey, &c., executed by himself. It is a small duodecimo volume of 56 pages.

of which remain, there were around the same arms two circles, in the exterior of which were engraved the words just quoted, with the name of the town, spelled FERMELODUNI, and in the interior, the words ESTO RUPES INACCESSA. On the reverse side was the figure of a lady, holding a sceptre, and on each side, an inverted sword, handle downwards, surrounded by the words MARGARETA REGINA SCOTORUM. All these legends are in Roman capitals.

The arms of the burgh evidently refer to the origin of the town, and shew what has been the prevailing opinion as to the derivation of its name. For there is a peninsulated eminence in Pittencrieff Glen, as already noticed, close by the town, of about 70 feet in height, and very steep, rugged, and rocky on the north side, on which stood a tower, commonly called *King Malcolm Canmore's Tower*, or his residence at Dunfermline, and probably built by him. The name of his Queen was Margaret, afterwards canonized, and named St Margaret. A small coarse fragment of two walls of this tower, strongly cemented with lime, mixed evidently with sea sand, from the quantity of shell embedded in it, still remains, very properly preserved by the present proprietor James Hunt, Esq., and which must be now nearly 800 years old. Around the base of this little hill, there winds a rivulet, named the *Back-burn* or *Tour (Tower) burn*; and from the sides and summit of the hill, as well as through the adjacent deep and narrow glen, there rise some very stately and aged trees. The hill or mount is named from the building erected on it, *The Tower-hill*, and about a hundred yards S. E. of it in the glen, are the ruins of the ancient Palace of Dunfermline, of which notice will afterwards be taken. The whole scenery is exceedingly picturesque and romantic, the admiration of all strangers.

Fordun, an early Scottish historian, Canon of Aberdeen, who flourished about the middle of the fourteenth century, and wrote a work in Latin, entitled *Scotichronicon*, which was continued and finished by Walter Bower, abbot of St Colm, as also by Magnus M'Culloch, a monk of Scone, and Patrick Russell, a Carthusian monk of Perth, in relating the marriage of King Malcolm III., gives the following descrip-

tion of Dunfermline, which may be considered further illustrative of its name. "The nuptials," says he, "were magnificently celebrated A.D. 1070, at a place which is called Dunfermline, which the reigning king then held *pro oppido*," as his town, or fortified residence. "For that place was naturally well defended in itself, being surrounded by a very thick wood, and fenced with precipitous rocks, in the middle of which was a pleasant level ground, also strengthened by rock and water, so that this might be supposed to be said of it—

Non homini facilis, vix adeunda feris,

Not easy for man, scarcely to be approached by wild beasts."^{*}

It is difficult to say, whether the pleasant level ground, *venusta planities*, is to be confined to the small table land on which the fort itself was built, or is to be understood as embracing also some of the adjoining ground.

Winton, canon regular of St Andrews and prior of the Monastery of St Serf in Lochleven, who wrote at the beginning of the fifteenth century a metrical chronicle of Scotland, "valuable as a picture of ancient manners, a repository of historical anecdotes, and a specimen of the literary attainments of our ancestors," and the MS. of which is one of the oldest known to be extant in the Scottish language, gives a somewhat similar, and very graphic description of a spot, which corresponds with the local scenery of this place.

Speaking of Malcolm III. and a traitor lord meeting there, some particulars of which will afterwards be given, he says

"Dan in the morne with-owtyn let,†
De Setis and de stable sete,
De Kyng and that lord als wá,
To-gydder rád, and nane but tha,
Fere in the wode, and thare thai fand
A fayre bráde land, and a plesand,
A lytil hill of nobil ayre,
All wode a-bowt, bathe thyk and fayre."[‡]

In reference also to the same event, and apparently to the same locality, the following quotation may be given from Roger Twysden's Book of the Ten Writers of the English History, sanctioning the supposition that the *lata* or *venusta planities* included more than the little hill.

* Scotichron, fol., lib. V. c. 17.

† Without any hinderance.

‡ Orygynale Cronikil of Scotland, vol. I., pp. 259, 260, 4to. London, 1795.

" Early one morning, King Malcolm (III.) ordered all his huntsmen to be present with their dogs, and having assembled his nobles and officers, he listened to the chase, in the course of which he came to a certain broad plain, (*ad latam quandam planiciem*) surrounded after the manner of a girdle by a very thick wood. In the middle of this wood, a certain little hill appeared, as it were to rise, which being painted in beautiful variety with flowers of different colours, afforded to the fatigued hunters an agreeable resting-place during the day."*

Extent and Boundaries.—The territorial extent of the parish is very great, and its figure irregular. Its utmost length from north to south is about nine miles, and its utmost breadth from east to west, about six miles. It contains about 19,296 acres imperial, or 15,300 Scots,† exclusive of the space occupied by the town, villages, and great roads. Calculating the *average* length at eight, and the *average* breadth at four and a-half miles, the number of square miles in the parish will be 36, and of square imperial acres, 23,040.

This measurement includes the lands of Urquhart and Logie, about a mile to the west of the town, which are in the parish of Dunfermline only *quoad sacra*, being in that of Inverkeithing *quoad civilia*; and does not embrace some lands at North Queensferry, 5½ miles SE., which are in Dunfermline only *quoad civilia*, being in Inverkeithing *quoad sacra*.

The parish was at one period still more extensive than at present, having comprehended a large portion of the adjoining parish of Beath, on the north-east, as the properties of Blairbathie, Whythouse, Woodend, Thornton, Cocklaw, Keltie Houses, Foulford, Lassodie, Meiklebeath, Dalbeath, and Hill of Beath; and also several places now in the adjacent parish of Carnock, on the west, as easter and wester Luscar, and Clune.

In 1643, the proposal to disjoin these places from the Kirk of Dunfermline, and to annex them to that of the forementioned parishes, was seriously entertained by the Presbytery and Kirk-session; and soon after, it is believed, carried into effect, not only as to spiritual but civil interests.

About the same period it was agreed that the farms of

* Genealogia Regum Anglorum Inter X Scriptores Historiæ Anglicanæ, p. 267, fol. Lond. 1652.

† The Scotch is to the imperial acre, as 126 to 100, or as 1.26118345 to 1.

Tinnygask, north and south Lethans, and Outh, should be annexed to Saline, Mortland bank to Cleish, and North Queensferry to Inverkeithing, in exchange for Urquhart and Logie, which were then given to Dunfermline, as having formerly belonged to the old parish of Rosyth, which was afterwards joined to Inverkeithing, all *quoad sacra*; and accordingly they are so at present.* The reason assigned for these changes, is the greater proximity of the places mentioned to the parish churches to which they were annexed; notwithstanding which, however, some of the proprietors were averse to being separated from the original parish of Dunfermline, and remonstrated against it.

Dunfermline is bounded by the parishes of Cleish and Saline on the north, of Carnock and Torryburn on the west, and of Beath, Aberdour, Dalgety, and Inverkeithing, on the east. It has Inverkeithing, also, on the south-east; and the Firth of Forth on the south-west.

Topographical appearances.—The surface presents a great variety of appearances.

The southern division is fertile and well clothed, and in many places very beautiful, from the undulating nature of the ground, and the intermixture of clumps, and belts of good plantations; while the northern is, with some exceptions, naked and bleak in aspect. The land has a general ascent from south to north, which is easy, and not much interrupted by declivities between the Firth of Forth, at the village of Limekilns and the town; but is more rapid and irregular afterwards. The undulations of the rising ground, on the approach to the town, from the North Queensferry, are very considerable, causing alternately great heights and hollows in the road leading to it.

The eye of a stranger, on entering the parish by the Queensferry road, is attracted on the right by the ancient baronial house of Pitreavie, once the residence of Sir Henry Wardlaw, Bart., Chamberlain to Queen Anne of Denmark, and subsequently the property of the Blackwood family, the present representative of which resides in London; by the village of Masterton on the eminence to the east, and a little farther

* Kirk-Session Records, vol. I.—15th October 1643, &c.

east, by the modern house of Middlebank (J. Kerr, Esq.); and on entering it by the Limekilns road, after passing the gate to Broomhall house, the seat of the Earl of Elgin, he sees on the left the neat farm-house of Leckerstone, afterwards on the right the old and nearly ruinous House of the Hill, the property of his Lordship, and long inhabited by the family of Vice-Admiral Mitchell, a native of the parish; and, in front at the summit of a gently rising lawn, to the west of the town, amid some fine aged wood, the house of Pittencrieff (J. Hunt, Esq.), which here appears to much advantage. The town, situated on an eminence, having an increasing ascent to the north, with its spires, lofty new and old abbey church and tower, and contiguous monastic ruins, has, from either entry, a very commanding aspect.

The northern section of the parish is considerably diversified by high and low lying grounds, the swelling ridges becoming more numerous and elevated, as they spread towards the Cleish hills, with occasional valleys intervening, and generally extending from east to west. The Roscobie ridge is very prominent.

The principal hills are, the hill of Beath, on the north-east, which is partly in this, and partly in Beath parish; and Craig-luscar hill, on the north-west. The former has the greater elevation of the two, is clothed with verdure to the summit, and commands a beautiful prospect.

The coast along the Firth of Forth, stretches about a mile and a half, and is partly high, and partly flat. It is chiefly rocky in its nature, and the portion of it immediately in front of Broomhall house, which is steep, is covered with fine wood. At the western extremity are the harbour, village, and lime-works of Charleston; in the centre, the bay, harbour, and village of Limekilns; and close by, on the east, in the parish of Inverkeithing, the harbour of Brucehaven, and about a quarter of a mile onward the ruins of the old church,* and the church yard of Rosyth, where the ground projects a little into

* The church is supposed to have been built about 1400, the eastern gable of which is almost entire. The area of it is 50 feet by 15, within walls, and the quire about 19 feet long, from east to west. There are no remains of the old manse, which is known to have existed.

the Firth. About a mile and a-half still farther east, on a rock, which advances also a little into the Firth, and surrounded at full tide by water, making it an island, is the old castle of Rosyth, anciently the seat of the Stuarts of Rosyth or Durisdeer, the lineal descendants of the brother german of Walter the Great, Stuart of Scotland, father to King Robert II, and now the property of the Earl of Hopetoun. Queen Mary, it is said, slept here the first night after her flight from Lochleven Castle on her way to Glasgow, near which was soon after fought the fatal battle of Langside.

Meteorology.—The atmosphere is generally dry, clear, bracing, and salubrious; but there is a considerable diversity in the parish as to climate. In the southern division, where the land has a gentle slope towards the Firth, and is comparatively well sheltered, the temperature is much milder, and more genial, than in the northern, where the ground has a gradual ascent, and is more hilly, and less protected. From this circumstance, as well as the greater wetness and inferiority of the soil in the northern district, the harvest there is commonly two or three weeks later than in the southern. Even in the upper and lower ends of the town, there is a perceptible difference in the temperature, as indeed may be supposed from the fact, that there are 200 feet of difference between their respective elevations above the level of the sea.

A meteorological table, shewing the state of the barometer and thermometer at nine o'clock in the morning for ten years, 1825–1834, both inclusive, was kept by the late Rev. Henry Fergus, minister of the Relief Church, Dunfermline, well known in this quarter for the ardour and ability with which he prosecuted scientific studies, as well as the amiableness and modesty of his character. From this table, with which I have been favoured, the following facts and calculations have been deduced as to atmospheric pressure and temperature :—

1. *Atmospheric Pressure.*—The subjoined table points out the mean height of the barometer for each of the months of the ten years specified, viz., from the beginning of 1825 to the end of 1834, derived from observations made daily at nine o'clock in the morning. There is also a column to indicate the deviations in excess or defect of the means for each month

from the mean height of the barometer, during the whole period of observation.

Months.	Height at 9 A.M.	Absorptions of Monthly Means.
	Inches.	Inches.
January . . .	29.49	+.05
February . . .	29.40	-.04
March . . .	29.43	-.01
April . . .	29.41	-.03
May . . .	29.55	+.11
June . . .	29.48	+.04
July . . .	29.51	+.07
August . . .	29.46	+.02
September . . .	29.45	+.01
October . . .	29.44	=.00
November . . .	29.35	-.09
December . . .	29.31	-.13
Average Mean	29.44	

Thus it appears that the average mean pressure, taken from the means of the months, is 29.44 ; that the means in excess are one more than in defect ; that the former obtain in five consecutive months, from May to September, both inclusive ; and that in the month of October there was an equality.

The mean height of the barometer during the twelve months, and the highest and lowest state of it in the course of each year of the above specified period, as also its annual range or difference between these two conditions, was as follows :—

Years.	Mean Height of Barometer during Twelve Months.	Highest.	Lowest.	Annual Range.
1825	29.655	29.68	28.75	.93
1826	29.287	29.56	29.11	.45
1827	29.437	29.57	28.90	.67
1828	29.293	29.64	29.01	.63
1829	29.550	29.73	29.18	.55
1830	29.478	29.80	29.25	.55
1831	29.491	29.89	29.29	.60
1832	29.505	29.74	29.42	.32
1833	29.471	29.87	29.02	.85
1834	29.614	29.87	29.19	.68
Means	29.493	29.59	29.26	.50

2. *The Temperature.*—The following table shews the mean height of the thermometer during the twelve months of each of the years in the forementioned period ; as also its highest and lowest state in each year of it :—

YEARS.	Mean Height of Thermometer during Twelve Months.	Highest.	Lowest.
1825	46.810	60.01	37.22
1826	47.655	62.07	34.17
1827	46.380	58.26	33.18
1828	47.662	57.26	39.13
1829	44.950	57.05	33.17
1830	45.909	58.14	35.09
1831	47.629	60.17	34.27
1832	47.134	58.10	38.27
1833	46.757	59.0	34.10
1834	48.023	60.0	39.12

The mean temperature of each month, and the average means of the whole for these ten years, is thus shewn :—

MONTHS.	Mean Height of Thermometer from 1825 to 1834.
January . . .	36.17
February . . .	38.14
March . . .	40.13
April . . .	44.12
May . . .	50.14
June . . .	57.10
July . . .	59.10
August . . .	56.10
September . . .	52.16
October . . .	48.15
November . . .	40.12
December . . .	40.14
Average Mean	46. 8

The average of the thermometer was accordingly 46.8, while that of the barometer, as formerly ascertained, was 29.44. It appears, too, that January was the coldest and July the hottest months during the ten years in question.

Rain and Wind.—The prevailing and strongest winds in the parish are from the west and south-west, as indicated by

the inclination in an opposite direction of single and exposed trees; and it is these winds which most frequently bring rain, while the coldest are from the north and east. A north-westerly wind is generally dry.

In 1828, the following observations were made as to rain and wind. From 1st January to 31st December of that year, there were 157 rainy days, in 51 of which the rain was incessant. The number of days during which the wind blew from the west and south-west was 211, from the south 39, from and about the east 56, and from the north 59.

The following is a table of the quantity of rain which fell in the town of Dunfermline each month for the last ten years, obtained from a common rain-gauge.

MONTHS.	1832.	1833.	1834.	1835.	1836.	1837.	1838.	1839.	1840.	1841.
	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.
January,	.75	.37	4.4	1.7	3.9	1.2	1.9	2.8	3.	1.3
February,	1.8	3.	2.6	2.8	2.4	3.5	2.9	2.5	1.4	1.1
March,	1.5	1.5	2.4	2.6	3.9	.5	3.5	3.1	3.	1.2
April,	1.24	1.4	.9	1.	2.2	1.9	1.8	.4	3.	.8
May,	1.4	2.4	1.5	1.4	.5	1.5	2.8	.8	3.1	.7
June,	1.7	2.6	2.5	.9	2.6	1.5	6.4	2.4	1.8	1.9
July,	1.6	2.6	1.9	2.2	6.9	2.5	3.	2.8	3.5	4.5
August,	3.9	1.1	1.7	1.6	2.9	3.4	3.9	1.6	2.1	6.8
September,	1.3	1.4	4.5	4.9	3.2	1.6	3.4	4.8	2.3	3.3
October,	5.6	1.	1.6	2.7	2.7	3.5	2.2	2.9	2.1	8.2
November,	1.3	2.4	2.3	2.9	2.6	3.9	2.2	2.9	2.5	2.1
December,	1.5	6.1	1.3	1.9	4.	2.7	1.1	2.9	5.	3.2
Total of each year,	23.83	25.87	27.6	26.6	38.8	27.8	35.1	29.9	32.8	35.1

Hydrography.—The Firth of Forth, as already mentioned, bounds the lower part of the parish, on the south-west, and the *quoad civilia* part of it, at North Queensferry, on the south-east. It presents here nothing remarkable as to tides, except a slight peculiarity, occasionally at Charleston, the south-western extremity of the parish. Indeed, there is no great peculiarity in this respect on the whole Firth, till near Allon, where there is a very striking one, called *Lakies*, of which a short account is given in Sibbald's History of Fife (pp. 87–8), and a very full one in the new Statistical Account of the Church of Scotland for that parish.

A bank runs from Long Craig island, at North Queensferry, all along the north shore, as far up as Long Annat point, above Blair house, west of the Burgh of Culross, which is nearly dry, in all places, in low spring tides.

Some of the soundings, at a little distance from this bank at low water of spring tides, are as follows:—

	Feet.
Near Charleston,	16
Between Charleston and Limekilns,	12
Near Limekilns,	9
... Du-Craig Island, west of Rosyth Castle,*	21
... Long Craig Island, west of North Queensferry,	18
The depth of water at Charleston harbour, at the height of the stream tides, is	16½
Ditto at Limekilns harbour,	13½
Ditto at Brucehaven do.	14½
Ditto at all these harbours, at neap-tides, is about	8

Heavy gales of wind from the west often raise the tides 1½ feet above the usual calculation.

The average depth of water in the centre of the Firth, between a point opposite Rosyth castle, and a point opposite Borrowstounness, is about 55 feet. The greatest depth in this range is on the south side of the small Bimar Island, where it is 192 feet. Between that island and Long Craig Island, it is 162 feet. The depth between North Battery Pier and the north-west of Inchgarvie Island, is 210 feet, nearer to that point it is 222 feet, the greatest depth of water in the whole Firth, and even in many parts of the North Sea.

A stone-beacon was lately erected by the commissioners for the northern light houses on Bimar Island, 27 feet in height, and 13 in diameter, as a protection to vessels at high water, when the island is covered.

Long Craig Island, Du-Craig, and Bimar, are all rocky, and of small extent. Their sizes are in the order now named.

South of the east end of Long Craigs, and midway between it and a parallel line from Bimar, is Fair-way sunk rock, flattish, stretching south-west and north-east, about the

* "Probably Dubh-Craige, Gaelic, black-rocks," Sibbald's *History of Fife* Cupar Fife, 1803, 8vo. p. 94.

size of the deck of a vessel of 200 tons. It is covered at lowest stream ebb by $5\frac{1}{2}$ or 6 feet water. A sloop, drawing $8\frac{1}{2}$ feet water, grounded on it, on the 2d November 1826, and remained till the tide had flowed an hour. Since that period, vessels, with any draught of water, always take the south side of Bimar rock.

The smallest breadth of the Firth, viz., from the extremity of the Signal-House Pier to that of the South Queensferry Pier, at lowest water of spring tides, is $1\frac{1}{4}$ miles, and to New-halls Pier, about 50 yards more. The greatest breadth, viz., from Limekilns to the opposite shore, west of Blackness Castle, is from two to three miles.

Springs.—There is a small mineral spring, near the iron mill, in the vicinity of Charleston.

The springs, from which the town of Dunfermline is supplied with water, are situated at Cairneubie, in the town-moor, about a mile and half north-east of the town. The water was first brought from them into the town about 1797, and is conveyed in pipes partly wooden and partly cast-iron, and also, during a portion of its progress, in conduits built of stone and lime. It communicates near its source with a large tank or pond, at the south-east of the Town-Hill houses, dug in 1823, and subsequently enlarged, which collects all the surface and other water, that may run into it. There is a large open cast drain to it from the east, through the Town-Hill plantation. It is in the shape of a bee-hive, each of the three sides being 400 feet in length, with a depth of 20 feet. It is sloped inwardly, at an angle of 45 degrees; and, in order that it may be capable of holding water, it has been thoroughly puddled with clay. It has no stone or brick lining. On the west side there is a sluice fixed, and an embankment formed to raise it up to the same level, as on the east side. It will in all probability contain about a million of imperial gallons, and is generally full, at least, in winter. The strata next to the surface, consist of a brown peaty soil, about 18 inches deep, and the remainder of a mixture of clay, sand, and beds of gravel.

The water from the springs is purified by passing through filtering pits near them, and runs into a reservoir, situated in

the town, 28 feet long by 17 feet 9 inches broad, and 4 feet 6 inches deep, which can hold 14,000 imperial gallons. The deficiency of the supply of this necessary article of life was long complained of, which was owing partly to the smallness of the pipes, and partly to some of them having become much incrustated with the mineral matter with which the water is impregnated. To remedy these defects, there was laid in the year 1840, a new line of metal-pipes, 8 inches diameter, between the reservoir and Grant's Bank Toll-Bar, about 600 yards in length, at the expense of L.340. There was also laid in 1840-41, a new line of wooden pipes, 3½ inches diameter, between Grant's Bank Toll-Bar and Headwell, *alias* St Margaret's Well, about a mile north from the burgh, the first fountain from which water was brought into the town in 1765. This line was about 830 yards long, and cost L.120.

There is still a line of old metal-pipes along that of the wooden, between Grantsbank and Headwell, but very much corroded. The water, at present, comes through both of them into the large metal-pipes. The average quantity of water running into the Reservoir at present, is at the rate of 16 gallons per minute, which is nearly double of what could have been introduced, previous to the laying of the new pipes. This is of course still small, compared with the pipes of eight inches diameter, but it is proposed that these should be extended further afterwards, should another source be obtained. The supply is now in general sufficient, but in times of drought a scarcity is still felt.

Lakes or Lochs.—There are several of these in the northern part of the parish.

The Town Loch, anciently named *Moncur*.—It is situated one mile one furlong to the north east of the burgh, is one mile one furlong in circumference, and covers a space of about thirty Scotch acres. It was found on one occasion to contain upwards of 32 millions of imperial wine gallons of water, but is sometimes quite dry in summer. There are no fish in it, but it is said once to have produced a few perches. It supplies a large sheet of water or dam, as it is usually called, covering upwards of an acre of ground at the upper end of the town,

which is collected there for driving with the aid of steam-engines, two flax-mills, and one flour-mill.

Lochend.—It lies to the south of Loch-head farm, about two miles north from the town. It was at one time about a mile in circumference, but now covers only about eight acres, and discharges itself at the west end by a *lead* running along the west and south sides of Leadside farm, so named from this circumstance, and then east and southward into the Town Loch mill-lead. It is completely dry in summer. It once produced perches.

Dunduff or Hillhead Loch.—It is situated in Hillhead farm, two miles three furlongs north from the town, and lies in the bosom of two hills. It is deep, and covered at one time about two and a half acres, being two furlongs in circumference, but it has lately been much contracted. It contains pike, perches, and some trout.

Lochfitty.—It lies two miles six furlongs north-east from the burgh, and about one half of it is in the parish of Beath. It is about one mile long, one half mile broad, and two miles one furlong in circumference, covering 118 Scotch or 168 imperial acres, within boundaries. It abounds in pike, perches, and eels, and contains also, it is said, large mussels.

Loch Gloe, or the White Loch.—It lies about six miles north from the town in the Cleish hills, and west side of the public road. Part of it is in the parish of Cleish, and there is a sluice in it for letting out water, to drive two mills in that parish. It is two miles in circumference, and contains pike, perches, and trout.

Black Loch.—It lies a little to the north-west of the former, and is also partly in the parish of Cleish. It is five miles from the burgh, and six furlongs in circumference. It produces the same fish as Loch Gloe.

Rivulets.—The chief brook deserving notice is the *Lyne*, or as it is often called the Spittal (Hospital) burn, from passing in its course near the site of the ancient hospital of St Leonards, at the lower end of the town. It rises in Moss Morrovine or Morren, N. E. of the village of Crossgates, runs S. W. by Hallbeath, Woodmill, Brucefield, and then along the south side

of the town near to Drymill, where it meets the Tower or Tourburn.

Tower or Tour-burn rises in the Town Loch, runs west by Headwell, and Spring Bank, and having received the Baldrige burn at Harrybrae spinning-mill, flows down the deep and beautiful ravine between Bruce and Chalmers' Streets, winds round King Malcolm's Tower in Pittencrieff Glen, whence it derives its name; and, after receiving the water issuing from the flour-mill at the Abbey, passes along the west and south sides of the glebe, where it runs directly south, and falls into the Lyne about a quarter of a mile below the town at Drymill, as just mentioned.

Baldridgeburn rises in the N. W. part of the parish, runs south through the Elgin colliery, and then eastward past Golf-drum spinning-mill, and falls into the Tower burn at Harrybrae spinning-mill.

The *Lyne*, with these accessions, becomes considerable after passing Drymill, when it runs towards the south western extremity of the parish, and there uniting with another small brook, takes a southern direction to the Firth of Forth at Charleston. This rivulet used at times to swell to such an extent, as to overflow its banks and inundate the rich and low-lying fields of Pittencrieff, Logie, Keavil, Pitferrane, and Pitliver. In order to prevent the inconvenience and damage sustained by these inundations, the proprietors of the lands referred to, agreed some years ago to have a deep and wide cut or canal made along a considerable part of the course of the stream. The expense was about L.2000, and was divided among the proprietors in proportions fixed by the valuation of an arbiter, according to the benefit which each was understood to receive from the undertaking. In very great rains there are still partial inundations from this stream.

*Mineralogy, Geology, Soil.**—The fields of coal in this dis-

* This article is a reprint of the author's Prize Essay on the Dunfermline coal-field, which appeared in the Quarterly Journal of the Highland and Agricultural Society of Scotland, for June 1840, with the necessary alterations brought down to October 1842, and some additions. He begs to

trict are very extensive, and appear to have been among the most ancient in Scotland.* I am aware of only two notices of coal, one in England, the other in Scotland, prior to that in Dunfermline, the former being variously dated, 1234, 1239, and 1245; the latter 1284-5.†

In 1291, William de Oberwill, proprietor of Pittencreeff estate, adjoining to the town, granted a charter to the abbot and convent of Dunfermline, bestowing on them the privilege of working one coal-pit, wherever they chose, on any part of his property, except the land which was arable; and when one was exhausted, of opening another at their pleasure, as often as they considered it expedient, but for their own exclusive use, and with an express prohibition to sell coals to others. He also, in the same charter, gave them a right to quarry and hew as many stones as they pleased, on the same conditions, with the liberty of making "free use of all the roads and foot-paths through his lands of Petyncreff and of Galurigs, which they at any time had employed, or been in the practice of employing." To this charter were affixed not only his own seal, but, at his instance, those of the Lord Bishop of St Andrews, and of Robert de Malevilla (Melville), and it is dated at Dunfermline on the Tuesday, immediately before the feast of St Ambrose, bishop and confessor, 1291.‡

Accordingly, traces of these operations still exist in the coal

repeat his obligations to the lessees and managers of the various collieries in the district, for their great readiness and liberality in communicating to him whatever explanation or information he requested.

* *Coal* is represented in several of the languages of Europe by words similar in sound, as *Col*, Sax.; *Kol*, Goth and Swed.; *Kole*, Dut.; *Kul*, Dan.; *Kohle*, Teuton. and Germ.; *Kool*, Belg.; like Heb. *Gehol*, live or burning coal; and Lat. *Culer*, fire or heat, apparently from Goth. *ala*; Sax. *alan*, to burn.—Etymons of English words by the late John Thomson, M.R.I. and A. S., Private Secretary to the Marquis of Hastings in India. Todd's Johnson's Dictionary.

† Arnot's Hist. of Edinburgh, 4to, Book i. ch. 2. p. 84. History of Fossil Fuel &c., 8vo., (1835), p. 310-311. Chalmers's Caledonia, Vol. i. p. 793, note.

‡ Carta de Petyncreff de dono Willielmi de Oberwill, 1291. Chartulary of the Abbey, Advocates' Lib.

waters or old excavations which have been found in the Pit-tencrieff quarry; from which it is likely that some of the pits alluded to were in the vicinity of it to the north. Deep shafts would not be necessary, as the coal has been seen to crop out in different places to the west and east of this. The pits, too, of the East Baldrige Colliery, the property of Mr Wellwood of Garvock, were in the same neighbourhood, a little farther north, and wrought at no distant period. And it is well known to many, that, anciently, the coals from the colliery were conveyed in carts along a road passing through the Pit-tencrieff parks by the west side of the mansion-house, the vestiges of which still remain, and part of Gallowridge grounds to the two harbours at the village of Limekilns, and chiefly to that named Brucehaven, a practice which may have had its origin in the grant above noticed.

But at the early period of 1291, there was little coal wrought in the parish. It was then a luxury enjoyed chiefly by the inmates of the Abbey, and persons of distinction in the country. Arnot in his history of Edinburgh, p. 85, records two instances illustrative of coal being a rare, though useful commodity, so late as the fifteenth and sixteenth centuries. "*Æneas Sylvius*," says he, "who afterwards assumed the purple under the name of Pius the Second, visited this island about the middle of the fifteenth century. He relates that he saw in Scotland* 'the poor people, who in rags begged at the churches, receive for alms pieces of stone, with which they went away contented. This species of stone, (says he) whether with sulphur, or whatever inflammable substance it may be impregnated, they burn in place of wood, of which their country is destitute.' " And Boetius in his description of Scotland, his native country, written in the beginning of the sixteenth century, says, "There are black stones also digged out of the ground, which are very good for firing, and such is their intolerable heat, that they resolve and melt iron, and therefore, are very profitable for smiths and such artificers as deal with other metals; neither are they found any where else (that I know of) but between the Tay and Tyne, within the whole island."†

Coal was only partially used in London even so late as

* *Ænei Sylvii Opera*, p. 443.

† *Boetii Sæclorum regni descriptio*, p. 10.

1640, and it caused, it is said, the fashionable inhabitants of the Court party of the town, to pass many a jeer at the city people on account of their adopting it.*

In progress of time coal came to be generally used as fuel in Dunfermline, as in other places; and when trade was prosperous, even to be exported to foreign parts. Although it continued to be wrought by crop-levels long after 1291, there was little exportation till the middle of last century. Even so late as 1763, the writer of the last statistical account of the parish, states that the annual value of exported coal was only L. 200, and in 1771, that it did not exceed L.500 Sterling. The coal-mines became after 1771, and have continued to be, very lucrative to many of the proprietors. "From a remote period," the same writer records, "the family of Pitferrane obtained from government the privilege of exporting these coals to foreign parts, free of all duty whatever. The original privilege was renewed by Queen Anne, on December 21, 1706, and ratified in parliament on March 21, 1707. The family continued to enjoy the privilege till 1788, when it was purchased by government for L. 40,000 Sterling, when the property that could injure the revenue was nearly exhausted."

Although the coal in the parish has thus been dug for upwards of five centuries, it is still most abundant. Nearly 3000 acres are calculated as still to work, a portion of that quantity having been ascertained by general boring, and the rest conjectured on good grounds to be of the coal-formation with such interruptions, more or less slight, as commonly occur in coal fields.

The coal-strata extend from Culalo Hills on the east to the Saline Hills on the west, and pervade in that line of bearing the whole of the parish of Dunfermline. In some parts there have been discovered 10 or 12 seams to the dip, the aggregate thickness of which amounts to upwards of 40 feet, contained in beds varying from a few inches to seven or eight feet in thickness. These are different in quality as well as in thickness, but in general improve towards the west. By being divested of part of their bitumen, they partake of more heat and durability, and, from a hard splint, they become a rich caking cubical coal, until they approach the trap hills,

* Ancient appearances of London, 1837.

when they lose their bituminous quality altogether, and are changed into a blind anthracite, or glance-coal.*

Mr Geddes, mining engineer, a native of this parish, and well acquainted with its coal-fields, in a description which he gave to Leonard Horner, Esq. of the locality at Hallbeath, where a tooth of the *Megalichthys* had been discovered, which will afterwards be taken notice of, makes some valuable observations on the Dunfermline coal-field.†

The dykes, faults, troubles, slips, and hitches, as they are locally called, but more properly fissures, fractures, or rents, are very frequent in the district, and are generally composed of mixtures of other and various materials, as hard green trap, white spar, blue clay, and all the substances found in the superincumbent strata. Although, too, they are inconvenient to the miner, they are known to be of great benefit in colliery operations, by rendering the coal more accessible in consequence of heaving it up, and by preventing floodings, and spread of accidental fire, by means of the alternations which they occasion. Their run or line of bearing in this district, as seen in the accompanying map (Plate I), is generally from south-east to north-west, and they vary in width from a few inches to 150 and even 240 feet. They throw up or elevate the position of the strata to the north or north-east in some cases, not more than one inch, and, in others, upwards of 20 or even 45 or 50 fathoms, and thus bring the coal and other minerals within a moderate depth, which would otherwise be unapproachable on account of the land ascending nearly in the same line with the more regular dip of the strata. And it is worthy of remark, as the evident indication of a wise and kind Providence, that the greatest upheaving of these is at Hallbeath, and the northern division of the Elgin colliery where the surface rises the highest.

The dykes and slips, seen near the surface, have, like those in the Mid-Lothian coal-field, not been found to stop or disappear in their descent from it, to the depth to which the coal operations have extended; while a small fault, noticed in the

* This coal is termed by the workmen in Fife, *Rotten ratchell*, or *Foul rahill*, and is used in furnaces of steam-engines and breweries.

† *Vide* Edinburgh New Philosophical Journal, vol. xx. p. 310.

section of the Hallbeath colliery (Plate II), near the bottom of the engine-pit, was not ascertained to rise higher than is there marked. These dykes and slips have also been observed in this quarter in most cases to widen as they go down. Longitudinally, they frequently cease or terminate.

Many of the hitches, which appear in the splint coal, are not seen in the upper seams, and *vice versa*.

The dykes and slips, as may be seen by inspecting the map, (Plate I) bear upon the trap hill, or hills in their vicinity, as on the hill of Beath (and Culalo Hill in the parish of Aberdour, not shewn), south-east, and Craigluscar and Saline hills north-west, which are the boundaries of the coal-field in the western district of Fife, and in all probability, the trappean masses greatly contributed to upraise and derange the strata, which these dykes and slips intersect.

The coal near the dykes, even the sandstone ones, is generally, though not always, deteriorated, being sometimes of so soft and sooty a nature, as to be unfit for any purpose whatever.

The particular dykes in the district will be specified under the head of each colliery.

The coal-strata in the district dip in various directions, but chiefly towards the north, north-west, and north-east, except where they appear to lie to themselves in the same plane, in which case they dip more frequently towards the north-east. But, as the coal-field in general assumes the form, in some places, of a circular, and in others, of a long elliptical basin-shaped hollow, or rather of segments of these figures, the line of dip changes its direction, as the line of bearing diverges from a straight to a semicircular line. As these basins, however, have never been found entire or completely formed, the north segment being always cut off by a dyke, slip, or such other dislocation, the coal and concomitant strata have never been found to dip to the south, although they incline in almost every direction. In the Wellwood colliery, the direction of the dip is for the most part towards the north, until the strata reach the dislocation in the centre of the basin, where, instead of dipping, they take a gentle rise, and continue to do so, as far as has yet been ascertained by the mining operations.

From the southern boundary of the Townhill field to the Loch-head or great dyke, the strata dip, in a north-easterly direction, about 18° ; and continue so for a short distance on the north side of it, after which they dip nearly due east, at an angle of 16° , as per accompanying section of that colliery. (Plate II.)

At Hallbeath the strata dip towards the north, north-west, and north-east. The declivity of the seams is from 1 foot of fall for every 6 in length, or from 1 foot in 8; but in many cases, where near a dyke or other trouble, it is found to be from 1 foot in 2 to 1 foot in 3.

Access to the coal in this district is at present obtained only by sinking pits. The most approved form of these is circular, from 6 to 9 feet in diameter; but some are of an oblong, and others of an elliptical shape, according to the taste or convenience of the mine master. Their depth, of course, depends on that of the seam which is to be wrought. Where they do not exceed twenty fathoms in depth, the coal is brought to the surface by a gin, or machine wrought by horses; but when exceeding that depth the steam-engine is usually applied, as being both more expeditious and economical.

The method of working the coal varies according to the thickness of the seams, the depth under the surface, and the nature of the roof and pavement, or of the strata immediately above and beneath the coal. The old and most common method is called the "Post and Stall," or "Stoop and Room," according to which, in some cases, two-thirds of the coal are wrought, and one-third is left in pillars for the support of the superincumbent strata; in others, where the roof is considered strong, three-fourths, and in some even four-fifths, are taken out. This method is practised at the Townhill, Hallbeath, and Cuttlehill collieries; but the new and most approved mode is that which is named "the Long Wall, or Shropshire Method," which consists in working out and bringing to the surface the whole coal-seam; and instead of leaving pillars for supporting the roof, with intermediate spaces, the roof is in the first instance artificially kept up by fir stabs, and afterwards made to rest upon buildings formed of dry stones, mid-stones,* and other rubbish obtained from the superincumbent

* Stones lying between two seams of coal, but often so thin as not to pre-



or lower strata, and when necessary by part of the coal itself, all heaped up closely behind the workers. The advantages of this method are, that the whole, or nearly the whole, quantity of coals is taken out, and there is greater security to the workers against the danger arising from fire-damp or choke-damp; for there are no vacant spaces allowed to remain where the impure gas may accumulate, as in those between the pillars, according to the Post and Stall plan, and whatever there may be of this gas is dispelled by a current of good air circulating from the pit bottom, where a fire is kept burning, or by communication with another pit, along the wall faces before the workers. On this plan, too, 10 cwt. more of coals can be put out by each collier. This is the method practised at the Elgin, and within these four or five years past at the Wellwood collieries. The adoption of it, however, is said to depend upon the coal and concomitant strata admitting of it; for if the seam be five feet and upwards, there is no occasion to take down any of the roof to make roads for conveying away the coal, and hence there is not rubbish sufficient to fill up the large vacancies caused by the excavations. The Longwall method is reckoned most advantageous to the proprietor, as there is by it less coal left unworked, without being paid for.

The coals are brought from the wall faces in *corves** or tubs by females, who push or drag them on trams to the pit bottom, or to the horses that draw them to the bottom of the shaft, from which they are raised by steam-machinery to the surface. From the nature of their employment these females

vent the two seams being reckoned and spoken of as one. Hence, what is called a five-feet coal is scarcely ever a seam of one continuous thickness. But in the splint, or four-feet coal, in this neighbourhood, there are no mid-stones.

* *Corfe* is from the Dutch word *Korf*, a basket, and these corves, or baskets, are in this neighbourhood, and generally in Scotland, made of hazel rods; but in other places, and especially in England, sometimes of sheet-iron or wood, when they commonly have the shape of oblong tubes. There are now used, at the Wallsend pit, cages similar to those at present in practice on the Tyne and Wear, which consist of an iron-frame, containing one, two, or even three tubs, made of iron or wood, and which slide by means of grooves, on rods fixed to the sides of the pit, whereby the tear and wear of the corves, from the oscillating motion in ascending and descending, is prevented, greater security to the workman is attained, and a larger quantity of work is performed in nearly the same time.

are named *Putters*. When the coal was wrought near the crop, or at a moderate depth, the women used to bear the coal on their backs, by a stair in the pit to the surface, on which account they were called *Bearers*. There are none who do so now in this parish, but very lately a few were thus employed at the Townhill colliery, when it was in the hands of the burgh. It certainly were most desirable, that the practice of employing females in underground operations, now so generally reprobated, were, for the sake of morality, and even common humanity, here, as it is in many other places, entirely exploded.* Still it is right to say, as personally known to the writer, that not a few very respectable, and some decidedly pious, females are at present engaged in this occupation, and are no doubt so, as a necessary or convenient means of livelihood. What is almost equally objectionable is the employment in this and other kind of work of very young boys and girls, often before their education is completed, and mainly for the purpose of adding a little pittance to the income of their parents. This practice, however, from the payments for education being now generally made *universal* and *compulsory*, as shewn under the head "Education," is not so prevalent as it once was.

The colliers are paid by the ton or cwt., and are generally allowed to put out as many coals as they please. But their own union law restricts each man to a limited quantity, and he cannot exceed his neighbour, so that good and bad workmen are put on an equality, as to amount of earnings. The average quantity which each man engages to raise per day, may be stated at from 32 to 46 cwt., according to the thickness of the seam and difficulty in working it. Their average wages at present are from 2/9 to 3/3 per day, after deducting expenses for light and other things, with free house and garden, and fire-coals for the hewing.

A boy at ten years of age is reckoned a quarter man, and allowed by a regulation among themselves to put out the fourth part of the quantity that is raised by a full man, in

* Since these words were penned, an Act has passed the Legislature, August 1842, prohibiting the employment of females in mines and collieries after the first day of March 1843.

which case, however, the father or brother generally works the coal, since the boy is only capable of assisting in filling it into the corves. A boy is reckoned at twelve or fourteen years of age half a man, at fifteen or sixteen a three-quarters man, and at eighteen a full man; and they put out their respective quantities of coal accordingly. The women, or putters, are paid in a similar proportion, according to their ages, and receive from 8d. to 15d. per day. Girls, under ten years of age, are paid 6d. per day, for keeping doors, &c. to direct the ventilation of the workings, named trappers, as opening and shutting trap-doors. For six years previous to the present period, all the under-ground workers received higher wages than those above noted. The wages are paid once a fortnight.

The collieries in this district are generally free from any dangerous amount of inflammable air, or "carburetted hydrogen gas," commonly named by the miners, "fire-damp," as often occasioning, when very abundant, awful explosions of fire. It occurs, however, occasionally in close workings, or in perforating some of the dykes, or near them, from which Mr Milne well reasons in his late excellent Memoir on the East and Mid Lothian Coal-fields, that it would appear that it does not exist solely in the cells of coals, but proceeds also from the metals contained in the fissures of the dykes. At the Wellwood colliery, the safety lamp has at times, but not frequently, for this reason to be used.

"Carbonic acid gas," or "choke-damp," so named as choking or suffocating the miner, or *after-damp*, as sometimes following an explosion of fire-damp, in a greater or less extent pervades the whole coal-workings; but it is seldom fatal, being easily discovered by approaching it with a candle or lamp, the flame of which it suddenly extinguishes, which gives the miner warning to retrace his steps, until a supply of fresh air is brought to displace it.

I shall now give some details as to the particular collieries in the district.

Elgin Colliery.—The largest proprietor is the Earl of Elgin, who possesses a coal-field, the whole area of which, wrought

and unwrought, may be stated at from 2600 to 2700 acres. About 800 or 900 of these which are the most southern, and on the lands of Pitferrane, Urquhart, and Pittencrieff, are nearly exhausted, the remainder about 1800, one-half of which are in the barony of Balmule, and the other in the lands of Luscar, in the adjoining parish of Carnock, and on those of Clune, partly in that, but chiefly in Dunfermline parish, including Swallowdrum, Rosebank, and West Baldrige, are yet to work. A large portion of this extensive coal-field Lord Elgin holds in lease of 999 years, from the Pitferrane family, about 150 acres on a short lease, which expired at Martinmas 1839, from James Hunt, Esq. of Pittencrieff, and the remainder is his Lordship's own property by purchase.

The coal-seams are of various quality, and some of them, especially the deepest, are extremely valuable. Almost all the coal partakes more or less of the caking quality and soft texture of the Newcastle coal. It is easily ignited, possesses great heat and durability, and produces very few ashes of a brown colour, which renders it cleanly and economical for all purposes.

A new pit was completed at the end of the year 1839, 105 fathoms deep, named the "Wallsend Pit,"* which has entirely superseded the use of the Baldrige pit in the vicinity. It is the deepest coal shaft in Scotland, and probably one of the most valuable. It is very productive, yielding at present as much coal as all the other pits together previously did at any one time. Its situation is marked in the map.

The following is a section of the different strata in this pit, shewing the order of their superposition and succession, as well as the thickness of each. As the shaft is sunk in the bottom of an elliptical basin, the general dip of the strata is towards the shaft, as to a common centre from all directions, except the north, where the segment of the basin is cut off by a dyke. The general angle of the dip will be from 16° to 20° :—

* The common name *Wallsend* means the end of the Wall of Severus, on the northern bank of the Tyne, a few miles below Newcastle, where the best coal is got.

*Section of the strata in the Wallsend Pit in West Baldridge, the
property of the Earl of Elgin.*

	Coal.			Various Strata.		
	Fath.	Ft.	In.	Fath.	Ft.	In.
1. Soil and clay mixed with sand,				2	4	0
2. Soft brown sandstone,				4	3	0
3. Coal soft and foul,	0	3	0	0	3	0
4. Soft brown sandstone,				1	2	0
5. Hard white sandstone,				1	3	0
6. Slate clay or blaes mixed with sand,				0	1	6
7. Coal,	0	2	0			
8. Bituminous stone or slate,	0	0	5			
9. Coal,	0	1	7			
				0	4	0
10. Slate-clay or blaes,				0	1	3
11. Soft white sandstone,				0	3	0
12. Slate-clay or blaes,				0	0	9
13. Sandstone plies mixed with blaes,				1	2	9
14. Slate-clay or blaes,				0	2	4
15. Coal,	0	3	6			
16. Bituminous stone,	0	0	5			
17. Coal,	0	2	9			
				0	6	8
18. Slate-clay or blaes,				0	1	10
19. Sandstone,				0	2	1
20. Sandstone plies and blaes alternately,				0	3	0
21. Sandstone,				0	3	0
22. Slate-clay or blaes,				0	4	4
23. Coal,	0	0	7	0	0	7
24. Slate-clay,				0	1	2
25. Sandstone,				0	3	7
26. Slate-clay,				1	3	3
27. Ditto mixed with sandstone,				0	1	2
28. Slate-clay,				0	3	0
29. Sandstone,				0	0	5
30. Slate-clay,				0	1	0
31. Sandstone,				8	1	6
32. Slate-clay,				1	4	8
33. Coal,	0	0	5	0	0	5
34. Slate-clay,				0	3	2
35. Coal,	0	2	6			
Carry over,				31	3	5

		Coal.			Various Strata.		
		Fath.	Ft.	In.	Fath.	Ft.	In.
	Brought over,				31	3	5
36.	Bituminous stone,	0	0	3			
37.	Coal,	0	3	0			
					0	5	9
38.	Sandstone plies and blaes alternately,				1	2	8
39.	Slate-clay,				0	2	5
40.	Coal,	0	2	9			
41.	Sandstone mixed with blaes,	0	1	10			
42.	Coal,	0	2	7			
					1	1	2
43.	Sandstone with a ply of slate-clay,				2	2	8
44.	Slate-clay,				0	2	1
45.	Coal,	0	5	2	0	5	2
46.	Slate-clay,				0	4	0
47.	Sandstone,				0	0	8
48.	Slate-clay,				0	3	10
49.	Coal,	0	2	5	0	2	5
	Depth of Pittferrane level,				41	0	3
50.	Slate-clay,				0	2	4
51.	Coal,	0	2	3	0	2	3
52.	Slate-clay with balls of ironstone,				0	3	0
53.	Fire-clay,				0	0	3
54.	Slate-clay with balls of ironstone,				0	2	5
55.	Coal,	0	1	11			
56.	Bituminous stone,	0	0	4			
57.	Coal,	0	1	4			
					0	3	7
58.	Slate-clay,				0	4	5
59.	Ditto mixed with sandstone,				0	4	2
60.	Sandstone,				2	0	3
61.	Coal,	0	3	9	0	3	9
62.	Sandstone,				2	0	11
63.	Ditto mixed with blaes,				0	3	0
64.	Slate-clay,				1	3	9
65.	Sandstone mixed with blaes,				0	2	10
66.	Sandstone,				0	2	8
67.	Sandstone mixed with blaes,				0	3	0
68.	Sandstone,				1	4	1
69.	Slate-clay,				2	4	4
70.	Sandstone hard,				0	1	4
71.	Slate-clay,				0	2	5
	Carry over,				58	1	0

	Brought over,	Coal.		Various Strata.	
		Fath.	Ft. In.	Fath.	Ft. In.
72. Coal,		0	0 7	58	1 0
73. Slate-clay,				0	0 7
74. Sandstone,				1	4 3
75. Coal,		0	1 6	0	6 9
76. Slate-clay,				0	1 6
77. Ditto mixed with sandstone,				0	2 3
78. Slate-clay,				0	2 8
79. Coal,		0	0 7	0	3 1
80. Sandstone mixed with blaes,				0	3 1
81. Coal,		0	1 2	3	2 5
82. Slate-clay,				0	1 2
83. Sandstone mixed with blaes,				0	1 8
84. Sandstone,				0	4 6
85. Slate-clay,				2	1 8
86. Ditto mixed with sandstone,				0	2 0
87. Sandstone,				2	5 0
88. Ditto mixed with blaes,				1	3 0
89. Slate-clay or blaes,				0	1 8
90. Coal,		0	1 7	0	4 9
91. Sandstone <i>with petrifactions</i> ,				0	1 7
92. Slate-clay,				2	3 7
93. Coal,		0	0 2	1	5 5
94. Slate-clay (light grey),				0	0 2
95. Ditto mixed with sandstone,				0	5 0
96. Sandstone,				0	5 3
97. Slate-clay,				9	0 6
98. Coal,		0	2 8	0	3 5
99. Bituminous stone,		0	0 3		
100. Coal,		0	0 10		
				0	3 9
101. Slate-clay,				0	3 0
102. Ditto marked with sandstone,				0	1 6
103. Slate-clay,				0	1 6
104. Sandstone mixed with blaes,				1	2 7
105. Sandstone,				3	3 0
106. Slate-clay,				0	1 7
107. Coal,		0	2 0	0	2 0
108. Sandstone plies mixed with blaes,				3	1 0
109. Slate-clay or blaes,				1	0 0
110. Coal,		0	3 8	0	3 8
111. Sandstone,				1	4 0
				105	1 0

"In the preceding section," the manager remarks, "there are 27 beds of coal of various thickness amounting to 56 feet 3 inches. Several of these are so thin that they cannot be wrought to advantage. But there are 19 of them containing 40 feet 8 inches of coal when taken in sections, as stated in the left hand column, which can be wrought in 13 divisions or separate workings. Each of these divisions is generally denominated one seam, without any regard to the midstone which lies between the different beds or leaves.

"The whole of these seams partake less or more of the caking quality, and soft texture of the Newcastle coal, and, in particular, the three undermost are of the very richest kind."

The coal in this field was long wrought by crop or day-levels, that is, by levels without engines, in contradistinction to engine-levels, and so named because the water issues to day, or open air naturally, although the level is driven by artificial means. An engine-level is that from which the water is pumped to the day-level or to the surface. The day-levels are marked in the map by dark blue lines, and are as follows:—

1st, The Rosebank level, which averages from 1 to 18 fathoms deep, and issues at Blackburn.

2d, The Urquhart level, about 43 fathoms deep, and issues at the south of Urquhart farm-steading.

3d, Pittferrane level, 50 fathoms deep, but only 41 fathoms as noted in the preceding section of the strata in the Wallsend Pit, which is sunk in low ground. It issues at Malcolm's Wheel, in the Lynne Burn, near Pitliver House.

All these are in the same direction, which is generally north, or rather north-east.

Since the coal, above these day-levels, has been exhausted, it has been necessary to sink farther to the dip of the strata, and raise the water by steam into the day-levels, which saves a great proportion of engine power by not lifting the water to the surface.

The field is intersected, as already noticed, by various dykes, laid down in the map, and coloured red.

1st, The first and most southern is the White Myre dyke, consisting of a conglomeration of the different strata, superincumbent upon the coal, without any trap. It runs nearly east and west from about Woovers' Alley Cottage, in the town

of Dunfermline, through Golf Drum, then on the north side of Colton farm-steading, and of the James and Level Pits, and breaks itself on the north side of Berrylawtop, upon a cross trap-dyke, or nip, as it is called, running nearly south and north. On its meeting this trap-dyke, it diverges into several ramifications, as exhibited in the map, towards the west, north-west, and south-west, and these being of less magnitude than the previous main dyke, the coal has been all taken out between them, to the crop, or outburst of the seams, which is towards the west in that quarter. The White Myre dyke throws up the strata to the north about 25 fathoms.

2*d*. The Tod-firs or Coney-hole dyke runs south-east and north-west from near Wester Baldrige House, and north of the New Wallsend Pit, through Tod-firs to the north side of the Bruce Pit in Clune, towards Luscar Dean, and elevates the strata to the north about 15 fathoms.

3*d*. The Rosebank dyke runs nearly north-east and south-west from the north of Leadside farm, through the north side of the north field of Baldrige farm, through Rosebank plantations, Rosebank feus, and joins the Tod-fir dyke near the Bruce Pit. It throws up the coal to the surface fully 50 fathoms.

4*th*. The Lochhead or great dyke runs from the Hallbeath Colliery, north of the Townhill houses, near Colton house, onward to Lochhead farm-house, and is supposed to lose itself in the Craigluscar Hills. It raises the coal to the north, or north-east, at Hallbeath, about 40 fathoms. The dip and rise of the metals vary on the east from what they are on the west side of it, rising up to it on both sides, and of course dipping upon the east towards the east, and upon the west towards the west, but the dyke has not been much proved.

There is very little trap in the Elgin coalfield, but it abounds in the adjoining Craigluscar Hills on the west and north-west, which has had the effect of expelling the bituminous quality from the coal in its immediate neighbourhood, and converting it into blind coal or anthracite. As the strata recede from these trap-hills towards the east, the coal becomes of a caking quality, and still farther to the east a hard free-

turning splint. The trap-dyke above alluded to which runs north and south, and meets the White Myre dyke running east and west, intersects the contiguous sedimentary strata, without varying the position on either side.

The varieties of Lord Elgin's coal, their prices at the pit-mouth, and the uses to which each is generally applied, are as follows:—

Splint coal, great and chews, sold at 8/4 per ton.
Small coal sold at 4s. 6d. per ton.

The chews are not separated from the great coal, but are sold mixed.

Splint, which is the finest, and produces fewest ashes, is applied to best family use and steam navigation.

The whole quantity of coals raised at the Elgin Collieries, on an average of the last five years and upwards, has been fully 60,000 tons, 40,000 of which have been exported, chiefly to the ports on the Baltic and Mediterranean Seas, the remainder being disposed of by land sale, and consumed at the Charleston Lineworks. The whole of this quantity is now produced at the Wallsend Pit alone.

At the Wallsend Pit there are three steam-engines, 1st, A pumping-engine for draining the coal, about 100-horse power, at 24 lb. pressure per inch on the piston.

2d, A winding-engine for drawing up the coal, about 40-horse power, at the same pressure as above.

3d, A winding-engine, about 30-horse power, and same pressure.

All these are high-pressure engines, and their power can be increased.

At the Balldridge Pit, there is a high-pressure winding engine on the surface, of 16-horse power, at 24 lb. pressure on the piston, which can be increased at pleasure, used for cleaning the main level, and working ironstone and fire-clay occasionally.

The number of people at present employed at this colliery is about 620, of whom 450 are males, including men and boys, and 170 females, women and girls. Of the males, 250 are coal-hewers, redsmen, &c., who work under ground, and the

remaining 200 are smiths, wrights, masons, sawers, carvers, engine and gig men, pithead-men, waggon-fillers, waggon-drivers, labourers, shippers, &c. The 170 females are putters, trappers, &c., who work under ground, including two or three women who work on the pithead. The total number of souls dependent on the colliery for daily support is about 1500, of whom 760 are males, and 740 are females.

This colliery supplies coal for making coke at Charleston, where there are twelve kilns or ovens. The quantity of coal, converted into coke, is about six tons per day, producing somewhat more than two tons of coke.*

His Lordship's coal is conveyed to his limeworks and shipping at Charleston by a railroad, the two inclined planes of which, near the town of Dunfermline, are much admired, and were executed, on a change of the line of the rail-road in 1821, at a very great expense, under the direction of the late ingenious Mr Landale of Dundee. The Wellwood coal for exportation is now also conveyed along this railway, which is connected with that colliery by a branch line. His Lordship upholds the railway and waggons, and supplies all the horses, from twenty to twenty-four in number, including those required by himself, and Mr Spowart pays about 2s. 2d. per ton for carriage. The railway is about six miles in length, but

* In coke, it is well known, the bituminous or *lighting* quality has been completely or partially extracted, the coal from which it is produced being burnt for about forty-eight hours in ovens, made so close as to exclude atmospheric air. The cinders are large, weighty, hard, of a light grey colour, sonorous, and shine with a metallic lustre.

The following quotation may here be introduced, as containing a correct description of red blaes found in the Elgin coal-field, and at present occasionally used in garden-walks and roads: "Williams" (in his *Mineral Kingdom*) "mentions, there is a species of pretty hard stratified blaes at Pitsferrano in Fifeshire, which burns so well, that if a small fire is once kindled at one corner of a hillock, it will burn throughout; but it is no less in bulk after than before it was burnt, nor does it produce any ashes. This blaes is of a pretty good blue-black colour before it is burnt, but the fire turns it to a pale red, in which it is so far from consuming, that it acquires a considerable degree of hardness in the fire, which makes it pretty good stuff for roads."—*Hist. of Fossil Fuel*, p. 342.

The blaes immediately covering the ironstone are reckoned superior for the purposes above mentioned to those lying on the coal.

longer when the branches to the different pits, &c, are taken into account. There are from 100 to 500 tons of coal generally carried along it in a day, according to the demand, or the number of vessels lying in the Charleston harbour waiting for them.

The late Earl of Elgin recently erected offices, workshops, and dwelling-houses for his coal-hewers, and other work-people, in the vicinity of the New Wallsend Pit, on a very extensive scale, at great expense, and in a style, too, very creditable to his Lordship's well known taste. The public and benevolent spirit of this nobleman was worthy of all praise, as it was highly and deservedly appreciated by the numerous people under his employ.

Wellwood Colliery.—Immediately to the east of the Elgin is the Wellwood Colliery, belonging to Andrew Wellwood of Garvock, Esq. It is situated about a mile north of Dunfermline, and is leased by James Spowart of Venturefair and Bellfield, Esq., a very enterprising and successful coalmaster. The colliery was a few years since greatly increased in value, both to the proprietor and lessee, by the erection of a powerful steam-engine for drawing the water, whereby an excellent seam of splint-coal was reached, much admired for its clearness and purity. The coal from this work is extensively used in the town of Dunfermline and neighbourhood, and a large quantity of it is also exported to the ports on the Baltic and Mediterranean Seas, France, &c. this season, chiefly for navigation purposes, for which it is well adapted. The steam-boats plying between Paris and Rouen are almost entirely supplied with it. There have been at times 2000 tons sent down by the Elgin Railway in one fortnight.

The coal-field, including East Baldrige and Venturefair, not at present wrought, may embrace 200 acres, of which 30 or 40 are still to work.

The following is a section of the strata passed through in sinking the principal pit, the Tom, 60 fathoms deep, which has lately ceased working. The direction of the dip here is north-west, at an angle of about 20°.

*Section of the Strata passed through in sinking the Tom Pit at the
Wellwood Colliery.*

	Fath.	Ft.	In.	Fath.	Ft.	In.
1. Clay,	11	4	0			
2. Soft sandstone,	0	4	0			
3. Soft blaes,	0	4	2			
4. Coal,				0	1	2
5. Blaes,	0	1	6			
6. Bands,		1	8			
7. Ironstone bands,		0	6			
8. Bands,		1	6			
9. Ironstone band,		0	6			
10. Soft blaes,	0	1	8			
11. Coal,				0	1	8
12. Sandstone,	0	0	3			
13. Coal,				0	1	4
14. Sandstone,	0	1	3			
15. Coal,				0	1	3
16. Sandstone,	0	0	3			
17. Coal,				0	1	4
18. White sandstone,	1	3	4			
19. Bands,	1	0	8			
20. Blaes,	0	4	3			
21. Band,	0	0	8			
22. Hard black band,	0	1	8			
23. White sandstone,	0	5	3			
24. Bands,	0	4	10			
25. White sandstone,	1	4	7			
26. Bands,	0	1	1			
27. Blaes,	0	2	6			
28. Band,	0	1	6			
29. Coal,				0	0	4
30. Hard brown sandstone,	0	1	4			
31. Coal,				0	0	2
32. Grey sandstone,	1	0	5			
33. Bands,	0	1	4			
34. Blaes,	0	3	4			
35. Ironstone (inferior),	0	0	10			
36. Coal,				0	1	5
37. Dark brown sandstone,	0	5	7			
38. Coal,				0	0	4
39. White sandstone,	2	0	2			
Carry forward	27	4	7	1	3	

	Fath. Ft. In.			Fath. Ft. In.		
Brought forward,	27	4	7	1	3	0
40. Coal,	.	.	.	0	0	4
41. Slate,	.	.	.	0	1	3
42. Coal,	.	.	.	0	1	2
43. White sandstone,	.	.	.	2	3	3
44. Bands,	.	.	.	0	4	7
45. Blaes,	.	.	.	1	0	2
46. White sandstone,	.	.	.	0	1	7
47. Bands,	.	.	.	0	4	3
48. Blaes,	.	.	.	0	3	9
49. Coal,	.	.	.	0	2	0
50. Grey sandstone,	.	.	.	0	3	6
51. Bands,	.	.	.	0	3	0
52. Blaes,	.	.	.	0	1	1
53. White sandstone,	.	.	.	0	1	6
54. Bands,	.	.	.	0	0	10
55. White sandstone,	.	.	.	0	2	11
56. Blaes,	.	.	.	1	5	8
57. White sandstone,	.	.	.	1	2	4
58. Bands,	.	.	.	0	0	8
59. Coal,	.	.	.	0	0	6
60. White sandstone,	.	.	.	4	4	10
61. Blaes,	.	.	.	0	3	11
62. Coal,	.	.	.	0	2	1
63. Stone,	.	.	.	0	0	3
64. Coal,	.	.	.	0	1	2
65. Fire-clay,	.	.	.	1	0	1
66. White sandstone,	.	.	.	4	0	4
67. Coal,	.	.	.	0	1	3
68. Black sandstone,	.	.	.	1	0	0
69. Hard white sandstone,	.	.	.	5	2	9
70. Blaes,	.	.	.	0	2	3
71. Coal,	.	.	.	0	3	5
				56	5	4
				3	2	11
Total depth,	60	2	3			

There are two other pits which are still in operation, the Waterloo north, and the John north-east from the Tom, each 48 fathoms deep.

There is also an engine-pit to the east of these, 57 fathoms

deep, used at present solely for lifting water, the coal near the shaft being all wrought out.

Since 1839, two additional pits have been sunk, named the Beveridge and the Victoria.

The Beveridge pit is in the vicinity of Baldrige burn, and to the south of the Tod fir-dyke, marked in the map, Plate I. The workings of this pit are partly drained by the Urquhart level, which is also marked on the map, and the portion of the field lying to the dip by a steam-engine, of about 30-horse power, adapted for pumping and winding. The workings in this pit have hitherto been confined to the splint or four-feet seam; but the five-feet seam having been passed through in sinking, is still entire, and will be wrought when necessary. The splint seam of coal is of excellent quality, and is four feet thick. The depth of the pit is 30 fathoms.

The Victoria pit, which has been recently sunk, but not yet much wrought, is situated close to the junction of the Elgin Railway to Wellwood Colliery, and is 82 fathoms in depth, to the splint or four-feet seam. At this depth it is much below the level of the Wellwood engine pit, and dips towards the west, in the direction of the Elgin Wallsend engine pit. The workings in both the five feet and splint seams have been commenced, and the coal is of excellent quality. There is a winding engine on this pit of 25 horse power at the ordinary rate of pressure.

The strata are much the same in the Victoria as in the Elgin engine pit.

There is one great level running south-east and north-west in the bottom of the basin towards the blind pit so named, as not being seen on the surface, and which was sunk to take out a small portion of coal lying deeper than the bottom of the engine-pumps. The water from these workings flows in the mine, and rises up this pit, whence it discharges itself along the level, at the bottom of the engine-pit, from which it is raised by steam to the surface, and conveyed by a *lade* (lead) to the Dunfermline dam. There is no day-level at present.

The dyke in the centre of the basin formerly mentioned throws the strata 6 fathoms down to the north, at which dyke the blind pit is sunk. It stretches on the surface along from

the point at which the *lade* from the Town loch to Dunfermline is joined by the run of water from the Wellwood engine by the back of the Sutlery to the south side of the Waterloo pit. There is one to the north of it which throws the strata 6 fathoms up to the north. No coal-working has been prosecuted to the north of this dyke in the Wellwood Colliery. It runs on the surface from the same point as the preceding, north-west near Leadsie farm-steading. Both these are marked in the map of Dunfermline.

There is another dyke to the south of the centre one, supposed to be a continuation of the Elgin Tod-firs. It runs from the Baldrige farm-steading a little to the north of the Wallsend pit. Another dyke to the south of this, throwing the coal 10 fathoms up to the north, was discovered in the old workings, but disappears to the west before it leaves the Wellwood property.

The varieties, prices at the pit-mouth, and uses of the coal, are as follows :

Great Splint,	9s. 2d. per ton.
Chews of ditto,	7s. 6d. ...
5 feet Chews, or Furnace Coal,	5s. ...
Small or Culm of the Splint,	3s. ...
Small of the 5 feet,	2s. 6d. ...

4-feet Splint or Great coal is used for best household and steam purposes, and by bakers, brewers, and distillers.

Splint chews sold separately, and used for steam-boat engines and household consumption ; 5-feet chews or coarse for ordinary household and steam purposes, and when it is used for furnaces, is mixed with splint, to prevent what is technically called *clinkering*, or running into masses, which the splint coal, from its caking quality, might produce, and so impede the current of air from below the bars and burn them, which the coarse coal prevents. It is not so quick as the splint, and has more ashes. The culm is used for mills. The 2 feet and 8 feet are not worked at present.

The quantity of coals raised during each of the six preceding years was—

For 1836,	.	.	.	.	30,135 tons.
1837,	.	.	.	.	26,642 ...
1838,	.	.	.	.	43,350 ...
1839,	.	.	.	.	47,500 ...
1840,	.	.	.	.	44,816 ...
1841,	.	.	.	.	44,769 ...
Average, .	.	.	.	.	39,535 tons per annum,
Do. for last 4 years,	.	.	.	.	45,108 tons,

of which the largest portion is at present exported. A *strike* occurred in 1837, which lessened the out-put.

At this colliery there are four high pressure steam-engines, each about 15-horse power, and 24 lb. pressure per inch on the piston, and one atmospheric steam-engine, all for lifting coal. There is a Watt and Bolton steam-engine for pumping water, about 70-horse power.

There were working at this colliery, in 1839, 252 persons, of whom 157 were men and boys, 50 women and girls occupied in hewing, putting the coal, &c. under ground, and the remaining 45, grieves, banksmen, hillmen, enginemen, shippers, &c. The total population dependent upon it was 636, of whom 315 were males, and 321 were females. It is now encreased.

There are twelve horses employed below, and one above ground.

The Wellwood coal, as already mentioned, is transported along the Elgin railway to Charleston harbour for shipping, and some of it is conveyed by another railway to Knabbie Street, Dunfermline, for supplying the inhabitants.

Two kilns or ovens are employed near the colliery for converting the coal into coke, at which, from 12th October 1838, to 12th October 1839, there were charred 500 tons of coals. Two tons and a half of coal make one ton of coke. The coke sells at about L.1 per ton, and is used by brewers, founders, and distillers, whose operations require a great heat.

It is said that an ancient proprietor of the Baldrige estate, Mr Ged,* nearly ruined himself by his unsuccessful searches for coal in it, but that his successor, Mr Henry Wellwood of Garvoek, who bought it from him about the beginning of last century, discovered coal, and cleared about L.30,000 in 10

* A Mr William Ged of Baldrig was an elder in the parish in 1643, and it was probably either he or his son from whom Mr Wellwood bought the property.—*Kirk Session Records*, vol. i.

years. His descendant, the present proprietor, and his lessee, have drawn from it of late years handsome returns.

Townhill and Appin Collieries.—To the east of this colliery, and about a mile and a quarter from the town, are the Townhill and Appin Collieries, the former belonging to the burgh of Dunfermline, and the latter to Mr Downie of Appin. Previous to Candlemas 1838, the burgh had its coal in its own hands, and worked only that which was at a moderate depth, and of inferior quality, which was all sold in the town and neighbourhood at a lower rate than other coal. At the period mentioned, however, an enterprising and wealthy company took a lease of it for nineteen years, commencing at that date, and by sinking new pits, so as to reach the splint coal, a greater amount and superior quality of coal are raised, so that hopes are entertained that not only the lessees, but the creditors of the burgh, will be much benefited, even that the debt of the burgh will, at no distant period, be entirely paid off. The consumption formerly was chiefly in the town and vicinity, but now there is a considerable exportation to France, Denmark, and the Baltic. The coal for exportation is now shipped at Inverkeithing, whither it is conveyed by a branch railway recently formed through the lands of Messrs Downie, Wellwood, and Main, and joining the Hallbeath one at Guttergates, near where it crosses the Crossgates road.

The whole coal-field leased by the company is understood to cover above 900 acres, of which about 700 still remain unworked. All the lower seams to the north of the great dyke are untouched.

A section of the Jessie pit, 23 fathoms deep, now unwrought, executed by Mr Lyle, the late manager (Plate II.), shews the coal and iron strata in it, dipping nearly due east at an angle of 16° .

	Thickness.	
	Feet.	Inch.
1st, Rough coal (A in section),	3	9
2d, Cannel coal between two beds of bituminous shale (B),	1	0
3d, Argillaceous ironstone, unworkable (C),	0	10
4th, Rough coal, (D),	3	4
5th, Foliated coal, (E.),	2	6
6th, Rough coal (F), } inferior, and not wrought,	2	4
7th, Rough coal (G), }	3	9

In the southern part of the field there are three principal seams.

1st, 8 feet rough coal, with a band of stone 2 feet 6 inches in the middle.

2d, 5 feet seam, rough, and the last 4 feet foliated splint coal.

A new pit termed the "Crawford," intended for the principal *winning*,* is in process of sinking, and the splint coal, or four-feet seam, is expected to be found at the depth of about 54 fathoms.

The principal winning in this pit has been prosecuted to the 5 feet coal, which seam was found at a depth of 54 fathoms. The following is a section of it:—

	Feet.	Inch.
Rough coal,	1	5
Brown stone band,	0	0½
Hard splint coal,	1	3
Brown stone band,	0	1½
Rough coal,	1	3
	—	—
	4	1

The 8 feet coal lies 32 fathoms above this seam.

At 10 fathoms above the 8 feet coal is a seam of coal 3 feet thick, the strata dipping to the freestone quarry, situated about 120 yards to the north of the pit.

Another seam of rough coal was found, 5 feet in thickness, the waste of which was explored in the opening out of the quarry. The workings were found to be prosecuted back to the dyke, named and marked in the map "The Loch-head."

This dyke runs in a south-easterly direction below the Hall-house, situated in the Townhill back row. It is there about 25 yards thick, the coal rising up to it on both sides, and of course dipping in opposite directions. It is seen in the Townhill plantation, where it is worked as a whinstone quarry for supplying metal to public roads. From the appearance of this dyke, at the freestone quarry, it runs in a north-west direction, between the Lochbank farm-steading, and the Cairncubie day-level, onwards by the north side of West Colton House to Lochhead, and is apparently one of the causes of the alteration of the strata in the Cairncubie coal-field.

* Or opening up, so as to win or gain the coal, while *fitting* refers to the fitting of machinery to the pit for clearing off the water and raising the coal.

On the north side of the Lochhead dyke, the strata dip at Townhill north-east, and several of the seams are expected to be found towards the north, as are on the south of it. But the field has not been proved, by boring or otherwise, to any depth on the north side of the dyke. There is another slip to the south of this dyke, and running nearly parallel to it, from the south side of the Town-loch eastward on the north of Bellyeomen, through the Pleasance, marked on the map, but the extent of it has not been ascertained. From these two, several slips or small troubles are found intersecting the field in all directions, and elevating and depressing the strata in various ways. These slips have no trap intervening.

Thirty yards to the north of the Lochhead dyke, in the burn behind the Hall-house, a seam of coal is seen cropping out, of which the following is a section taken from the surface.

	Feet.	Inch.
Sandy soil,	3	4
Strong blue clay,	3	8
Splint coal,	2	10
Brown strong band,	0	0½
Rough coal,	0	5½
Fire clay pavement,	0	4
	—	—
	10	8

A bore was put down below the pavement into strong white freestone, lying on beds to the depth of 11 feet. From the cropping of this coal the strata continue to dip regularly in a north-easterly direction, until they reach, as is supposed, a dyke to the north of Lillie-hill farm-steading, which raises the coal up to the north, as the strata which lie above the 8 feet coal are seen at the Fountain-head, from which Dunfermline receives its supply of water. The Reservoir there is cut in coarse white and red sandstone, generally termed the 8 feet post. In the burn to the south-east, the out-crop of the 8 feet coal is found with the regular strata below it, which are seen cropping out in various parts of the burn to the south. The course of the dyke referred to can be traced in a north-westerly direction, where it is seen crossing the road in a quarry at Killiebone, and has been wrought up to in the workings prosecuted by the Earl of Elgin to the north of the Balmule pit. At least there is in these workings a *Nisch*, if not part of a continuous

dyke. The trap in this quarry has more of a vitrified or burnt appearance than that which is in the quarry at the Town plantation, which is hard and compact. The dyke seems to take the direction of Dunduff Lime-work.

On the farm of Highholm, at the north-eastern march of Town's-lands, the 8 feet coal is seen dipping in an easterly direction, and is wrought by the farmers in a quarry where it is found to be the usual thickness and quality. The stratification appears perfectly regular. Dykes or dislocations in the strata are apparently the cause of the outburst of this coal. As this part of the field has been unexplored by borings or otherwise, the direction of the dykes has not been ascertained.

The Whitefield pit, on Mr Downie's ground, at the south-east corner of the Townhill plantation, has been sunk within these last two years, and commenced working in February 1841. The splint coal was found at the depth of 21 fathoms, four feet thick, since which time the workings have been prosecuted 120 yards, dipping from the pit bottom to the north. Only a very small portion of coal was found to the rise, as the old workings, formerly drained by the Cagie-hall day-level, were found 11 yards to the south of the pit bottom, and 14 yards to the west. At 140 yards south-east from the shaft a small dyke was got, throwing the coal up to the east 2 fathoms, and the workings have since been prosecuted to the east, within 100 yards of the march. Although varying in thickness, the quality on the whole is improved, having a greater proportion of splint than on the west side of the dyke. The water from the Whitefield pit is drained by the Townhill engines, and the workings can only be prosecuted, as the water lowers in the old engine pit, and in the Townhill former workings.

There are two day-levels, 1st, The Whitefield level, 22 fathoms from the surface, running from the old engine to Cagie Hall, near Hallbeath, in a south-easterly direction, and fully a mile in length. But it has been filled up, and rendered almost useless for many years. 2^d, The Townhill level, running from north side of Loch Bank to Gin Pit at Cairncubie, in a south-easterly direction, and nearly a quarter of a mile in length. It is 14 fathoms from the surface in the Gin Pit, and is clear and in good order.

This coal-field contains the following varieties of coal, cannel coal, chiefly used in the manufacture of gas, foliated coal, used for general domestic purposes, and coarse or rough coal, used for steam-engines, lime-burning, &c.

Great splint coal sold at present at 7s. 6d. per ton.

Splint chews, do. do. 6s. 8d. do.

Small coal, or dross, do. do. 2s. 6d. do.

The gross output of coal for several years previous to 1838 by the burgh used to be between 6000 and 7000 tons per annum. That of the company averages at present 15,000 tons. There are two steam-engines, both high pressure. The first is on the Whitefield pit, of 16 horse power, used in drawing coal. The second is on the Crawford pit, of 20-horse power, to be used in lifting the coal. And there is to be a third on the same pit, of 120-horse power, to be used only for draining the coal. The pressure may be from 30 to 35 lb. as required. There are 3 sets of pumps on the pit of 15 inches diameter. A steam-engine on the Bell-crank principle has been erected within these last 18 months on the old engine pit, for pumping the water from the old workings. It is of 16-horse power, at a pressure of 25 lb. on the piston. It has two columns of 9½ inch pumps, the upper lifting 22, and the lower 10 fathoms. The stroke is 4½ feet. The water in this pit is now lowered to within 6 fathoms of the splint coal.

The number of individuals employed in coal working is 105, of whom 65 are men and boys, and 40 women and girls. There are 25 mechanics and labourers, and the total population connected with and dependent upon the colliery is about 300, of whom 225 are colliers and their families, and 75 mechanics, &c., and their families.

There are two horses employed above ground for the general purposes of the colliery, and twelve on the railway, but none below ground.

Hallbeath Colliery.—The next large and very old colliery, still farther to the east, and two and a half miles from the town of Dunfermline, is that of Hallbeath, belonging to John Clarkson, Esq. The coal-field here is very extensive, comprehending, with all the portions leased from the neighbouring proprietors, several hundred acres, of which there is a large

portion still to work, but the precise extent of this cannot well be ascertained, in consequence of the want of the old plans of the workings. It may be estimated, however, at above 200 acres. A valuable bed of cannel or parrot coal* has been wrought in it, with much advantage of late, in supplying the Dunfermline and other gas-works. "In this colliery," as remarked in the paper of Mr Geddes, already referred to, "the strata are subject to five different dislocations, in a distance of about half a mile, besides other troubles, which produce similar effects on a smaller scale." Some of these dislocations, along with the seams of coal, pits, and levels, are well represented in the accompanying transverse section of the middle portion of the field (Plate II.), for which I am indebted to Mr Gordon the present manager. There is a dyke not marked in the section which forms the southern boundary, and cuts off all the seams of coal to the south of the Cross-gates road, and west of Hallbeath railway. To the north of it there is another dyke, elevating the coals 120 feet to north, and running north-west, then south by Hallbeath House, in the garden of which it raises the crop of the splint coal to the surface. A third occurs about 300 yards farther north, at the top of the hill, which again elevates the strata about 240 feet. Still farther north, there is a small dyke, which was seen only in the splint and five-feet seams, throwing the coal a short distance down to the north. About 500 yards northward of this is a supposed trap-dyke, the exact magnitude, or true course of which, as well as its effect upon the strata, have not yet, notwithstanding frequent bores having been made, been ascertained. There is one day-level 25 fathoms below the

* This coal is generally named in England, and in the western parts of Scotland, *Cannel* or *Canal*, or *Canole*, from the Latin *Candela*, or the Welsh *Canwyll*, or Gothic *Kyndell*, or *Candle*, or from the Saxon *Cene*, quick, and *slan* to kindle, on account of its great vivacity in burning, and the poor in some places, especially in Lancashire, formerly using it in place of oil or tallow for lights. In the eastern parts of Scotland it is almost always termed *Parrot*, probably on account of the crackling noise which it makes when burning.—TOOD and THOMSON, quoted at p. 2, *in loco*.—Hist. of Fossil Fuel, p. 334.

surface, which takes a southward direction, and issues at Buckieburn. There are two engine-pits at present working.

A section at this colliery of 431 feet was found to contain 26 feet of workable coal. The seams of coal, as marked in the section (Plate II), with their thickness and uses are as follow:—

1. Jewel-coal H, about 3 feet thick, strong cherry, but not wrought for many years at Hallbeath. 2. Number three G, 4 feet 6 inches, all sold as chews, and well adapted for land steam-engines. 3. Parrot F, which in all measures from 3 feet 10 inches to 4 feet. The parrot itself averages 1 foot 10 inches, having a rough coal lying on the top, *of twenty inches*, with a band of fire-clay between them *of nine inches*. The parrot is almost wholly used for gas purposes, and is reckoned of very fine quality. The rough coal above is sold with the No. 3 coal. 4. Upper eight feet E and D, both excellent splint coals, and greatly in demand for household purposes. The upper leaf is about 2 feet 7 inches, and the lower 3 feet 6 inches, separated by a stratum of stone nearly 18 feet, but very variable. 5. Upper five feet C, strong cubical coal sold as chews, about 4½ feet thick. 6. Lower five feet B, splinty coal, but chiefly wrought as a chew-coal, about 4 feet thick. 7. Fine splint seam A, so well known in the district, and previously mentioned. This coal has been wrought for a long period, by three different winnings, all or nearly all exhausted. But a new fitting is in contemplation.

The prices at the pit-mouth are,

Parrot,	.	.	.	15s. per ton.
Splint or great coal,	.	.	.	8s. 9d. ...
Chews,	.	.	.	5s. ...
The output of Coal for 1836, was Parrot, . . . 4,469				
			Common, . . . 12,379	
				<hr/> 16,848 tons.
...	...	1837, Parrot,	5,980	
...	...	Common,	12,457	
				<hr/> 18,437 ...
...	...	1838, Parrot,	2,356	
		Common,	8,757	
				<hr/> 11,113 ...

Average 15,466, a great proportion of which is exported. During the year 1838, the workmen made a strike, which greatly lessened the output.

There are three pits at present working, viz. Plaintain pit, 37 fathoms deep, Parrot pit, 23 fathoms, and the Willie pit, 39 fathoms. There are four steam-engines, one atmospheric engine, of 30-horse power, for pumping, and one high pressure, of 12-horse power, for winding coals at the Plaintain pit; one high pressure, of 25-horse power, and 15 lb. pressure per inch on the piston, for pumping and winding at the Willie pit, and one high pressure, of 14-horse power, for pumping and winding at the Parrot pit.

The number of colliers, men and boys, is nearly the same as in 1839, when it was 119; women and girls employed below and on the hills, 36. Total employed in working coal, 155. Of on-cost* men and labourers, 20. In all, 175. Total population, including men, women, and children, 450. In November 1837, the population stood thus:

Working.				Families.				Total.		Grand Total.
M.	F.	M. Ch.	F. Ch.	M.	F.	M. Ch.	F. Ch.	M.	F.	
139	54	27	13	150	159	110	115	269	274	534

There are two horses employed under ground; and fifteen on the railway to Inverkeithing, where the company have a large exportation.†

Cuttlehill Colliery.—A little to the eastward a small colliery was recently begun at Netherbeath, the property of R. Wemyss, Esq. of Cuttlehill, of which Messrs Henderson and MacLaren are the tacksmen. It is named "The Cuttlehill Colliery."

* The term *on-cost* applies to all work people above or below ground, except the actual coal-heavers and putters, and who are said to be "on the general charge," such as the *roadsmen*, who prepare the road for the waggons and clear away the rubbish before the wall-faces, pit-head, or banksmen, smiths, wrights, &c. The term is sometimes also applied to what is paid to the collier for crossing a hitch, or removing any difficulty which occurs different from the regular coal working, such as a fall on the roads, levels, or wall-faces.

† It is stated at p. 24, that the Post and Stall method of working is practised at the Townhill and Hallbeath collieries. Latterly, the Longwall mode has also been introduced.

The field is supposed to consist of about 50 or 60 acres, of which about one acre may be wrought. There were two pits lately working, one 8 and the other 31 fathoms deep ; but both have been abandoned, the former from the coal being worked out, and the other from difficulties encountered in sinking to the splint seam, arising from the very troubled state of the strata. A new pit to the north of the great-dyke is at present sinking, where a workable seam of coal is expected, at the depth of from 25 to 30 fathoms. There is no day level.

There is one dyke, found running south-east and north-west to the south of the north engine-pit, supposed to throw the coal 7 fathoms up to the south. No trap has been discovered. The strata dip to the north.

When the colliery was in operation, there were two high-pressure engines, both of which drained and raised the coal. The one was about 8 or 10, the other 25-horse power, with 22 lb. pressure on the piston, but which, as in other cases, might be increased.

There are no workmen at present employed except the sinkers.

Besides these coal-fields there is another at Lethans, in the northern extremity of the parish, but no coal has been wrought there since August 1838. The whole field has not yet been explored, but the quantity yet to work is calculated at 100 acres. There are three seams, two of which are $3\frac{1}{2}$ feet, and the other is about 2 feet in thickness. Immediately above the uppermost seam is a very fine band of black ironstone, about 3 inches thick ; and in the roof of the second seam is ball ironstone of good quality. The pits for working these seams will have to be sunk from 12 to 30 fathoms deep. Parrot coal has been found in the lands to the west of the former workings.

Strikes occurred in some of these collieries in 1837 and 1838, and in all of them in the autumn of 1842, chiefly for an increase of wages. The last continued about three months, and caused much loss both to masters and men.

Fossil Organic Remains.—These are found in great abundance in almost all these coal-fields, and they chiefly belong to the vegetable kingdom. They occur in the sandstone, coals, and fire-clay, but principally in the shales. Some excellent speci-

mens were found in the New Wallsend Pit, at the Elgin Colliery, in the stratum No. 91 of the section previously given, which is 15 feet 7 inches of sandstone, at the depth of from 76 to 78 fathoms from the surface. The largest of these have been transferred to the lawn south-east of Broomhall House.

Elgin Colliery.—1. A *Stigmaria ficoides*. There are specimens of the body of this tree in fire-clay, with the leaves proceeding from the punctures, 6 or 7 inches long. 2. There are stalks of the *Sigillaria pachyderma*. 3. There are the *Lepidodendron obovatum*, and the *Lepidodendron Sternbergii*, with other species. 4. There has likewise been found a plant, which is probably a *Megaphyton*. It is a pretty long stalk, exhibiting projecting points like steps, from which the branches probably went off. Some portions of the bark of these trees are quite smooth, and others still retain the rough coally matter; while the inner woody structure, which is the first to decay, has disappeared, and the space has been filled up with other ingredients, now forming the sandstone.

Wellwood Colliery.—At the Wellwood Colliery there have been found very good specimens of the *Lepidodendron Sternbergii*, and of *Calamites*. There is a round stalk of one of these, more than a foot long, and exhibiting two divisions of growth; and there is another more compressed, probably from having lain either horizontally, or at least at a less angle than 45°. The reedy appearance on both is quite distinct. The *Stigmaria* also has been found.

Town Hill Colliery.—At the Town Hill Colliery there have been found some very fine specimens of the *Lepidodendron* in clay-ironstone and in shale, and of the *Calamites*.

Hallbeath Colliery.—The tooth of a sauroid fish, named by M. Agassiz, *Megalychtis*, was found a few years since in a bed of Cannel coal at Hallbeath, of which Leonard Horner, Esq. gave an account in the Edinburgh New Philosophical Journal for April 1836, already adverted to, contending, in opposition to the opinion of Dr Hibbert, that it, as well as the same fish found, in the limestone of Burdiehouse, belongs to a marine, not a fresh-water formation.

Some remarks will be found on the peculiar diseases, and the moral and social condition of colliers, under the heads Population and Education.

STATISTICAL TABLE IN REGARD TO THE COLLIERIES IN THE PARISH OF DUNFERMLINE, 15TH NOVEMBER 1842.

Number of Col- lieries working.	Number of Pits working.	Depth of Pits working.	Greatest depth at which Colliers work at present.	Number and Power of Steam-Engines.	General Pressure per inch on Piston, which may be increased.	Mode of transport- ing Coals to Pit bottoms.
5	9	From 15 to 105 fathoms, 1 foot.	105 Fathoms.	Horse-Power. 13 High-pressure Eng. from 12 to 120 1 Cond. Eng. 70 2 Atmo Eng. 14 to 30 1 Bellcrank 16	24 lb.	By horses, wo- men, and girls.
Number of Acres in Coal-field to work.	Average Number of Tons raised per annum.	Number of Cwts. raised by each man per day.	Kinds and Prices of Coal at Pit-mouth.	Number of Horses under ground.	Number of Horses on Railways.	Number of Collieries that struck during last five years for a short time.
About 3000.	About 120,000.	From 32 to 46.	Per Ton. Fine Splint fr. 8/9 to 9/2 Chewsof do. fr. 6/8 to 7/6 Small Coal, . . . 4/6 5 ft. Coarse & Chews, 5/ Small culm of Splint and 5 feet, . . . 3/ Dross, 2/6	13	50	3 in 1837, 8 4 in 1842.
Number of Colliers and others working.	Total Population dependent on Collieries.	Average Number of Work- ing Days in the Fortnight.	Average Wages.	Whether Colliers at- tend Public Worship.	Whether Children go to School.	
Males, . . . 881 Females, . . . 296 Total, . . . 1177	Males, . . . 1451 Females, . . . 1459 Total, . . . 2910	10	Men from 2/6 to 3/3 after deductions for light, &c. Boys from 10 and up- wards, 9d. to 2/3 do. Women and girls, 8d. to 1/3 do.	When not far from church very many do; some even dis- tant most regular- ly. When distant many seldom, or do not go at all.	Very many do.	

This district abounds not only in coal, but in limestone, whinstone, sandstone, and a portion of ironstone.

Limestone.—Limestone is found in the lands of Broomhall, Roscobie, Lathalmond, Dunduff, Dunnygask, Craigluscar, Cowdens, Brucefield, Southfod, and Sunnybank; but is wrought for sale at present only on the first four mentioned properties. The limeworks at Roscobie and Lathalmond, belonging, the former to George R. Barclay of Keavil, Esq., and the latter to Adam Rolland of Gask, Esq., have a great land-sale in the upper part of the parish; and the first named also in places considerably to the north and west of it, as Auchterarder, Dollar, Tillicoultry, and these neighbourhoods. Those, however, at Charleston on Broomhall lands, the property of the Earl of Elgin, are the most extensive, and have a great sea as well as land sale. While there are only two drawkilns at Lathalmond and three at Roscobie, there are nine at Charleston, which, with the height of building in front of them, present a striking appearance from the Firth.

The Earl of Elgin's seam of limestone is within a quarter of a mile from the shore, and is from 20 to 50 feet in visible thickness. It stretches about a quarter of a mile from east to west. The stones are conveyed from the quarry by a railroad to the harbour, where they are burnt and sold in shells, or are exported in their raw state. The rough unburnt stones are sent principally to Stirling, and the lime-shells to Dundee and the north of Scotland. The quantity thus exported is very considerable, but not so great as it once was.

There are altogether about 400,000 bushels of shells, and 15,000 tons of raw stone sold annually at Charleston. The burnt lime is sold by the imperial standard measure, and the present prices are,—

For lime shells, per bushel,	L.0 0 4
Slacked lime, per chalders of 36 bushels,	0 4 0
Limestone, per ton,	0 4 0
(Put free on board at Charleston harbour.)	
Lime-shell, by land-carriage, per bushel,	0 0 6

There are nearly 60,000 bushels of shells sold annually at Roscobie at 5½d. per bushel.

The Charleston lime is reckoned the best in the parish as a cement for mason-work, on account of its binding quality, having in it a larger proportion of silex or sand than any other, and being entirely free from any mixture of clay. It is considered so efficacious in buildings much exposed to water, that the Wet Docks in Leith and Dundee have been entirely built with it. It is also extensively used for agricultural purposes; but the Roscobie lime is thought by some preferable to it as a manure, being richer, or containing a less quantity of siliceous matter, and much less iron.

The limestone in the parish belongs to the mountain limestone formation, and is of marine origin.

The Charleston limestone has several varieties, the principal of which are of a grey colour, with foliated structure, greyish brown with splintery fracture, and compact ash-grey. These have been found by careful analysis to contain carbonic acid from 40.25 to 42.3; lime from 47.05 to 51.6; magnesia from 0.92 to 2.59; alumina from 0.95 to 1.8; silica from 2.76 to 7.9; iron from 0.28 to 0.56; with a very small proportion of manganese, carbon, sulphur, and naphtha. The limestone which contains the greatest portion of naphtha, carbon, and sulphur, is also that which is lowest in the stratification.*

Lord Elgin's quarry presents a very grand and varied appearance. It is difficult to say what is the prevailing direction of the strata, from their great diversity in this respect. They incline, indeed, at different places, towards almost all the points of the compass. At the eastern extremity there is on the rock facing the west a very marked indication of volcanic action, the rock appearing to have been upheaved in the centre, from which it has a descending slope from north to south.

Proceeding westward, there is seen at one of the low angles of the rock an excellent example of double agency affecting the position of the strata, that of convulsive igneous action, elevating and also softening them, so as to give them, as here, a waving or bending form. The rock points first downwards,

* *Vide* a paper by the Rev. A. Robertson junior, late of Inverkeithing, in Jamieson's Edinburgh New Philosophical Journal, vol. viii. p. 364.

and then, by a sudden turn, upwards, like a leg resting on the knee and foot raised.

Near this place the rock dips at an angle of 16° to the north; but the degree of declivity throughout the quarry, like the direction, is very variable. Not far from this, the descending slope is towards the east, and part of it towards the west. At the western extremity of the quarry, where the working at present is, the rock dips greatly to the west, while the shale above it is almost horizontal, or has only a small declination westward. From this it would seem that the shale had been deposited after the convulsion by which the rock received its present position, or that, whatever there might have been of it previously, partook in part of that convulsion, or that the whole was subjected to a slight second volcanic action.

Fossil Remains.—There is a great abundance of fossil remains in this limestone. One large block of the stone, containing a very rich specimen of these, has been transferred to the lawn on the south-east corner of Broomhall House.

Here there are, 1st, The *Turbinolia fungites*, vulgarly named *Sheephorn*, from its resemblance to that object, or *turbinated madrepora*.

2d, The *Tubipora*, in great abundance.

3d, The *Encrinite*. Whole masses of the rock at Charles-ton are covered with this fossil, on account of the profusion of which, the limestone might be called, as it sometimes is, "Encrinal."

4th, The *Producta* is very plentiful in this quarry, and there are some specimens of that species of it which has been denominated the *Producta Martini*. There are also the *Producta fimbriata*, *pustulosa*, and many others. There are observable on some of the *Producta* long minute lines, like silver wires, proceeding from both valves, commonly named *needles*, but now ascertained to be the spines of the *Producta*. Some portions of limestone also contain these spines without the *Producta*.

There are here, too, several species of *Spirifers* and *Terebratulæ*, and a few rare instances of the *Orthoceratite*.

On the shore, west of the harbour, was found a specimen of apparently a *Coralline*.

Between Broomhall House and the quarry, there is on the rising ground a huge piece of lime-rock, preserved as a memorial of the height which the rock once possessed, and full of the organic remains now noticed, some of which are in thick regular layers. This piece of rock is seen from a great distance, and has upon it a flag-staff.

Roscobie Limestone.—This is about three and a half miles north from the town of Dunfermline, and is also of the mountain deposit. It has several varieties, the two principal of which are,—compact, grey, fracture earthy, with many particles of calcareous spar; and compact, grey, fracture earthy, with very few of these shining particles. Two specimens of these were carefully analyzed for the writer in January and February 1839, by Rev. A. Robertson junior, already referred to, well known for his chemical attainments, and were found to contain as follows. The first,—

Carbonic acid,	42.3
Lime,	52.8
Magnesia,	0.54
Alumina and oxide of iron,	0.5
Siliceous matter, insoluble in acid, in powder and small masses,	3.7
A trace of sulphur and naphtha, and a little carbon.	

99.84

The second,—

Carbonic acid,	41.4
Lime,	52.2
Magnesia,	0.33
Alumina and oxide of iron,	0.4
Siliceous matter, insoluble in acid, in gritty powder,	4.7
A trace of carbon.	

99.03

The quarry is very extensive, running from south to north, and presents at the upper extremity, on the east side, an appearance very similar to what has been noticed as occurring

at the eastern end of the Charleston quarry, that of the rock seeming to have been upheaved in the centre, and then sloping downwards towards the north and south. The rock is about sixty feet deep, and varies both in direction and dip. In some places it inclines NE. by E., and in others to the west. The average dip in the quarry may be stated at from 20° to 25° .

This limestone abounds in the same kinds of fossils as have been mentioned to occur in that of Charleston. The Encrinite is exceedingly abundant, and very large at Roscobie. One piece has been found, containing not only a great mass, in apparent confusion, as if arising from some violent disturbance of the stems and tentacula, but also what are very rare, at least in Scotland, two heads of this fossil. The rarity of these is supposed to be owing to their having been more tender parts of the animal, and of course more easily destroyed than the others.

There are met with here also pieces of calcareous shale, in which there are parts of the encrinite covered with iron-pyrites, and beautiful crystals of the same. Some pieces of shale, too, have the spines of the *Producta* distinctly marked on them; and one has spines of perhaps a large *Producta*, with portions of Encrinites and *Retepora*. Also *Turbinolia* is found.

At the neighbouring lime-quarry of Lathalmond there are some large specimens of the *Producta*.

Sunnybank Limestone.—The limestone at the small quarry of Sunnybank, in the south-eastern part of the parish, is not the main bed of the mountain deposit, but one of the interpolated beds of the same formation. There is a thin bed of coal immediately below the limestone, and beneath the coal is a deep bed of fire-clay, of which are manufactured the very excellent fire-brick and gas-retorts made at Inverkeithing.

Orthoceratites and various shells abound in a bed of slate-clay immediately above the limestone; as also at Duloch, in the immediate neighbourhood, in Inverkeithing parish.

Craigluscar Lime-Quarry.—This quarry, which is in the north-western part of the parish, and near the summit of a hill of the same name, presents one of the exceptions to the

general nature of the limestone rock, inasmuch as it contains a bed of trap, interstratified with two beds of limestone. The trap, however, is not pure, but has a mixture of lime in it, in consequence of which it is commonly named *Bastard Whin*. It is soft and of no durability, and hence is of little value. It is used in kiln buildings, and as metal on country roads, but soon needs to be replaced. It was probably thrown up over the lower bed of limestone, and at some subsequent period the upper bed was deposited upon it.

The quarry lies east and west, is small in extent, and shaped like a basin, the eastern segment of which has been wrought out. The western half has a gradual ascent, and is at present wrought by the tenant for his own use. The rock at the western extremity of this division is about 14 feet from the surface, having superincumbent upon it 4 feet of soil, and 10 feet of blaes or shale, and dips north-east, at an angle of $7\frac{1}{4}$ inches in the yard. There are two beds of limestone, the upper 8 inches, and the lower 6 feet 10 inches, and at the north-west corner $7\frac{1}{2}$ feet, and at the south-west 7 feet 9 inches, in thickness. Between these two beds is the bed of trap referred to, 22 inches thick, lying in the same direction, and extending along the whole line of the quarry.

At the east end of the quarry, or what appears to have been the bottom of the basin, is a very large dislocation or trouble, having the following succession of materials :—

Lowest bed, Lime 4 feet in thickness.			
(Greenstone) Trap	$2\frac{1}{2}$	...	...
Lime	$2\frac{1}{2}$	...	...
Trap	1 foot 1 inch	...	...
Lime	...	6 inches	...
Trap	4 feet 8 inches	...	...
Lime	1 foot	...	...
Trap	1	...	2 inches ...
Lime	1	...	...
Trap	1	...	9 inches ...
Lime	...	9	...
Trap	2 feet 9	...	...
Shale			

All dipping to the north.

Indurated sandstone is found underneath these successive

deposits of trap-rock and lime, and to a considerable extent to the east and west of them, of about 9 or 10 inches in thickness. And immediately above and below the limestone there is shale, part of which is in close contact with it, also indurated, probably from the vicinity of the trap, being at the dislocation, of considerable thickness, but in other places only a very thin layer. At the rise of the rock to the west of the dislocation, the sandstone was found in as close contact with the lime as it is with the indurated shale, but at present cannot be seen, from a large quantity of the tiring having been thrown down upon it. It continued in this connection for a yard or two from east to west, and about 40 feet from north to south, in the direction of the dip, or from the crop to the bottom of the dip, as far as wrought. Much of the limestone in this quarry is covered with iron-pyrites and carbonate of lime.

No metallic deposits, which are so abundant in the corresponding limestones of England, have been discovered in the limestone of this parish.

Trap Rocks.—There are several quarries of these in the parish. The principal one is at Woodhill on Knockhouse Farm, belonging to Captain Sir John Halket, Bart., Pitferrane. This rock appears to have been produced after the deposition of the coal-formation. It is rather an exception to the general appearance of such rocks. It cannot be said to be exactly stratified, but there are regular overflows, or beds of trap, as in volcanic mountains; and different from one another in compactness or degrees of hardness. The columnar structure is not very distinct, but seems to be separated occasionally by fissures containing quartz and carbonate of lime. There is one of these of considerable length and width. They may not have been original cracks, but occasioned by subsequent convulsions, and filled by siliceous and calcareous materials. The rock presents in different places, when newly broken, beautiful veins of quartz, and of jasper, approaching to cornelian. There are strewed around the quarry various balls or masses of decomposed greenstone, of a roundish form, with concentrate coatings or layers, which, it is well known, form an excellent soil. The rock is within a few inches of the surface, in which respect it differs greatly from the sandstone

quarries in the immediate neighbourhood, which have an alluvial covering of from 10 to 20 feet thick.

There is another of these trap-rock quarries at Redcraigs Toll, three miles north from the town of Dunfermline, and another a mile and a half still farther north, near the Outh farm-house, both on the Crieff road, and seen from it. This last quarry has a very curious and interesting appearance, resembling the general aspect of the basaltic pillars at the Giant's Causeway in the north of Ireland. It is not large, is of a semi-circular form, and has rather a narrow entrance. At the north-west corner the stones are columnar, and of a pentagonal figure. They lie in a horizontal position, the one heaped above the other, and closely and regularly compacted, with the outer ends pointing southward. On the north side the pillars are vertical, on the east arched downwards, on the south inclining or dipping in a bending form to the north, and on the south-west corner dipping to the north-east. Some parts of the greenstone are amygdaloidal, having the cavities filled with carbonate of lime, and some of the fissures are coated with calcareous spar.

There is a great deal of trap-rock, also, on the range of hills lying between the Redcraigs Toll and the Roscobie Lime-works.

Freestone or Sandstone Quarries.—There are several of these in the parish. The chief ones are at Berrylaw and North Urquhart, a mile north-west; at Millhills, a quarter of a mile south-east; and at Sunnybank, three miles south-east from the town, and at Pittencrieff within it, between Pittencrieff and Golf Drum Streets. The stone at all these, except the last, is of good quality, and much used in building. That of the Berrylaw and north Urquhart Quarries is reckoned the best, being the purest and most durable stone, increasing in hardness, by taking on a fine *skin*, the more it is exposed to the weather. The Millhills stone is harder, and better fitted for the internal parts of a building, where there is much wearing, as the stairs and passages, but does not stand the weather so well. The Berrylaw beds, which are at present exposed, are nearly horizontal; and those at North Urquhart dip gently to the north. The earth above the strata in both is from 10

to 20 feet in thickness, and in the latter particularly, is full of square imbedded masses of stone and fragments of other rocks. The stone of the Pittencrieff Quarry is generally of an inferior description, yellowish and soft, and used principally, but not exclusively, for the inner walls of buildings. The dip of the beds is north-east, at a scarcely perceptible angle. The feuars on the Pittencrieff estate have a right to this stone, on payment of a small quarry-mail, amounting at present to 5s. per rood of building.

At Millhills Quarry the beds are of very uniform thickness ; and on the east end there is a mass of stone greatly disturbed, including fragments of slate-clay within the sandstone, and where the rock is elevated to a high angle. The angle north-west of the trouble is only 12° or 13° , while at the trouble it is 30° or 33° . The general dip is west.

At the Woodmill Quarry, about three-quarters of a mile eastward, which is small, and at present not wrought, there are two formations. Above is stratified sandstone of the coal-formation, and below are trap-rocks, consisting of amygdaloidal and porphyritic greenstone and compact felspar, including zeolite and carbonate of lime. In this instance it is doubtful whether the trap or igneous rocks were raised up previously or subsequently to the deposition of the sandstone, though most probably subsequently. The general dip of the rock is 9° due east.*

The Sunnybank Quarry is large, and has nothing peculiar as to the direction and dip of the strata. In one part of it there has been found an efflorescence of sulphate of magnesia, mixed with a little sulphate of iron. At the entrance into it there is a curious wave or twist in the strata, in different directions, with offsets from these, probably produced by the joint action of a peculiar set of currents of water, and of large masses of rock, carried along with them subsequently to the deposit of the regular strata.

Fossil Remains in the Sandstone Quarries.—There have been found at the Berrylaw and North Urquhart Quarries many large fossils of the three kinds already named as occurring in the coal-formation, the *Lepidodendron*, the *Stigmaria*

* The trap here is commonly called *Lack-Stone*, and is used for oven soles.

Ficoides, and the *Sigillaria*. The writer lately obtained a very excellent specimen of the first of these, about 3 feet in length, and one in diameter; and two of the third, one having three branches, the stem and one branch of which are $2\frac{1}{4}$ feet, and the other, having two branches, the stem and one branch of which are $1\frac{1}{4}$ foot long, and both about 8 inches in diameter. The bark, which is turned into coal, still retains in all of these in some places the black coally structure and substance. On the east side of the Berrylaw Rock, and completely imbedded in it, is a large root of the *Sigillaria*, about 4 feet high, nearly upright, apparently standing where it grew, but probably, according to the more prevalent opinion of geologists, transported from its native site by the inundation of some river, and meeting with an obstacle, deposited in its present position, the sedimentary matter of the agitated waters accumulating around it, as well as replacing its own inner substance which, it is well known, in all fossil trees decayed first, and now forming the sandstone.

In the adjoining North Urquhart Rock there was lately seen closely imbedded in it the stem or branch of a fossil tree, 6 or 8 feet long, and 7 or 8 inches in diameter, lying horizontally, and about 40 feet from the surface.

Quarrymen are not fond of meeting with these fossil remains, since, wherever they occur, there are generally cracks, technically called *dries*, which prevent long blocks being taken out.

It is the remark of an old observant quarryman that he has always found the *Lepidodendron* lowest in the rock, then the *Stigmara*, and the *Sigillaria* highest, and that near the last, the rock is in an unsolid loose state; and farther, that he has never seen a root penetrating a layer of earthy matter lying between two beds of stone, while he has noticed it passing through two contiguous beds not so separated.

Petrifactions have been found also in the Pittencrieff Quarry, and particularly a species of *Stigmara*, which is thought to be undescribed.

At Millhills Quarry, too, there have been got impressions of *Spirifers* and *Pecten papyraceus*, *Producta* on bituminous shale, *Corbula sulcata* in clay-ironstone, and *Spirifera bisulcata*.

The principal specimens of these fossil remains which have been noticed are to be seen in the New Museum of the Highland and Agricultural Society of Scotland, Edinburgh.

Composition of Hills and Plains.—The hills are generally composed of greenstone, as is the case in those of Craigluscar and Roscobie. The Hill of Beath, adjoining to the Hallbeath Colliery, some of the minerals under which belong to the Marquis of Tweeddale, and are leased by the Hallbeath Company, is composed of greenstone, and must have been projected after the coal-strata. For, when the workings were carried under the hill, the strata were observed to rise towards the centre, or rent, through which the greenstone must have been projected.

In the high grounds and plains, at least so far as the coal-formation extends, there are alternate beds of sandstone and blaes (or slate-clay), with balls of ironstone in it. Bituminous shale and indurated or fire-clay frequently intervene, but the first two compose the greatest part of the strata above the coal, and are found in beds, varying from 1 foot to 20 feet in thickness, and to the depth of from 20 to 100 fathoms before reaching the lowest seam of coal, under which sandstone of different colours and textures more generally prevails, to the depth of 50 or 60 fathoms, until it reach the limestone.

Ores and Simple Minerals.—Ironstone, to a greater or less extent, pervades the whole coal-field of the Earl of Elgin, in thin bands and balls, and was once wrought to the extent of 4000 to 5000 tons per annum. But the working of it was discontinued about eight or nine years ago, as a remunerating price could not be obtained for it, on account of the low price of pig-iron, and has not since been resumed. Copper-pyrites, in small quantities, is found imbedded in the clay-ironstone with carbonate of lime, at the Elgin Colliery. There is a thin seam of argillaceous ironstone in the Wellwood, Town Hill, and Hallbeath Coal-fields, but in all of these it is of an inferior quality, and not sufficiently abundant to render it workable to a profit. It occurs both in veins and nodules at the Town Hill Colliery. It is also found in blaes while tiring for lime at the Charleston and Northern Limestone Quarries.

Iron-pyrites is likewise sometimes met with in the roof of

the parrot-coal at Hallbeath Colliery. Neither the extracting nor purifying of ores is practised in the parish. Some beds of sandstone at the Elgin Collieries contain strong impregnations of alum. Quartz and calcareous spar are found imbedded, and in veins, in the trap-rock at the Town Hill Colliery. Garnets occur in the boulders of mica-slate scattered in that neighbourhood.

Alluvial Deposites.—At the Elgin Colliery the alluvial cover above the sandstone is composed of clay, mixed with sand and small rounded stones, and frequently of fragments of the different strata under it. In the working coal-field it varies in thickness from 6 to 18 feet. It is impervious to water, and never produces water of itself. Peat in some instances forms part of the alluvial cover.

At the Wellwood Colliery the alluvial cover is from 6 to 90 feet in thickness, consisting of clay, sand, and large blocks of quartz, greenstone, and other materials. As none of these rocks are in the immediate neighbourhood, the blocks must have been transported from some of the hills by water.

At the Townhill Colliery the alluvial cover, in the higher parts of the ground, consists of a stiff tenacious clay, intermixed with rounded water-worn stones; and in the lower and hollow parts, of a rich vegetable mould, approaching in some places to the nature of peat, under which the clay is again found, resting upon the rock, but much thinner. The covering varies from 3 to 9 feet in thickness.

At Hallbeath Colliery the alluvial cover is from 4 to 40 feet in thickness: and at the Netherbeath Colliery it is about 18 feet where it is chiefly of a clayey nature.

No remains of plants or animals are known to have been met with in any of these alluvial deposits.

Soil and Boulders.—The land towards the north of the town, where the collieries are situated, is generally of inferior quality, but some portions of it are good, and others, from being much improved by draining, yield a fair produce. The soil in that quarter varies from a few inches to 2 or 3 feet in thickness, and chiefly rests on till, but some of it, especially near Lathalmond, where the lime-quarry is, reposes on trap, sandstone, or limestone.

Along the banks of the Town Loch, and in a *burn* running into it in the vicinity of the Townhill Colliery, as well as throughout the lands in that neighbourhood, there are found, scattered and deposited in the soil, at a small distance from the surface, boulders or rounded masses of quartz, mica-slate with quartz, and garnets and ironstone, which must of course, as already noticed, have been conveyed thither by some great current. The upland district, in which the Outh Greenstone Quarry is situated, is entirely pastoral, and a considerable part of it is covered with heath and moss.

The land towards the south of the town, in which are some of the sandstone quarries that have been mentioned, and the Charleston Lime-work, is of excellent quality, in high cultivation, and capable of bearing all sorts of crops. The soil there consists chiefly of a brown loam, resting on rotten trap, but a portion of it is of a light nature, on strong clay, not far from the surface.

From the diversity of soil and climate in the northern and southern divisions of the parish, the harvest in the former is commonly about two, and sometimes three, weeks later than in the latter.

I subjoin a few supplementary remarks on the geology of the parish, extracted from the excellent Prize Essay of Dr Anderson of Newburgh, which appeared in the Quarterly Journal of the Highland and Agricultural Society of Scotland for the number following mine, viz. September 1840.

Charleston Limestone.—"Charleston quarry forms the outgoing of the mountain-limestone, as it stretches in a S.S.W. direction across the Forth towards Linlithgow.—It is imperfectly stratified,—and the line of bearing is nearly due east to Sunnybank. p. 401.

"Betwixt Charleston Limestone, and North Queensferry, beds of bituminous shale, clay, ironstone, coal, and sandstone, alternate with each other; and at the latter locality they may be observed dipping under the greenstone rocks to the east of Rosyth to the N.E., at an angle of 20°; when about a quarter of a mile along the shore the inclination is changed to N.N.W. In one instance here, near the Castle, the sedimentary strata are bent towards the trap, and assume the saddle-shape form. p. 405.

"The Western Coal-basin ranges betwixt Charleston and the great outburst of trap at Inverkeithing, which stretches across the district to Beath. This basin is traversed about the middle by another ridge of greenstone, of which the Roscobie limestone may be considered as the centre, and

rises towards the Saline Hills which bound it on the north and north-west. p. 411-412.

Roscobie Limestone.—"This enormous mass of calcareous matter lies about three miles to the south of the line of bearing of the main bed. It consists of two beds, the thickest of which is about 40 feet, and differs in its lithological characters from the usual aspect of the deposit. It presents no appearance of a laminated structure, or stratified arrangement of its component parts; nor is there in the mass, or small-hand specimens, a tendency to any regularity of fracture. It exhibits one unbroken face of rock, traversed by neither veins nor fissures of any kind. The lower bed, however, is regularly stratified, and serves, by immediate contrast, to exhibit more distinctly the amorphous character of the superior mass. They both contain, in the greatest perfection, the organic remains which are common to the formation; and in the inferior beds, I was informed that impressions of fish have occasionally been found, but was unsuccessful in obtaining any specimens. The whole rests upon an out-burst of greenstone, which traverses for several miles the coal measures. About two miles to the east, at Fordel Colliery, the mountain-limestone was found at the depth of 50 fathoms, underlying the coal-metals. From this point, the strata rise to the SW. When cropping out at Roscobie they dip nearly due north. The character of the rocks in the intermediate district which stretches to the Cleish and Saline Hills, clearly indicates the presence of the true coal-series, which we accordingly find to have their out-crop towards Lethan. The position of the Roscobie limestone, then, is not that of an insulated mass, shifted from its true line of bearing, but an upheave of a portion of the great continuous deposit which forms the base of the coal-field. The Lathalmond limestone to the south-east is a continuation of the same beds, and presents precisely the same geognostic appearances. p. 400-401.

Sunnybank.—"This limestone is about 7 feet thick, dipping to the NE. at an angle of 10°. The rocks beneath are sandstone, blae, coal, and fire-clay, which contains nodules of a calcareous limestone. The blae abounds in shells, all of which are in a pyritous state, of a bright metallic lustre, and of the most perfect symmetry of form. p. 401.

Outh Quarry.—"Here a remarkable and well-defined display of columnar basalt occurs. The columns are about ten inches in diameter, and separate diagonally into concretionary tabular masses of about a foot in length. The masses are regularly jointed into one another. The columns are disposed in every possible position, from the horizontal to the vertical. A porphyritic greenstone overlies this curious formation, and here the strata belonging to the true coal series commence. Their outcrop may be seen a little to the eastward of Dunfermline Road, reposing upon the trap; and at Lethan, a few hundred yards to the west, they are worked at the depth of twenty fathoms beneath the surface, rising towards the SW. p. 394.

"At Lathalmond and Roscobie the greenstone passes into tufa; and

about three miles to the north, at the quarry of Outh, already mentioned, the transition of the former into columnar basalt can be distinctly traced. p. 415.

Islands.—"Inebgarvie, and the small ones situated in the western part,* consist of basalt, greenstone, and tufa, all of which insensibly pass into one another. The tufa is generally traversed by veins of carbonate of lime." p. 421.

ZOOLOGY.—*Rare Birds found occasionally in the Parish.*

Falco Haliaëtus.	Osprey.
peregrinus.	Peregrine Falcon.
cyanus.	Hen Harrier.
Æsalon.	Merlin.
Lanius Excubitor.	Great Butcher Bird.
Corvus Graculus.	Red-legged Crow.
Sturnus vulgaris.	Starling.
Turdus torquatus.	Ring Ouzel.
Motacilla Phœnicurus.	Redstart.
rubetra.	Whinchat.
rubecola.	Stonechat.
Parus ater.	Cole Titmouse.
caudatus.	Long-tailed Titmouse.
palustris.	Marsh Titmouse.
Caprimulgus europeus.	Goat Sucker.
Hæmatopus ostralegus	Oyster Catcher.
Rallus aquaticus.	Water Rail.
Alcedo ispida.	Kingfisher.
Scolopax glottis.	Greenshank.
Tringa macularia.	Spotted Sandpiper.
morinella.	Turnstone.
Alca Torda.	Razor-Bill.
arctica.	Ruffin.
Alle.	Little Auk.
Larus ridibundus.	Black-headed Gull.
crepidatus.	Boatswain.
Anas Tadorna.	Shieldrake.
Penelope.	Wigeon.
Perina.	Pochard.
clangula.	Golden-Eye.
fuligula.	Tufted Duck.

* Long-craig, Bimar, and Du-craig, already named at p. 14, and Craig Murmur, still smaller in St Margaret's Hope, covered with water at full tide.

An Ornithological Society was founded in 1841 for rearing and improving the breed of singing-birds in plumage and melody. Its first exhibition was at Martinmas Fair of that year; and its second at the same period in 1842, when 200 living singing-birds, all bred in the parish, and most of them during last year, were exhibited, and premiums given for the best. The Society contemplates also having a museum for stuffed birds. It consists at present of thirty-eight members, the old paying 1s. and the new 2s. per annum. It is governed by four office-bearers and six members of committee.

In the Firth, between Charleston and Queensferry, herrings and garvies are often got in considerable quantities, and at times small cod and skate, but not of good quality. There are salmon fisheries on the south shore, and one also on the north, at the entrance to Inverkeithing Bay. At the season for catching fish, the rocky islands already noticed are frequented by the *Phoca vitulina*, or common seal or selch. Numbers of these amphibious animals are at times seen basking on the Long Craig Island. Of the cetaceous tribe the *Phocæna*, or porpoise, and the *Delphinus Orca* (*Orca* Plinii) Grampus, or small whale, are occasionally observed. The writer saw one of the latter of considerable size, caught in the Bay of St Margaret's Hope, a few years since, after a severe struggle; and which reddened with its blood the whole surface of the water. It yielded a good return of oil to its fortunate owners. As early as the reign of King Malcolm IV. notice is taken in the Chartulary of Dunfermline of a species of whale, *crassus piscis*, frequenting the Firth of Forth, then named Scotwater. That monarch gave the heads of all those that were stranded on the adjoining coast to the monks of Dunfermline, reserving to himself the tongue, as probably then considered a tit-bit. The only shell-fish are small crabs, limpets, and wilks. A variety of sea-fowl frequent this part of the Forth, especially in the neighbourhood of the Queensferry.

BOTANY.—*Rare Plants found in the Parish.*

Hippuris vulgaris.	Common Mare's Tail.
Veronica buxbaumii.	Buxbaum's Speedwell.
polita.	Grey procumbent Speedwell.

<i>Fedia mixta.</i>	Rough-fruited Corn Salad.
<i>Eleocharis multicaulis.</i>	Many-stalked Spike Rush.
<i>Agrostis spica venti.</i>	Silky Bent Grass.
<i>Melica nutans.</i>	Mountain Melic Grass.
<i>Festuca bromoides.</i>	Barren Fescue.
<i>Bromus erectus.</i>	Upright Perennial Bromegrass.
<i>Galium Mollugo.</i>	Great Hedge Red Straw.
<i>Potamogeton heterophyllus.</i>	Various-leaved Pond-weed.
<i>rufescens.</i>	Reddish Pond-weed.
<i>Lysimachia vulgaris.</i>	Great Yellow Loosestrife.
<i>Primula elatior.</i>	Oxlip Primrose.
<i>veris.</i>	Common Cowslip.
<i>Verbascum nigrum.</i>	Black Mullein.
<i>Viola hirta.</i>	Hairy Violet.
<i>Chenopodium olidum.</i>	Stinking Goosefoot.
<i>rubrum.</i>	Red Goosefoot.
<i>Peplis portula.</i>	Water Purslane.
<i>Tulipa sylvestris.</i>	Wild Tulip.
<i>Alisma ranunculoides.</i>	Lesser Water Plantain.
<i>Trientalis Europæa.</i>	European Chickweed or Winter Green.
<i>Epilobium roseum.</i>	Pale Smooth-leaved Willow Herb.
<i>Polygonum viviparum.</i>	Viviparous Alpine Bistort.
<i>Paris quadrifolia.</i>	Common Herb Paris.
<i>Pyrola secunda.</i>	Serrate Winter Green.
<i>Silene Anglica.</i>	English Catchfly.
<i>Silene noctiflora.</i>	Night-flowering Catchfly.
<i>Lythrum salicaria.</i>	Spitted Purple Loosestrife.
<i>Rubus saxatilis.</i>	Stone Bramble.
<i>Glaucium luteum.</i>	Yellow-horned Poppy.
<i>Nymphaea alba.</i>	Great White Water-Lily.
<i>Nuphar lutea.</i>	Common Yellow Water-Lily.
<i>Ranunculus hirsutus.</i>	Pale Hairy Crowfoot.
<i>Mentha viridis.</i>	Spearmint.
<i>crispa (variety).</i>	Do.
<i>piperita.</i>	Peppermint.
<i>Galeopsis ladanum.</i>	Red Hempnettle.
<i>Stachys ambigua.</i>	Ambiguous Woundwort.
<i>Nasturtium sylvestre.</i>	Creeping Yellow Cress.
<i>terrestre.</i>	Annual Yellow Cress.
<i>Brassica campestris.</i>	Common Wild Navew.
<i>Sinapis muralis.</i>	Sand Mustard.
<i>Malva moschata.</i>	Musk Mallow.
<i>Vicia sylvatica.</i>	Wood Vetch.
<i>Tragopogon pratensis.</i>	Yellow Goat's Beard.
<i>major.</i>	Greater Goat's Beard.
<i>Thrinia hirta.</i>	Hairy Thrinia.

<i>Hieracium Lawsonii.</i>	Glaucous Hairy Hawk-weed.
<i>Cichorium intybus.</i>	Wild Succory.
<i>Senecio saracenicus.</i>	Broad-leaved Ragwort.
<i>Matricaria chamomilla.</i>	Wild Chamomile.
<i>Anthemis arvensis.</i>	Corn Chamomile.
<i>cotula.</i>	Stinking Chamomile.
<i>Habenaria albida.</i>	Small White Habenaria.
<i>Epipactis ensifolia.</i>	Narrow-leaved White Helliborine.
<i>Malaxis paludosa.</i>	Marsh Bog-orchis.
<i>Euphorbia lathyris.</i>	Caper Spurge.
<i>Sparganium natans.</i>	Floating Bur-reed.
<i>Carex divulsa.</i>	Grey Carex.
<i>strigosa.</i>	Loose Pendulous Carex.
<i>fulva.</i>	Tawny Carex.
<i>stricta.</i>	Glaucous Straight-leaved Carex.
<i>Arum maculatum.</i>	Wake Robin.
<i>Atriplex laciniata.</i>	Frosted Sea Orache.
<i>angustifolia.</i>	Spreading Narrow-leaved Orache.
<i>Asplenium alternifolium.</i>	Alternate-leaved Spleenwort.
<i>marinum.</i>	Sea Spleenwort.
<i>Pteris crispa.</i>	Curled Rock-brake.
<i>Botrychium lunaria.</i>	Common Moonwort.
<i>Ophioglossum vulgatum.</i>	Adder's Tongue.*

There are no forests. The plantations cover about 900 Scotch acres, and are chiefly on the Pitferrane and Town properties ; the former to the west, and the latter to the north-east, of the burgh. The soil appears to be congenial to almost all sorts of timber, but not all equally so. The wood grown consists chiefly of larch and Scotch fir, with a proportion of oak, beech, elm, plane, ash, and willow. The principal old wood is upon the estates of Broomhall, Pitferrane, Keavil, Pittencrieff, and Pitreavie, on the south side of the parish. There is a very old, high, and wide-spreading willow tree, in a sheltered situation on the Lyne Burn, near Logie. Its circumference at the base is 17 feet, and it covers a space of 94 feet from east to west, and about as much from north to south. It has eight principal and very thick branches. There is a very large old pear-tree in the centre of Pittencrieff garden about 70 feet high, and 16 feet in circumference at the ground, and another large one at the entrance into the garden.

* For the list of Birds and Plants I am indebted to the kindness of A. DEWAR, Esq., Surgeon, Dunfermline.

CIVIL HISTORY.—*Ancient and Modern Accounts, Maps, Plans,
and Surveys, &c. of the Parish.*

The most ancient and valuable document connected with the parish, in reference particularly to the Monastery which once flourished in it, is "The Auld Register," or the "*LIBER MONASTERII DE DUNFERMLIN*," commonly called the Chartulary of Dunfermline. It is a large folio MS. volume, consisting of 169 leaves of vellum, and has long been preserved in the Advocates' Library at Edinburgh. It is known to have been there at the end of the 17th century; but when the first Earl of Haddington (a celebrated antiquary), more than two centuries ago, used it, making a table of its contents, and taking numerous extracts from it, illustrative of the ancient tenures and forms of conveyancing of Scotland, he does not state where the Register was then deposited.

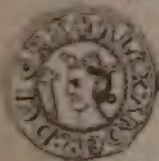
After several unconnected documents at the beginning of the volume, some of them of comparatively modern date, which appear to have been written on the blank leaves of vellum, merely for convenience, there commences what is properly the original register of the abbey muniments, having the superscription—"Est Margarete de Dunfermlyn liber iste." It contains above 600 deeds relative to the various endowments, privileges, and possessions of the abbey, apparently arranged according to a certain order, but which is not strictly adhered to, later being sometimes interpolated among earlier writs, and *vice versa*, just as a vacant space seemed to have afforded a convenient place for their insertion. From this occasional irregularity in the chronological registration of the deeds, as well as from the great variety of hands and forms of writing which appears in it, probably from the early half of the *thirteenth* down to the middle of the *sixteenth* century, the volume, although generally entire and clean, has a very odd appearance. Most of the deeds are in the Latin, but a few are in the Scottish language, the oldest of which is dated 1437. It abounds, too, as all such ancient MSS. do, with contractions and other peculiarities, as may be seen in the specimen on Plate IV.

The ink is black and clear. The titles of the charters are rubricated, and the large initial letters are either in red or blue ink, and some of them are ornamented. The principal part,—the record of Crown Charters—of what is the most ancient portion of the Chartulary, is uniform, and seemingly written by one person, in the reign of King Alexander II. At the accession of his son, King Alexander III., or about 1250, a different hand and a less careful and regular mode of registering commence, and the embellishments alluded to cease. In the early part of his reign, or soon afterwards, nearly 160 deeds seem to have been engrossed. During the troubles which ensued on the death of Alexander III., few deeds are found, and it is conjectured that registrations were then rare. On the restoration of order, when Robert Bruce ascended the throne in 1306, entries become again frequent, and appear to be made soon after the date of each deed, but not according to any methodical arrangement, and with the undisguised contemporaneous intermixing of the registration by the same person of writs of obviously greater antiquity.

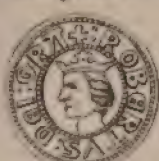
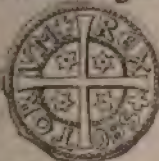
The classification of the older part of the volume is, with the exceptions already noticed, under the following heads:—Charters of the Kings, from David I. to Alexander III.; the Bishops of St Andrews and Dunkeld; the Chapter of St Andrews; the Earls of Fife and Athol; Countesses Ada and Ela; Charters of Laymen; Covenants and Conventions regarding disputed territories; and Bulls of Popes. The more recent part embraces charters of the Abbots and Convent of Dunfermline, and of the Kings from Robert I. to James V., and other writs. The most ancient charter is one of David I., who died in 1153, but, it is probable, not recorded till the beginning of the following century. None of any of the preceding Sovereigns are given, not even of Malcolm III., who founded the Monastery; but in others of David, reference is made to still older royal donations, and some of them made by his father, Malcolm Canmore. As to the genuineness of a foundation charter by Malcolm III., which appears in the writings of Sir James Balfour, Father Hay, and Sir William Dugdale, some remarks will be made in the account which is afterwards to be given of the Monastery. The charter of David I., already noticed, and

SPECIMENS OF THE CHARTULARY OF DUNFERMLINE.

Macte Malcomi Regis
 De caputibus p[re]sentium q[uod] vocant[ur] c[er]p[er]at[ur].
 Malcolmus Rex S[an]c[t]is om[n]ib[us] probis
 ho[m]inib[us] to tal[is] t[er]re s[an]c[t]e. d[i]c[t]as. A[n]d[er]as.
 Fran[at] r[an]g[er]at[ur] i[n] S[an]c[t]o S[an]c[t]o
 S[an]c[t]is me dedisse i[n] cellis abbi de Dunf[er]mline r[an]g[er]at[ur] i[n]
 ibidem deo s[an]c[t]is i[n] p[re]sentem elemosinam y[n] salute
 die p[re]dicta[m] mei d[omi]ni Regis caput p[re]sentem q[uod] s[an]c[t]is
 b[re]p[er]at[ur] p[ro] uaguam q[uod] i[n] meo d[omi]no p[re]sentem
 apliaune. in qua p[re]sentem illa lita est. T[er]re. And[er]as
 ep[iscop]o. Dunf[er]mline. Hug[er] de woneuill. S[an]c[t]o s[an]c[t]o alani.
 Herbo camad. Nichol[as] elio. Alwyno mac ankul ap[er]p[er]u



Coin of King Alexander III.



Coin of King Robert I.

Seal of the Regality of the Abbey of
Dunfermline.
1522

Seal of the Regality of the Abbey of Dunfermline



Robertus Dei Gratia Rex Scotorum

others in his reign, are styled "Confirmations," namely, of the gifts of his predecessors. The monks, like other persons in these early times, were in the habit of obtaining ratifications from each succeeding Sovereign, of all the gifts made by his predecessors, or by their subjects, and, for the sake of still greater security, got the whole confirmed by the Roman Pontiffs.

The preamble of the principal charters of David I. and his successors, is somewhat remarkable. "In nomine sancte et individue trinitatis, Ego David Dei gratia Rex Scottorum, auctoritate regia ac potestate, Episcoporum, Comitum Baronumque regni mei confirmatione et testimonio; Clero etiam adquiescente et Populo."* Some have supposed that they see in this style a resemblance to the present form of a solemn legislative enactment, and have built upon it a theory as to the antiquity of our Parliamentary Constitution; while others regard it "as merely setting forth, in affected and monkish magniloquence, that the royal munificence was bestowed with the general approbation of the country."†

The simple grant or original charter is attested by the seal, sometimes of the granter, and sometimes of respectable witnesses, the number of whom varies, or by the signature of the latter. A few rare cases occur of females attesting charters, a practice that has been long obsolete, and some of them sealed them with their own ring, according to an old usage, of which one case is recorded as having occurred in the thirteenth century. Some of the writs, as was not uncommon in ancient times, have no dates.

Besides the interest which this Chartulary possesses from containing such a large collection of royal charters, deeds of princes, nobles, bishops, and other distinguished persons, and papal bulls, forming altogether a body of ancient, statistical, and local information, even richer, perhaps, than that of any of the former published Chartularies, it is full of the most

* "In the name of the holy and undivided Trinity, I David, by the grace of God King of the Scots, by my royal authority and power, with the confirmation and testimony of the Bishops, Earls, and Barons of my kingdom, the clergy and people also assenting."

† Preface to the recently printed edition of the Chartulary, by the Bannatyne Club, p. xxii.

curious and authentic details of the early civil and ecclesiastical state of the country, some extracts from which will be afterwards given in connexion with the account of the Monastery. So great is deemed the importance of these grants and deeds, from there being no other contemporaneous records of the early period to which they relate, except the few registers of this kind which remain (as stated in the Preface to the Chartulary, p. xviii. just noticed), that "upon their authority ultimately—by the style of these writs—by the incidental information afforded by them—*by the absence of all reference to customs, laws, and institutions, which*" probably "*must have been mentioned if they existed*, must be settled some of those great questions of history and constitutional law, and even of national independence, which have been so long and warmly discussed in this country."

There was a transcript made of this Chartulary in 1738 by Walter MacFarlane of MacFarlane (*Scoticæ*, of that ilk), an eminent and indefatigable antiquary, who caused copies to be made at his own expense, and for his own use, of similar ancient records of several of the Scottish monasteries and priories, as Arbroath, Coldingham, Kelso, St Andrews, &c., which were becoming in many places nearly illegible. He did this from the laudable motive of elucidating our national and ecclesiastical history and the descent of property. His transcript of Dunfermline Chartulary is considered, upon the whole, faithful, and has hitherto been chiefly consulted as most intelligible to the generality of readers. It forms one of several volumes (handsomely bound, with his coat of arms and initials gilded on the back of each), which are carefully preserved in the Advocates' Library, the Faculty having purchased his MSS. after his death, which occurred in June 1767.

In 1809 Mr (now Sir) John Graham Dalyell published a very interesting selection from this Chartulary, given either in the original words, or in an abstract of their meaning, in an excellent Treatise of 73 pages, 8vo, entitled, "A Tract, chiefly relating to Monastic Antiquities; with some account of a recent search for the remains of the Scottish Kings interred in the Abbey of Dunfermline." To this work all subsequent writers on the parish have been much indebted.

At the close of the last year (1842), this Chartulary was printed by the Bannatyne Club, as the joint contribution of seven of its members,* under the editorial care of Cosmo Innes, Esq., Advocate, extending, with appendices and tables of contents, to 561 pages, quarto. The arrangement of the original is generally adhered to, with some improvements, chiefly in respect of chronological order. There are three appendices, the first containing the suspected charter of Malcolm III., and three bulls and six charters. Along with this Appendix there are five lithographed impressions of these three bulls, viz., one of Pope Alexander III. and two of Innocent IV., a Charter of Richard, Bishop of Dunkeld, and a Convention between Abbot Radulph and the Convent of Dunfermline, and Sir Michael Scot of Balwery, which, as well as four similar impressions in the early part of the Register, the 1st, of the first Scottish writ in 1437, and three other short deeds; 2^d, Signatures to the first Charter of David I.; 3^d, Another Charter of David; and, 4th, Commencement of a Charter of King Alexander III., nine in number, are all taken from the originals in the Advocates' Library, and are *fac-similes* of them in size and appearance, exhibiting most beautiful specimens of the penmanship and ornaments of the twelfth and three following centuries. The second, the rental of the Abbacy, as taken up in 1561 by "Allane Cowttis, chalmerlane thairof, etc.," and successive years, under the act appropriating the thirds of benefices to the ministers of religion, and to the Crown; and the third, the contents of five volumes of feurights, and other charters and leases, granted by the successive abbots or commendators of Dunfermline, of the property belonging to or held under their house, and by Queen Anne of Denmark, "Ladie of Dunfermlyn." There is also an ancient "Tabill," and a new copious index of the contents of the volume, which must afford great facilities in consulting it. The work is highly creditable to the liberality and antiquarian taste of the noblemen and gentlemen at whose instance it was undertaken,—forming, as it does, a valuable accession

* Duke of Buckingham, Earl Spencer, late Earl of Rosslyn, the Right Honourable Thomas Grenville, late R. Fergusson of Raith, Esq., James Loch, Esq., and John Richardson, Esq. London.

to the stores of the ancient statistical and local information of the country.*

The principal register referred to in the third appendix is now in the possession of the Marquis of Tweeddale, the heritable bailie of the regality of Dunfermline. It contains a rental or register of the lands belonging to the regality of Dunfermline, extending from the 5th November 1555, to the 11th September 1585. With some trifling exceptions, it is entire, and in excellent condition. The following is a fragment of the title inscribed on its first leaf, the letters and words in italics being supplied, as evidently or probably in the original:—

“*Novum rentale seu registrum terrarum ad Regalitatem de Dunfermling spectantium anno millesimo quingentesimo quinquagesimo quinto per dominum Joannem Monachum professum ejusdem de mandato Reverendi viri Georgii Durie commendatarii dicti monasterii.*

“J. HENRISON, Chartarum *custos et*
notarius publicus.”

Another of the registers, referred to in the Appendix, as now in the General Register House, Edinburgh, and written about the same period, was found accidentally on the counter of a shop in Dunfermline, in November 1834, by the late clerk of the Heritors. It had been taken and sold there for waste paper, and, like many other valuable and interesting records of antiquity, would, but for the casual and timeous discovery of it by this gentleman, who knew its nature, and rescued it from its intended destruction, have been lost for ever. Intimation of its discovery was immediately sent by him to the Depute Record Keeper in the Register House, in whose custody it now is. It is a folio volume in plain boards, which has apparently been much used. It is written on strong paper, in a clear legible hand, and possesses the peculiar character and abbreviations of ancient manuscripts. The writs are chiefly in the Latin, but partly in the Scottish language.

* I beg to express my obligations to Mr Innes for most readily and kindly favouring me with a perusal of his Preface, and other portions of the work, while passing through the press, in order to facilitate the progress, and add to the information, of the present volume.

As the Chartulary now printed contains a record of grants made *to* the Abbey, this contains a record of grants made *by* it, and shews the original tenures of many of the lands in the neighbourhood of Dunfermline, and indeed throughout Fife and elsewhere. It is entitled "A Register of Charters and Tacks of Teinds," &c., from 1557 to 1585, three years before to twenty-five years after the Reformation, when much property was transferred from the monasteries to various individuals, held at first under lease, and afterwards becoming permanent.

A table of the contents of these two registers is printed along with the Chartulary of Dunfermline, by the Bannatyne Club, from inventories in Lord Haddington's Collections, preserved in the Advocates' Library, and collated with the original volumes.

In the Advocates' Library there is a folio MS. volume of the Register of the Lordship of Dunfermline from 1st February 1603 to the last day of February 1611, in excellent condition, 314 leaves. It consists generally of charters of tacks by Queen Anne to the various tenants, and its substance is also given in the new volume referred to.

In Sir Robert Sibbald's old but valuable History of Fife and Kinross, first published in the author's lifetime at Edinburgh in 1710, fol., and more recently at Cupar-Fife in 1803, 8vo., by the late Rev. Dr Adamson, with many useful notes, there is a short account of Dunfermline, pp. 292-299.

A History of the Town and Parish of Dunfermline was published by the late Rev. John Fernie, one of the parochial ministers in 1815, in 8vo, which contains some useful statistical information, collected with much care and accuracy, applicable to that period. It is now out of print. In the Appendix are contained Descriptions of the Parish by Mr Alexander Livingstone (1744), and by Mr George Barclay (1723), extracted from M'Farlane's Geographical Collections, as noticed at p. 3 of the present volume. Mr Barclay was probably one of the non-jurant Episcopalian ministers in Edinburgh, who had a place of worship in Skinner's Close there about 1712. Mr Livingstone may have belonged to the same class of persons.

Another History of Dunfermline from the earliest records down to 1828, the date of its publication, 12mo, was written

by the late Mr A. Mercer, author of "Dunfermline Abbey," a poem, with historical illustrations, published in 1819, of a collection of verses in 1838, and of some fugitive pieces which appeared in the "North British Magazine" in 1804, of which he was for the short period of fourteen months editor, and in other periodicals, and who died in Dunfermline only last July 1842; a man whose abilities, education, and literary taste, had they been steadily directed to one definite object of pursuit in life, might, with his inoffensiveness of disposition, have secured for him a higher estimation, and better fortune than unhappily distinguished his latter days.*

There was published also in his name, a large "Historical and Chronological Table of the ancient town of Dunfermline, from 1064 to 1834," on a large sheet, which is an abridgment of an elaborate, valuable, and beautifully written MS., quarto volume, pp. 422, entitled, "Annals of Dunfermline from the earliest Records to 1833," and which was kindly prepared for his benefit by the author, E. Henderson, LL.D., F.R.A.S. This young and deserving individual, remarkable for his industry, love of antiquities, and powers of calculation, is a native of the town, and has compiled similar annals of Edinburgh and Leith, which were published in 1838, and of Glasgow in 1839, as well as written some treatises on science. His "Annals of Dunfermline" are arranged chronologically, from information collected from books and tradition, and were gifted by him to the provost and magistrates of the burgh.

In the Advocates' Library are preserved twelve vols., 4to, bound, of the MS. collections of the late Lieutenant-General Henry Hutton of the Royal Artillery, who for many years was engaged in obtaining materials for a *Monasticon Scotiæ*, an account of all the monastic institutions in this country, but who died (June 1827) before executing his purpose. In these collections, are many holograph, and some of them interesting letters, which he received from the late Rev. John Fernie, Bailie William Hutton, who appears to have been a person of

* Mr Mercer in early life was admitted to the circle of Dr John Leyden, Dr Alexander Murray, Dr Robert Anderson, Dr Thomas Brown, Mr Thomas Campbell, the late Earl of Buchan, Mr Mungo Park, and Sir Walter Scott. He enjoyed the intimacy and friendship also of some of these distinguished persons.

cultivated mind, and possessed of much historical and classical knowledge, and others in Dunfermline with whom he corresponded in quest of information, in 1789, and afterwards in 1811-1815.

There was a MS. private journal, small 4to., of about 60 or 70 pages, kept by a David Inglis, wright, and elder, first of the Established and then of the Associate Session, at the beginning of the last century, containing a detail of some very curious local circumstances which occurred about that period. It came into the possession of the late Dr Gibb of Dunfermline, from whom I obtained a perusal of it several years ago. It subsequently passed into various hands, and is now unfortunately amissing.

It may be only sufficient to name, in addition to these sources of information on the history and statistics of Dunfermline, the first part of the Parliamentary Local Reports on the Municipal Corporations of Scotland, London, 1835, and some recent periodicals, in which a compendious and, with some exceptions, very fair account is given of the town and parish; Carlisle's Topographical Dictionary of Scotland, two vols. 4to, 1813; Chambers' Gazetteer of Scotland, Edinburgh, 1832; the new and enlarged Gazetteer of Scotland, Edinburgh, 1840; Swan's Views of Fife, 1840; McCulloch's Geographical, Statistical, and Historical Dictionary, London, 1841-2;* and the Topographical, Statistical, and Historical Gazetteer of Scotland, Glasgow, 1841-2.

To all these and other authorities, particularly the more ancient, I acknowledge myself indebted; and I have given special references whenever I thought the subject of sufficient importance to require them.

The earliest map of the parish, of which I am aware, is contained in a map of the sheriffdom of Fyffe, by Mr James Gordon, parson of Rothiemay, published in 1645. This was prepared from the papers of the famous geographer, Mr Timothy Pont, who took the bearings of the county, and exe-

* The writer in McCulloch's Dictionary refers to the New Statistical Account of the Church of Scotland as one of his authorities, alluding, as he thus acknowledges, to some information which he received from my MS., which he expected to have been published previous to his article. I mention this merely in explanation of his reference. Vol. I. p. 723.

cuted draughts not only of it, but of most of the parts of North Britain and its isles. The papers, after his death, came into the possession of Mr Gordon's father, the learned Sir Robert Gordon of Straloch, through Sir John Scot of Scotstarvet, who not only recovered them, when nearly lost or destroyed through carelessness, but supplied their defects. The map is part of "Bleau's Atlas of Scotland,"* and is interesting, as shewing the ancient names of some places in the parish, and the sites of others, which have either ceased to exist, or have received new names, such as a loch between Keavil and Logie Houses, which does not now remain, but from a ford in which, during summer, the neighbouring and still existing village of *Crossford*, has been called, and the Forthridge Moor, N. E. of Pitcorthie and Pitbauchlie, N. W. of Duloch, S. of South Fod, and S. W., of Pratehouse, now denominated Calais Moor, in the northern part of which are "the moor houses." The situation is marked in Plate I.

A Plan of the town of Dunfermline was published in 1823, from an actual survey by J. Wood, Edinburgh; and a map of the parish included, in a very large and excellent one of the counties of Fife and Kinross, was published in 1828, by Messrs Sharp, Greenwood, and Foulter, London, which was republished with improvements in 1841 by Mr Frazer, Cupar Fife.

A plan of the town and parish was also drawn in 1829, and corrected to 1838 from astronomical observations by Dr. Ebenezer Henderson, previously noticed, intended as a companion to the Annals of Dunfermline, should these have been published.

Two good engraved views, large folio, of the town of Dunfermline, are to be seen in Slezer's "*Theatrum Scotiæ*," exhibiting some public buildings now gone, as the Queen's, Constabulary, and Baillie Houses, accompanied by letter-press descriptions and illustrations, in Dr Jameson's new edition, Edinburgh, 1814. These views were probably taken about the year 1690.

* There is a copy of this work in the Advocates' Library, Edinburgh; and some of the original drawings of Pont's Maps are preserved among the Sibbald MSS. there. Mr T. Pont was son of the eminent Mr Robert Pont, one of the ministers of St Cuthbert's Church, Edinburgh, and a Lord of Session, who died in 1696.

There are between twenty and thirty sketches in pen and ink, in a quarto volume, to illustrate the ruins of Dunfermline, and three large views of these ruins, one in pen and ink, a happy imitation of the style of line-engraving, and the other two, drawings in water-colour, taken in May and June 1790, by John Baine, engineer, Edinburgh, in the possession of David Laing, Esq., keeper of the Signet Library, Edinburgh. A good engraving of the Abbey Church and Palace was published in London by F. Jukes in 1792, of which there are one or two copies in Dunfermline. Previous to the demolition in 1819 of four very elegant windows, which stood partly on the site of the present north wall of the north transept of the New Church, some very accurate views in oil were made, both of the north and south sides of them, by the late Mr Mercer, but not engraved. These, and some copies which have been taken of them, are to be found in the parish.

Nine very beautiful views of the Abbey Church and Palace of Dunfermline were drawn and engraved by Mr John Johnstone, Edinburgh, of which a few copies were thrown off and circulated here in 1834.

Landowners in 1843.—These, with their respective valuations, as standing in the Cess Books of the county, are as follows :—

The Right Hon. the Earl of Elgin,	L.4426 19 6
Mrs Madox Blackwood of Pitreavie,	1801 18 5
James Hunt of Pittencrieff,	*1706 15 6
Sir John Halkett of Pittferrane, Bart. . . .	1553 8 4
Andrew Moffat Wellwood of Garvock,	1220 0 0
George Robertson Barclay of Keavil,	1008 11 4
Charles Durie of Craighiscar,	702 3 4
Robert Downie of Appin, for Touch, &c. . . .	399 13 7
Col. Martin Lindsay of Halbeath,	367 6 8
Adam Rolland of Gask,	317 7 11
Lady Buchan Hepburne of Blackburn,	314 4 7
James Kerr of Middlebank,	310 3 3
Mrs Winstanley & of Pitliver, &c. . . .	305 0 0
Messrs Aitken of Southfod,	283 0 10
The Guildry of Dunfermline,	268 15 11

* L.460 of this sum not assessable for poor-rates, but for other burdens in the parish, being for Logie in Inverkeithing parish, *quoad civilia*.

The Marquis of Tweeddale, for Kiersbeath,	259	0	0
Wm. Miller of Sunnybank,	228	0	4
Robert Wemyss, Cuttlehill, for Netherbeath,	220	13	3
James Alexander of Balmule,	215	0	0
John Kirk of Transy,	155	11	8
James Stenhouse of Northfod,	175	16	9
James Aitken of St Margaret's Stone,	152	1	8
James Spowart of Venturefair,	66	7	1
Capt. Matthew Moncrieff of Broomhead,	114	18	8
Mrs Gairdner of Woodmill,	140	14	10
Alex. Struthers of Brucefield,	139	14	4
Town of Dunfermline,	137	5	10
Dr Abercrombie of Netherbeath,	136	0	0
Sir Robert Preston's Trustees, for Lochend,	133	0	0
Robert Douglas of Abbey Parks,	126	0	0
Henry Flockhart of Easter Craigdukie,	117	12	0
Andrew Main, part of Northfod,	111	5	10
William Walker of Meldrum's Mill,	110	5	2
Mrs Campbell of Headwell,	108	4	0
Dr John Liddel of Brieryhill,	107	11	6
Trustees of Henry Brown of Northfod,	106	2	6
Robert Curror of Wester Craigdukie,	100	0	0
Sir John Malcolm's Tutors, for Netherbeath,	95	6	8
Alexander Colvill of Dunduff,	81	0	0
Miss Aitken of Lochhead,	78	2	6
James Aitken of Grassmuirland,	58	3	4
Society of Gardeners, Dunfermline,	49	8	6
Hugh Coventry of Bonnington,	34	0	0
William Blackwood, for North Baldrige,	25	0	0
Robert Clark, Limekilns,	19	0	0
Mrs Capt. Wardlaw, for part of Garvock,	15	0	0
James Douglas,	15	0	0
James Cusine, Clayacres,	9	8	6
Alex. M'Kinlay's feu,	2	15	0
J. Duncanson's do.	2	3	11
John Anderson's do.	1	1	2
George Cooper's do.	3	15	8
P. Livingston's do.	2	5	11
W. and J. Rutherford's do.	1	4	5

Total valued Rental, as corrected in 1843, . . . L.18,636 5 4

Parochial Registers.—These consist of 19 folio volumes, the first 6 of which contain registers of baptisms and marriages jointly; and of the remaining 13, there are 9 of baptisms and 4 of marriages, separately. With the exception of a

blank in the marriages from 1745 to 1750, they are continuous from 16th July 1561, the date of the first entry, to the present period. Where the baptisms and marriages are recorded together, the latter are on the margin. Some of the old volumes are beautifully written, and the ink is black and still retains its shining quality.

There is a register of deaths from 1617 to 1657, small quarto, very distinctly and beautifully written. It was recovered by me very lately from a person into whose hands it had shortly before accidentally come. It had evidently been at one time in the possession of one of my predecessors, but it had afterwards passed from him to others not officially connected with the parish, and seems to have been altogether lost sight of.

A very accurate register of burials has been kept in a folio volume since 1833. The Superintendent of the Churchyard takes charge of it.

The Kirk-Session records consist of 11 folio volumes. The first regular entry on them is dated the last day of June 1640. The minutes for the first 45 years are very neatly and distinctly written, apparently, too, in the same hand, but abound in contractions. With the exception of a blank between 1689 and 1701, the volumes are continuous to the present period.

All these registers and records are well bound, lettered, and dated on the back, and in good preservation.

ANTIQUITIES.—*King Malcolm Canmore's Tower.*

The first of the Antiquities to be noticed, is the tower of King Malcolm III., on the Tower Hill, in Pittencrieff Glen, closely adjoining the town on the west. Little occurs to be mentioned, regarding this ruin, additional to what has already been said of it, in connection with the etymology of the name *Dunfermline*, at p. 5. All that now remains of this ancient edifice is a connected angle, or fragment of the south and west

walls; the length of the former of which is 31, and of the latter, 44 feet. The south wall, in 1790, was $49\frac{1}{2}$ feet. Their present height is about 8 feet. They have been of great thickness, but all the hewn stones are removed from them. Apparently the lower part of the ancient Tower, when entire, was about 50 feet broad, from N. to S., and 60 from E. to W., so that the building must have been nearly square. It is about 70 feet above the level of the rivulet below. When a search was a short time ago made for any antiquities that might lie buried within the area of the ruin, a die, in the form of a punch of rough iron, about 4 inches in length, was found, making an impression, although not quite distinct, evidently of the obverse side of a coin of King Alexander III., as represented in Plate IV. It is in the possession of a private family in the neighbourhood, a member of which discovered it. There was found at the same time some charred wood.

The date of this building is uncertain, but it is supposed to be as ancient as the middle of the eleventh century, probably between 1056 and 1070, the former being the date given by Winton of the meeting of King Malcolm III., with his nobles and the traitor, previously noticed at p. 6, which, in all likelihood, took place at, or near this spot, before which period no mention is known to be made of an edifice being erected here, and the latter being the date assigned by Fordun, and most of the early historians of King Malcolm's marriage, which was certainly celebrated at Dunfermline. The circumstance, too, of his deliverance from the traitor at this place, as well as its being a favourite solacing *tryst* to him and his nobles after the pastime of the day, may have led him to select it, as the site of a residence, serving, as it would, not only this latter purpose, but that of commemorating the achievement of his rescue from a meditated attempt on his life. This, however, is only conjecture, and rests, in some measure, upon the accuracy of Winton as to the date. Matthew of Westminster, an Englishman, who lived in the 13th century, and monk of St Albans, surnamed *Paris*, or *Parisiensis*, probably from having been educated at the French capital, and who was esteemed a man of learning and worth, relates in his *His-*

toria Major the same event, as having happened so late as 1090, so little dependence is to be placed on the perfect accuracy of such early dates. The event itself is recorded by him at length, as it is by all the early, and many of the later historians, as an instance of King Malcolm's temper and moderation, as well as personal courage, in very trying circumstances.*

From the nature of the ground, the tower or castellated palace of Malcolm III. could not have been a very spacious edifice, and if an idea of its structure can be formed from the coarse fragment which remains, it must have been of a very

* The following is a translation of his account, which appeared in *Blackwood's Magazine*, vol. VI., 1819-20, p. 273:—"Having learned from an informer that one of his principal nobles had conspired with the enemy for his death, he ordered the accuser to keep silence, and waited quietly till the coming of the traitor, who happened at the time to be absent. As soon as he appeared again at court, attended by a numerous retinue to execute his treasonable purpose, the King issued orders to his huntsmen to be ready with their dogs before dawn, and as soon as the morning broke, he called all his nobles and retainers around him for the chase. When they reached a certain wide plain, surrounded by a very thick wood like a girdle, he kept the treacherous lord by his side, and while all the rest were eagerly pursuing the game, remained with him alone. Then, when no other person was in sight, the King stopped short, and looking back upon the traitor, who was behind him, said, 'Lo! here am I now, and none with me; we are alone, we are equally armed and equally mounted; there is nobody that can see or hear us, or bring assistance to either of us. If, therefore, the courage be in thee, if thou be stout enough, and bold enough, perform that which thou hast proposed to do; execute for my enemies and thy confederates that which thou has promised. If it be thy mind to slay me, when canst thou do it more fairly? When more privately? When more manfully? Hast thou prepared poison? Leave that to woman. Dost thou lie in wait for me in my bed? That an adulteress might do. Didst thou purpose to lie in ambush, and to attack me with the sword? No man doubts that this is rather the office of an assassin, than of a soldier. Come on then, body to body; act the part of a man and of a warrior, so that thy treason may at least be without baseness, although it cannot be without perfidy.' When the knight heard these words, being struck as by a thunderbolt, he hastily dismounted from his horse, and throwing aside his weapons, fell at the royal feet with tears and trembling. 'Fear nothing,' said the King, 'for no evil will I do unto thee,' and thereupon having required of him only a promise of future fealty, to be confirmed by oath and proper pledges for the same, he returned with him in good time to their companions, and related to no man what had been said or done betwixt them."

simple kind. Still, here were married, and lived in conjugal affection, this famous monarch and his excellent queen, Margaret. Malcolm Canmore, afterwards surnamed Ceanmore, or *Great-head*, was the eldest son of Duncan I., king of Scotland, previously Prince of Cumberland, who had been assassinated by Macbeth, upon whose usurpation Malcolm fled into England, and was educated in the court of Edward the Confessor. Upon the usurper being destroyed by means of Macduff, *thane* of Fife, and Siward, earl of Northumberland, Malcolm ascended the throne of his father in 1056 or 1057. Thirteen years after, he espoused Margaret, who was a Saxon princess, the daughter of Edward, son of Edmund Ironside, king of England, and grand-niece of Edward the Confessor. The fact of the marriage having been solemnized here is beyond dispute, whatever little discrepancy there may be among ancient authors as to the precise year in which it occurred, and the details of the incident which immediately led to it. Fordun, in his description of the nuptial ceremony, quoted at p. 6, makes the year, as there stated, 1070, which is the generally received date. The incident referred to has been often told, and is shortly as follows :—

On the conquest of England by William I. the Norman, in 1066, Edgar Atheling, the legitimate heir to the English crown, was, with his mother Agatha, a Hungarian, and his sisters Margaret and Catharine, accompanied by a great retinue of Anglo-Saxon noblemen, obliged secretly to leave the country, and while on their way to Hungary, the place of their early home, were driven by tempestuous weather on the coast of Scotland, and for safety ran up the Firth of Forth. The place of their disembarkation was a bay on the north side of the Firth, about a mile to the west of North Queensferry, known ever since by the name of St Margaret's Hope, or, shortly, "The Hope," as a rock, at which Edgar Atheling is supposed by some to have landed, and where a pier was erected about thirty years ago, on the south side, nearly opposite, has been designated after him, Port Edgar.* Malcolm,

* The port from which King George IV., on leaving Hopetoun House, after his visit to Scotland in 1822, embarked for England. When her present Majesty and Prince Albert were crossing the Queensferry in their

then residing at Dunfermline, on hearing of their arrival, visited them in person, invited them to his castle, and entertained them hospitably. He had been previously, it is said, acquainted with Margaret during his residence in England, when assisting his allies against the Conqueror; and according to some ancient authors, had even seen her at the time of her embarkation for Hungary, at a port in the north of England, and been contracted to her. But be this as it may, he soon after, on account of her many eminent qualities, made her his queen, an event which turned out much to his own and his country's advantage. Tradition says, that while she and the royal party were proceeding on foot to Malcolm's residence in the glen, Margaret, being fatigued, rested about half-way, and leaned upon a large detached block of freestone, about 8 feet in length by 4 in height, which is still seen on the west side of the public road, jutting into it above Pitreavie gate, as she is reported to have also afterwards done in her journeys to and from the castle of Edinburgh, along with her retinue of attendants, whence it has been honoured by the designation of St Margaret's Stone, and the adjoining farm has also, in its turn, been similarly named. Obviously the well-known passage across the Forth has received the appellation of *Queensferry* after this princess.*

progress northwards, on the 6th September 1842, they sailed up to this vicinity, when the pier, with its interesting associations, and other striking objects in the surrounding scenery, were pointed out to them.

* But whether the name was imposed by her, or in her time, is questionable, from the following remarks of the learned author of *Caledonia*, vol. i., pp. 483-4. Arguing against the prevalence of the Scoto-Saxon language at that period, he says, "If the Saxon attendants of Malcolm's queen gave the name of St Margaret's Hope to the bay which afforded her shelter, this solitary example would no more prove the contemporary prevalence of the Scoto-Saxon language, in proper Scotland, than the names that were given to headlands and bays, by our voyagers, prove what was the existing speech of the savages, who roamed upon the desert shores of the South Sea Islands. The attendants of the virtuous Margaret were driven from Scotland, after her decease, by the Celtic people, as aliens to their lineage, and strangers to their speech. And as there is no proof, when the name of St Margaret's Hope was given to this bay, we may easily believe, what probability attests, that this name was imposed by the foreign monks of Dunfermlin; in the fond recollection of her legendary miracles. Neither—can *Queensferry* be produced as an evidence, that the Scoto-Saxon language prevailed

St Margaret's Cave.—This cave, obviously named after Malcolm Canmore's queen, is situated at a short distance north from the Tower Hill, and from the mound crossing the ravine on which part of the town stands. It is on the east side of the ravine, nearly opposite to the Chalmers' Street church. It consists of an open apartment in the solid rock, 6 feet 9 inches in height, 8 feet 6 inches in width, and 11 feet 9 inches in depth, *i.e.*, from the mouth to the back or the longest side, while on the shortest side it is only 8 feet 3 inches. There is at present a small spring well at the bottom, the water of which rises at times and covers the whole lower space; but anciently, it is to be presumed, there was none, or at least it must have been covered, and prevented from overflowing the floor, which would either have been formed of the rock, or have been paved. The upper and outer edge of the cave, as well as the external sides, bear evident marks of the mason's chisel. There were also one or two small recesses or niches on the sides of the rock at the entrance into the cave, such as are to be seen in the buildings of catholic times applied to religious purposes.

during that age beyond the Forth. There is no proof, that the name had been imposed during the reign of Margaret, who died in 1093. There is positive evidence, that this name did not exist during the reign of her youngest son, David I.; for when he granted this ferry to the monks of Dunfermlin, he called it, *Passagium de Inverkethin*:—See the Chart. Dunfermlin. It first appeared, under the name of Queensferry, in a charter of Malcolm IV., in 1164, when he granted to the monks of Scone, and their men, free passage *ad portum regine*. It is easy to perceive, then, that the name of *Queensferry* is a mere modern translation of a Latin description, during prior times. The ancient Gaelic name of the place, which is now called Queensferry, was *Ardehinnechenam*. Dalrymp., coll. 122."

It may be mentioned, that the landing-places on both sides, at that early period, and long after, were a little to the west of the most westerly piers in present use. On the south side it was a low lying rock, named the Binks, immediately on the west of the burgh; and from the queen having been in the habit of landing there, and her having bestowed on the then small village the privileges of a burgh of regality, there are portrayed on the burgh seal, the Binks and royal boat, with the queen on board, and three sea-mews as her aerial attendants. The site of the north landing-place is marked by a small whinstone pier, near the house of the superintendent of the ferry, which still remains, and the boatmen's houses were on the height of the semicircular hill behind, the vestiges of which, and of a decayed oar, were met with, many years ago, when the ground was ploughed up.

The tradition regarding this place is, that Queen Margaret, who was, according to her confessor Turgot, of a pious disposition, and who even fell a victim to her long vigils, fastings, and mortification, was wont frequently to retire to this secluded spot for secret devotion, and that her husband Malcolm, either not knowing, or doubting her real object, on one occasion privately followed her, and, unobserved, looked into the cave to see how she was occupied, of course prepared according to the manners of the age, for the worst, if her object had been different. Perceiving her engaged in devotional exercise, he was quite overjoyed, and in testimony of his satisfaction, ordered the place to be suitably fitted up for her use. A person not long since dead, was wont to relate that he knew an aged man who said that he had seen in the cave the remains of a stone table with something like a crucifix upon it.

Tower Bridge.—At the foot of the Tower Hill on which King Malcolm's castle stood, in the avenue to Pittencrieff House, is a bridge called the *Tower Bridge*, built over the deep ravine in the glen. This bridge consists of two arches, the one placed about 20 feet over the other for strength, and elevation of the roadway. Many suppose that the lower arch was the original bridge, and that the upper one was put over it at a subsequent period; but this is a mistake. The old as well as the new bridge had double arches, as noticed by Mr Alexander Livingston in his description of the parish in 1744, previously referred to, which was prior to the erection of the existing bridge, and as indicated in an old sketch of it in my possession. The width of the lower arch, or bed of the water course, is 14 feet. The road-way on the bridge is 17 feet wide, by about 40 long; above the upper arch of the bridge is a shield of arms,* and underneath "Rebuilt 1788." The arms are those of Captain Phin, an English gentleman from Kent, who became proprietor of Pittencrieff about 1785. On the lower arch is the same date 1788, immediately above which an old stone is inserted, having the letters A.R. (*i. e.* *Anna Regina*), and below them 1611, indicative of the erection

* There is on the shield, a Pelican erect, and above it, a crest of a Pelican in the nest pecking its breast for blood to its young.

of the old bridge in the time of Ann of Denmark, Queen of James VI.

Wallace Spa Well.—On the north edge of the rivulet, a little below this bridge, at the foot of the Tower Hill, there is a famous well, named the Wallace Spa, or well of Spa, which was formerly much resorted to by the inhabitants of the town for its excellent water, but which has been long since disused. It is noticed here simply on account of the traditionary antiquity of its name, Sir William Wallace, it is said, having once, in the haste of a flight, drank a little of it, out of the palm of his hand.

The ancient access to the town from the west, was along the Pittencrieff avenue at this place, commencing at Urquhart Bridge, on the Torry-burn road, and proceeding S.E. along the sloping bank of the hill, through the west wall of Pittencrieff; then on the north side of the offices, and south of the Tower Hill, to the narrow lane, named St Catherine's Wynd, where once stood the West Port, or gate of the town, near the Old Church.*

The road was changed in 1770 by the erection of a new bridge over the ravine, a little farther north, upon which now stands the street, called from it, Bridge Street.

This bridge, forming an arched channel for the water in the little rivulet beneath to run through, is 294 feet long, 12 feet high, and 12 feet wide, and is now not seen except from

* This entrance is still shown in an old plate of the Town, Palace, and Abbey of Dunfermline, in Sleser's *Theatrum Scotiae*, or Prospects of Castles, Palaces, Churches, Monasteries, &c., in Scotland, referred to at p. 80. It may be mentioned as to this work, that it was begun by the author, who was a Dutchman, from the encouragement he received in the reign of Charles II., and first published in 1693, in the reign of William and Mary. It being considered a national work, the expense of it was ordered by the Scottish Parliament to be defrayed, but only a small part of it was actually paid, out of the "Tonnage Act," which involved him in great embarrassments, and compelled him ultimately to take refuge in the Sanctuary of the unfortunate at Holyrood House. The edition in 1814 contains all the descriptions originally given by Captain Sleser, translated by him from Sir R. Sibbald's latin ones, with the additions made when the second edition was published, and large illustrations, by the late Dr Jamieson, regarding the antiquities, as well as the present state of the places delineated. There are 69 views in the work.



1

PLATE II.



Painted by John Thomson

PALACE OF DUNFERMLINE

the bottom of the glen. The building of it, and the filling up of the remaining hollow upon it, and on each of its sides, with a superincumbent mass of earth, fifty feet high, so as to bring the whole to a level with the foot of the High Street, of which it is a continuation, were executed at a great expense, by George Chalmers, Esq., merchant in Edinburgh, then proprietor of Pittencrieff (the immediate predecessor of Captain Phin), a very public spirited and enterprising gentleman. His object was partly to remove the public road to a greater distance from his own mansion-house, and partly to afford a more easy and commodious approach to the town from the west, and by means of the convenient communication thereby opened up to the inhabitants with his estate, to encourage feuing and improvements upon it. The privilege was soon and extensively taken advantage of, and hence are now exhibited, not only the neat double row of houses and shops built upon the street over the bridge, with their hanging gardens behind, but the large and populous suburb to the west, the principal street of which preserves the name of the projector and executor of the scheme. The speculation, while it unfortunately contributed to the pecuniary embarrassments of its author, and ultimately to the sale of his property, has proved most lucrative to his successors in the estate. It is only necessary to add, in connection with the Tower Bridge, that there stood at a little distance from it, up the stream, a smithy and some dwelling-houses, which were removed about the period now spoken of, and others in lieu of them were given to their owners, close by Pittencrieff gate.

Palace.—A little to the south-east of King Malcolm Canmore's Tower, and east side of the rivulet close to the verge of the glen, in a very romantic situation, are the ruins of a palace, once the residence of the Sovereigns of Scotland. Only the south-west wall, and a small portion of the eastern end of the edifice remain. The wall which overlooks the glen, is 205 feet in length, and 60 in height outside, supported by 8 buttresses. The depth from the sole of the window in the recess on the first floor is 31 feet. At the western end tradition still points out a high window, now completely covered with ivy, and the chimney, nearly entire, of the room

in which that ill-advised and unfortunate monarch, Charles I., was born, which event occurred on the 19th November 1600. This, too, was the birth-place of his sister Elizabeth, on the 19th August 1596, afterwards Queen of Bohemia, from whom her present Majesty is descended.

A curious anecdote is handed down of the infancy of King Charles, which is thus related by a popular writer,* as he says he heard it from the people of Dunfermline :—

“ Charles was a very peevish child, and used to annoy his parents dreadfully by his cries during the night. He was one night puling in his cradle, which lay in an apartment opening from the bed-room of the King and Queen, when the nurse, employed to tend him, suddenly alarmed the royal pair by a loud scream, followed up by the exclamation, ‘ Eh ! my bairn ! ’ The king started out of bed at hearing the noise, and ran into the room where the child lay, crying, ‘ Hout, tout, what’s the matter wi’ ye, nursie ? ’ ‘ Oh,’ exclaimed the woman, ‘ there was like an auld man came into the room, and threw his cloak owre the prince’s cradle ; and syne drew it till him again, as if he had ta’en cradle, bairn, and a’ away wi’ him. I’m feared it was the thing that’s no canny.’ ‘ Fiend, nor he had ta’en the girnin brat *clean* awa ! ’ said King James, whose demonological learning made him at once see the truth of the nurse’s observation ; ‘ gin he ever be king, there’ll be nae gude a’ his ring ;—the diel has cusen (cast) his cloak owre him already ! ’ ‘ This story is generally told,’ adds the writer, ‘ and in the same manner, by the aged and more primitive portion of the inhabitants of Dunfermline, and the latter part of the King’s observation is proverbial in the town, it being common to say to a misleard or ill-conditioned person, ‘ I dare say the deil has cusen his cloak owre you ! ’ ”

I have heard another edition of this story, although not so circumstantial, viz., that a cloak dipped in blood, was blown in at the window, and rested upon the body of the child, in its cradle, up to its neck, a prognostic of the future fate of the Sovereign.

Near the south-eastern extremity of this massive wall, there is in the ceiling of a high and projecting oriel window, the third from the end, a large antique piece of sculpture, quite visible from below, which was discovered in 1812, when some repairs were made on the palace ; and of which an excellent cast was taken about three years ago, now in my possession. It con-

* Chambers’ Picture of Scotland, vol. ii., p. 180.





Annunciation Scene on the Palace, Dunfermline, Lake c. 1280-30

tains in bas-relief a well executed carving (in stone) of the passage in the first chapter of St Luke's gospel, usually termed the *Annunciation*, as shewn in Plate V. There is a representation of the angel (Gabriel) with outspread wings, and of the Virgin Mary in a devotional attitude, facing each other. The angel holds in his right hand, which is very unusual, a scourge or lash, the emblem probably of discipline, and in his left a scroll proceeding towards the Virgin, on which are inscribed part of the salutation to her in large old Roman Capitals, "*Ave gratia plena Dns. Tec.*" (*Dominus Tecum*), "Hail full with favour, the Lord be with you."^{*} Before the Virgin, is a table with an open book on it containing her answer, also in Latin, and with some abbreviations. The words are not very legible on the cast, but having seen them as taken in 1812 by a zealous antiquary of that day, I can partly trace them, and am satisfied that they are all there, although the space is but small. They are in small Roman Capitals, as exhibited in the engraving, and are as follows: *Ecce ancilla di (domini). Fiat michi (mihi) S. V. T. (secundum verbum tuum)*, "Behold the handmaid of the Lord. Be it unto me according to thy word." At the top is a human head and face with a crown of glory, the emblem of God the Father, and to the left, a Dove, the symbol of the Spirit, descending amid rays of light, proceeding from him, upon the head of the Virgin. In front of the table before the Virgin is a pot with a lily in it, the emblem of purity, and the usual accompaniment of the Virgin, and in front of it again, at the lower centre of the stone, is a coat ar-

^{*} In some of the copies of these words which have been published, the second word is put in the genitive case, *gratia*, of favour, but here it is evidently in the ablative, *with favour*, and this, too, is the rendering in the Vulgate translation of the New Testament. In the still later translation of Pagninus, the ablative form is given, *gratia affecta*. The words, with the same abbreviations and orthography, are in a Popish Missal, "*Ad usum ecclesie Sarisburiensis (Salisbury) Rouen, 1555;*" only *Maria* is there after *Ave*. In an old edition of "*Liturgia Sarisburiensis Ecclesie*" (4to, Paris, 1534), or "*Hore Beatissime Virginis Marie, secundum usum Sarum*" (Theol. Lib. College, Edin.) there is a large elegant woodcut of the *Annunciation*, but the angel has in his left hand, on Fol. xiii, a rod or pole, with a scroll around it, which is intended to contain the salutation, as it is represented issuing from his mouth.

morial, consisting of a shield bearing a cheveron between three crescents. The arms are those of the Dury family, ancient possessors of the lands of Dury in Fife, in the reign of Alexander II.* and of whom George Dury, a descendant, was the last Abbot, and perpetual commendator of the abbey of Dunfermline, and Arch-dean of St Andrews at the reformation, and for about twenty years previous.

At the bottom of the whole device is the date 1100, in Arabic numerals, the cyphers being of the form of diamonds, and before it is some contracted word not easily legible on the cast, which has hitherto been given as CHI. the abbreviation for *Christi*; but the probability is that it is XPI, the Greek letters, which are the usual contraction for the name of our Lord, and of which an example may be seen in fig. 4, Plate III.

The date 1100, has given great trouble to antiquaries. The question is, whether this date was engraven at the time specified, and whether it be meant to indicate the period when the palace was built. Some observations upon these points will be made at the close of the description of the palace.

There seems to have been only one partition-wall, running N.E. and S.W. dividing the whole extent of the present palace, so that there must have been one very long and magnificent hall on the first floor of the eastern part, 92 feet in length, $28\frac{1}{2}$ in breadth, and about 17 in height; while the second or highest floor might be divided into different apartments. The length of the western addition is $51\frac{1}{2}$ feet; its breadth probably the same as the other. The floor of the upper room in this addition, where Charles I. was born, is about two feet lower than that of the corresponding room in the eastern, so that the ceiling would be higher, a proof of its being more modern. It is lighted by three windows, one of which has been oriel, while the floor adjoining has six, one also oriel. The rooms below have respectively three and five windows. There is a third or sunk flat, now completely filled up with rubbish, used, perhaps, formerly as cellars, or servants' apartments. It has been lighted by small narrow Gothic windows.

* Niebet's Heraldry, 1722.

SEALS OF THE ABBEY AND BOROUGH OF DUNFERMLINE.



Supposed about Ann. 1300



About Ann. 1300.



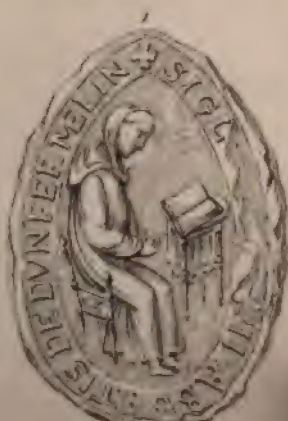
Borough Seal



*George Dury, Abbot & Commendator
1539-1560*



Abbot Rudolph about Ann. 1792



Abbot Patrick about Ann. 1185.

At the south-eastern angle of the great wall, inside, a flight of steps leads down into a large, sunk, and vaulted apartment, commonly named the *Magazine*, in consequence, it is said, of a party of soldiers quartered in the town, in the year of the rebellion 1745, having been permitted by Colonel Forbes, then proprietor of Pittencreeff to store their powder there, an accommodation which was refused them by the inhabitants in any other part of the town. It was long thought by many to have been the king's kitchen, and is sometimes still so styled; but this is obviously a mistake, as it has neither adequate light nor any other usual appurtenances for such a purpose. It was clearly the king's cellar or store-room, and was anciently so designated. It is 44 feet long, 24 broad, and about 14 high to the apex of the arches. The outer wall to the south is $6\frac{1}{2}$ feet thick, having in it three windows of narrow lights, which are only $4\frac{1}{2}$ feet long, and 1 wide. In the centre there are two octagon pillars, on the west a half pillar, and on the east a corbel stone, from which spring the groined arches of the roof, with sculptured key-stones of human heads, foliage &c. There have been two doors on the east wall, one of which is built up.

Subterraneous Passage.—Near the north-west corner in the north wall of the *Magazine* there is an aperture, which was originally about 4 feet high by $2\frac{1}{2}$ wide, but from the accumulation of the earth on the floor of the cellar, the height is now only $2\frac{1}{2}$ feet. This is the entrance to a long dark subterraneous passage, the exact course and appearances, as well as ancient design of which, have been hitherto involved in much obscurity. Not satisfied with some of the accounts and conjectures current concerning it, I resolved to make a personal exploration, which, with the aid of competent persons, was done early in January 1843.

After proceeding upward in a sloping direction $8\frac{1}{2}$ feet, on hands and knees through a space $2\frac{1}{2}$ feet square, and squeezing ourselves with difficulty through a part of it still lower, we reached a spot at which we could stand erect. Here there is an opening on the south wall about five feet from the floor, rising thence almost perpendicularly 6 feet 10 inches, and about 14 inches square, well built, with roughly dressed ashlar stones, on the top of which there is a wasted iron grating of

eight bars, crossing each other, forming small squares of about 3 inches, seemingly intended for the occasional admission of light, as well as of air. By means of a boring iron rod put up through this upright opening, and struck against the stones lying on the grating, while a person above listened to the sound and marked the place, its corresponding situation outside was found to be under the pended Tower, about 9 feet from the outer part of the north arch of it, and 2 feet from the west wall.

Directly opposite to the lower part of this opening, at the height of $4\frac{1}{2}$ feet from the floor, there is another aperture 1 foot 10 inches in height by 1 foot 8 inches in width, from which there is a recess of the same dimensions, which has a sloping upward ascent to the east of $8\frac{1}{2}$ feet, and is built on the sides and roof as the preceding upright one, and laid in the bottom with broad flat stones. It then continues in the same direction for the farther space of 9 feet, horizontally; its whole length being $17\frac{1}{2}$ feet, and is terminated by a quantity of loose small stones, which appear to have fallen in. By measuring the same distance above, and taking by a compass the same direction from the point at the grating, previously ascertained, and then causing a sound to be made on the roof below as before, at the extremity of the recess, this was found to reach the north part of the east door, now built up, under the pend, which led into the lower apartments or dormitory of the Frater-hall, with which the underground recess had obviously a communication.

From the position beneath where these openings are seen, the passage proceeds to the left in a north-westerly direction 22 feet, by 2 feet 8 inches wide, and is $4\frac{1}{2}$ feet high from the present floor; but, as ascertained by the removal of some of the accumulated earth, 6 feet from the original flat stone pavement. The side walls are of *droved* ashlar work, many of the stones of which bear the impress of the mason's iron, and some of the peculiar marks for detecting, as at present, the deficiencies of the workman. On the north side, a few feet from the east end, and $2\frac{1}{2}$ feet from the present floor, there is a small aperture, built like the others, about 7 inches square, which, at a little distance inside from the orifice, rises upwards, probably

originally into the open air for ventilation, but its exact height and direction could not be ascertained. Opposite to it on the south side, 1 foot from the present floor, there is another similar narrow opening, sloping downwards in a slanting direction south-west, five feet of which were traced, but the extremity could not be reached. This may have been intended also for admitting air upward to ventilate the passage, or for a medium of oral communication with some lower apartment of the Palace. On the roof of this passage there are seven neat but unornamented Gothic arches, which stretch across it at intervals of about $2\frac{1}{2}$ feet distance, and 2 feet from the spring to the apex.

The passage at the west end becomes lower and narrower, being only $3\frac{1}{2}$ feet high from the present, and $4\frac{1}{2}$ from the original floor, and 1 foot 10 inches wide, with one continuous plain arched roof, built, as well as the sides, of rubble stones, and all of inferior masonry to the previous part. It extends a little to the southward of the other, and is 67 feet in length, terminated by loose stones which had apparently fallen in, so that this may not have been the original extent of it. The passage has thus a total length of 89 feet, and inclusive of the ascent to it, of $98\frac{1}{2}$ feet. It appears to have gone along the whole outside of the north wall of the old part of the Palace, its present western limit reaching within three feet of the original west wall.

Various conjectures may be formed as to what had been the use of this passage in olden times. There is a popular story referred to by Grose (in his *Antiquities of Scotland*, 4to, vol. I. p. 288), and which is still to a certain extent current, that there was a subterraneous passage from King Malcolm's Tower to the Monastery; an idea, however, which, Dr Jamieson remarks,* is by the vulgar so commonly connected with ancient structures, that it deserves little regard. There is also an old but incredible tradition, that this was a passage which James VI. made use of when he wished to go to the church *incog*. My own opinion is, that the part of the passage which is 22 feet long, 6 high, and has the seven arches in the roof, was meant for a place of concealment, having at least three places of ingress and egress; one at the Palace cellar, a second

* *Select Views of Royal Palaces in Scotland*, Edinburgh, 1830, 4to.

at the Monastery, and a third at the western extremity of the most ancient part of the palace, where the trees are now growing. Such places were common appendages of ancient palaces and castles, serving occasionally for a secure retreat in case of a meditated attack on life, person, or property.

Immediately over this crypt or cellar is what was the royal kitchen, long concealed from the public eye, by the only entrance into it having been built up, but which a few years ago was opened. It is 42 feet long, and 34 broad. This, too, like the apartment immediately beneath, has been vaulted with groined arches, the spring or *put* stones of which, as they are called, whence the arches, now gone, rose, as also some of the mouldings still remain. On the wall next the monastery, are the vestiges of two chimneys, each 14 feet in width, the flue of one of which is still entire, and that of the other may be traced. A scullery is also seen, near which is the original entrance to the kitchen from the palace. There remain two large arches, the rounded one evidently of more recent erection than the other, intended probably as a support to that part of the edifice. The kitchen was connected with the palace by a narrow inner, and with the cellar by a large outer, stair, the vestiges of which still exist. The latter was in the north-east angle, next the street wall, outside the kitchen. Over the kitchen have been two or more apartments similarly vaulted, having a communication by a long light covered passage through the pended tower, with the *refectory* or dining hall in the fraternity of the monastery; a convenience which the monks would duly appreciate, as they were entitled in the reign of Alexander II. to certain *duties* from the king and queen's kitchen. But this privilege might be felt by the monarch rather troublesome, in consequence of which, probably, he granted to the abbey the lands of Dollar in lieu of all such culinary rights, as well as of other gratuities which they were wont to receive from the territories of Kinghorn and Karel (*i. e.* Crail),* as an extract from his charter to this effect given below shews.

*—"In excambium omnium *rectitudinum* quas præcipue consueverunt in *copiis nostris*, et Regine sponse nostre, caritatis intuitu dedisse, concessiase — et hac carta nostra confirmasse deo et ecclesie S. Trinitatis de Danfermo-

The south-west wall of the palace, as seen from the glen below, has a very venerable and imposing appearance, and exhibits at the summit towards the east a large projecting window of three sides, which commands a very extensive prospect. It is in the ceiling of this window inside, that the sculptured stone of *the annunciation* previously noticed, is placed. There had been a corresponding window on a break or projection, at the western end of the wall, the fragments of which were lying at the base not many years ago. The narrow pointed windows on this side are still perceptible on the lower part of the building.

The present interior ground floor of the palace is covered with a great mass of rubbish, on which large trees are growing. The roof is said to have fallen in about the year 1708, after which the edifice went rapidly to decay, no repair having been made upon it.

The last monarch who occupied the palace was Charles II., he having resided in it during the month of August 1650, in the second year of his reign, when he subscribed the famous manifesto, well known by the name of "The Dunfermline Declaration," of which notice will be taken under the head "*Memorable events.*"

All the space occupied by the palace, including the Tower-hill, was excellently fortified against any attack of an enemy before the invention of fire-arms; for on the S. and N. W. the ground is defended by nature, and on the E. and N. E. the monastery and church would be a protection.*

Remarks on the Age and Architecture of the Palace.—While it can be shewn that there is good reason for supposing that the sculpture-work on the *annunciation* stone is not so ancient as 1100, and that, therefore, this date does not, with certainty, indicate the age of the palace, still the ground upon which some assert the impossibility of its being so old, does not seem to be tenable. The ground is, that the Arabic

lin et monachis ibidem deo servientibus et in perpetuum servituri; totam terram nostram de Dolar in feudo de Clacmanan."—Printed Dunf. Chart, p. 43.

* The Palace, Frater-hall, and Old Church, appear to have been built of sandstone, chiefly taken from an old quarry in Pittencrieff Glen; and in the outer walls it is of dressed, but not polished, ashlar.

notation in which this date is expressed, was not then introduced into Europe. The late respected author of the Scottish Dictionary, among others, entertained this opinion, for when speaking of this stone, in his select views of Royal Palaces (p. 134), a work of great beauty and interest, he states, that "It is a well known fact, that the characters called Arabic were not introduced into Europe before the year 1230"—quoting, as his authority, the following passage from Brewster's Edinburgh Encyclopædia, vol. ii. p. 375 :—"The first writer, who is known to have employed the Arabian algorithm, is Jordanus Memorarius. He wrote ten books, on arithmetic, about the year 1230." But in the very preceding page of the same article, there is a whole paragraph, which surely the learned doctor must not have adverted to, shewing that a French monk, of the name of Gerbert, who was afterwards elevated to the Papal chair, under the title of Sylvester II. was permitted to go to Spain, to study the learning and philosophy of that country, then chiefly possessed by the Moors, and which had two celebrated schools, one at Cordova, and the other at Granada. There he collected all the information he could about the Arabian arithmetic, and, on his return to France, brought it into general use among his countrymen as early as 970. "It must," says the writer of the article (understood to be the late Professor Lesslie of Edinburgh), "have been introduced into Britain soon after ; at least it was known here before the close of the eleventh century, as appears by an inscription on the window of a house in Colchester, forming part of a Roman wall, and which bears the date of 1090," just ten years before the date on the palace here.

The fact, too, of a book having been written on an Arabic mode of calculation in 1230, of itself indirectly proves, that such figures must have been previously known, if not in use.

As a farther evidence of the introduction of the Arabic notation into Europe at a much earlier period than the thirteenth century, it is mentioned in Lardner's Cabinet Cyclopædia (article Arithmetic, p. 37), that, "at the beginning of the eleventh century, the use of the Arabic notation had been universal in all the scientific works of Arabian writers, and more especially in the astronomical tables. The knowledge of it was, of course, communicated to all those people with

whom the Moors held that intercourse which would lead to a community of scientific research. In the beginning of the eleventh century, the Moors were in possession of the southern part of Spain, where the sciences were then cultivated; in this way the use of the new arithmetic was received into Europe, first in scientific treatises. A translation of Ptolemy was published in Spain, in 1136, in which his notation was used, and after this period it continued in general use for the purposes of science. But the Roman numerals continued for purposes of business and commerce for nearly three centuries.*

Tytler, also, in his Chronological Table, subjoined to his Elements of History (Edin. 1807, vol. ii. p. 34), assigns 991, as the time when the Arabic numeral ciphers were first introduced into Europe.

All this should be considered sufficient authority for, at least, the *possibility* of the figures in question having been sculptured at the time stated.

Then as to the date 1090, on a building at Colchester, referred to in the Edinburgh Encyclopædia, I have been informed, upon enquiry, that that date is upon a window sill in an old building, which was itself formed from still older materials. It is noticed in the Philosophical Transactions for August 1699, and again in the same work for October 1735. The form of the letters is given in Morant's History of Colchester. It is thought, however, that the date 1090 (if not, as some suppose, originally 1490), was not executed so early as that period, from the circumstance that it is upon an escutcheon, which was not used till long after. The probability is believed to be, that when the building was taken down, and rebuilt, the workman was desired to put upon it the reputed date of the former house, which was said to be the dwelling of Eudo (Hugh) Dapifer, who lived at the close of the eleventh century.

This is quite natural, and very likely; but if so, still it shews what was the opinion at the second erection of the building—which was very ancient—as to the age of the first,

* They were used, even so late as the end of the sixteenth century, in the Register of Ministers' Stipends, in Scotland, and other deeds.

when there must have been better materials than now for forming a correct opinion.

It may be added, that under the old statue at Edgar's Tower, in Worcester, there is the date 975, in Arabic characters; but they are thought to be modern, and most probably to have been placed there when some alterations were made in the course of the last century. Still they are connected with the early period, at which they have been shewn to have been imported into Europe.

The same conclusion against the *possibility* of the date 1100 having been placed upon the stone at so early a period, and consequently against this being meant to be the index of the age of the Palace, has been drawn from the architecture of the building. The late Mr Mercer of Dunfermline, while in possession of the information just given as to the early introduction of Arabic figures into Europe, and generally as to the Colchester and Worcester dates, thinks that the style of the architecture disproves so great an antiquity; and, therefore, in his notes on his Poem, "Dunfermline Abbey" (pp. 168-170), he assigns to the present Palace no higher a date than the reign of James VI.; but in his History of Dunfermline, published nine years after (p. 58), having found that James IV. occasionally resided here, he infers that the Palace was built, or at least enlarged, by him in 1500; and, upon his authority, some subsequent writers assert that to be the time of its erection. And what is his argument from the architecture? "The windows," says he, "are very large, but not Gothic; they are square at the top, and some of them are divided by upright and transverse mullions into four parts. There has been one very magnificent hall; the other apartments must have been very small in their dimensions. Such a style of domestic architecture is comparatively late. It was practised, both in England and Scotland, during the reign of the Jameses." This is not disputed; but, like many others, he seems not to have observed, that in the lower of the two upper and principal stories (there having been, as previously noticed, a third sunk floor, now filled up with earth), there are still visible the arches of the original pointed windows, an alteration having been made upon them at a period subse-

quent to their first erection. Even the stones of this row of windows are fresh, compared with the walls, still farther shewing that they had been remodelled. In the north-western part of the edifice, which has clearly been an addition at a later period, the windows bear no marks of having been once different from their present form ; and the ceiling of the rooms in the highest story must have been 2 or 3 feet loftier. There is also in the outer wall, below the highest floor, the stone belting of what must have been the height of the old building ; and immediately under this belting, there project the corbel stones of the top of one of the old vents. But what is conclusive as to the greater antiquity of the lower part of the Palace than of the upper is, that the remains of pointed windows in the lowest flat still exist ; and there is, at the steps leading to the low vaulted apartment at the south-eastern extremity of the building, a Gothic window quite entire, while the stones are evidently much older. There are also some windows of the same description on the outside of this part of the edifice. The octagon pillars, too, in that apartment, which is likely to have been of contemporaneous date with the lower portion of the Palace, indicate an earlier age than that of the higher portion. But how much earlier, there appear no certain data for determining.

It is well known, too, that Robert Bruce had a son born to him in Dunfermline in 1323, afterwards David II. and, of course, in this Palace, *if it then existed*, and which, *in that case*, he must have rebuilt or repaired, after the damage it had sustained, along with the Abbey and other principal buildings, which Edward I. had, from a political motive, destroyed in 1303, although history is silent as to the edifice in which his Queen then resided. From various royal and other charters, too, granted and dated at Dunfermline, from the time of David II. to James I., it is clear that this must have been a residence of royalty and of the court during that period. (*Registrum Mag. Sigilli*). Again, as James IV., who lived in part of the fifteenth and sixteenth centuries, is known to have "expended," according to Buchanan, "great sums in beautifying the Palaces at Stirling, Falkland, and other royal residences," it is extremely probable, as is generally understood,

* Buchanan's Hist. of Scot., by Aikman, vol. ii. p. 241.

that he enlarged and adorned this Palace also, in which he occasionally resided, by making the entire addition of the third or highest story, repairing and new modelling the second, and building the western end,—the junction of the old and new portions of the edifice being still apparent. This, too, was the opinion of the late Sir Walter Scott, a good judge, when in Dunfermline above twenty years ago. And as James V. after a long tutorage, is related by the same author* “to have entered into empty Palaces, stript of all their furniture, every room of which he had to refurnish at once,” he also may have done something in the way of addition or ornament to this edifice. The probability, if not certainty, of this is evinced by the circumstance, that the celebrated Defoe, in the work entitled “A Journey through Scotland,” &c., of which he is the reputed author, and which, although not published till 1723, is understood to have been written about 1706, or 1707, which was prior to the roof of the Palace falling in, and its great decay and dilapidation commencing, states, in the ninth letter, that he saw the arms of James V. with his Queen of Guise, fresh upon the apartments.

My opinion from the whole of these circumstances, which have been narrated, is, that while it is quite *possible* that the date upon the *annunciation-stone* may have been placed there at the period specified, it is not probable. Indeed, from having been informed by eminent Scottish antiquaries, familiar with the oldest charters, and who have had opportunities of examining innumerable specimens of old writing, that they never saw any Arabic numerals earlier than 1400, and especially from the armorial bearing upon the stone being that of the Abbot Dury, it is clear that the stone, *in its present state*, could not have been sculptured at that period. As to the time of its execution my conjecture is, that it was at the close of the reign of James V. and the commencement of the abbottship of George Dury, probably between 1539 and 1541 and perhaps contemporaneous with the execution of the coat of arms, just noticed, of that monarch and his second queen soon after their marriage. The date 1100, too, may have been put

* Buchanan's Hist. of Scot., by Aikman, vol. ii. p. 324.

upon it, as the then reputed age of the older part of the palace, which in that case would be built by King Edgar, son of Malcolm III., whose reign was rather peaceful.

This opinion of the antiquity of this part of the edifice, as well as of the addition made to it by James the Fourth, was expressed also by the heritors of the parish, and magistrates, and council of the town, in a memorial presented in 1836, to the Commissioners of Woods and Forests.

But as no ancient and authoritative historical or other document is known to exist, fixing the age of the palace, it must still, it is to be feared, remain in some obscurity. The particulars, however, which have been stated, while they prove the certainty of the lower being more ancient than the upper part of it, are not inconsistent with the opinion, that it may have had its commencement at a period as remote as 1100.

Queen's House.—This building was adjacent to the palace, on the north-east, and communicated with it by a gallery. It stood in the centre of the street to the north of the present arched or pended gateway, and reached near to the great west door of the church. It was so named as having been erected or at least *restored* by Queen Anne of Denmark, and having been her personal property during life, and not a mere jointure house to which she had a title on the demise of her husband. This arose from that special gift, which James VI. conferred upon her at her marriage, which it may be proper here shortly to notice. This sovereign, on the morning *after*, not as has been generally supposed, *before*, his marriage, with Queen Anne of Denmark, at Upsal in Norway, on the 23d November 1589, according to an ancient custom, prevalent in these times, particularly in the northern countries of Europe, of a husband making a donation to his wife, on the day after marriage, made a grant to her of what was called the *Lordship* of Dunfermline, that is, the lands and revenue then belonging to the monastery, which had been excepted from the general annexation of church property to the crown in 1587, the year in which he attained his majority. This grant was confirmed by two acts of the Scottish parliament in 1593, the one entitled, "Act of the new gift of Dunfermling, with the monk's portions to the queen's majesty." The other,

"Act concerning the queen's majesty's right to the third of Dunfermling and compensation for so much as presently wants thereof." The former states that she is to enjoy said gift "for all the days of her lifetime," an expression meant probably to imply not merely life-rent, but a confirmation of her having the benefit of the property during her life, to the exclusion of her husband; and the latter, that she is to hold it "in whole and free lordship for payment of a silver penny at the feast of Whitsunday, in name of *blenche-farme*," an acknowledgment of vassalage to the crown, "likeas at more length is contained in the said gift." It also embodies a resolution, that her majesty, and her chamberlain in her name, should have full and real possession of the said lordship. In the latter act the gift is styled "a morrowing" or *morning* gift. This gift embraced not only all baronies and lands within the lordship, that is, the fruits and rents of so many of them as had been bestowed upon her, and were then free; but "principal mansions, houses, biggings, castles, towns, fortalices, and manor-places," in which generality it is presumed the palace was included, although not expressly named in either of the two forementioned acts.

On the 15th of February 1596, Queen Anne, as Lady of Dunfermline, with express consent and authority of his Majesty and her Majesty's Counsellors, granted a charter to Alexander Seton, Lord Urquhart, President of the Court of Session, afterwards Earl of Dunfermline, appointing him and his heirs-male "undoubted and irrevocable keepers, guardians, or constables of the palace and adjacent edifices; and for keeping thereof, disposing and assigning to him and his foresaids, for his fee in the said office, the particular teind-sheaves (*teynd-scheves*) of the lands of Masterton and Pitliver," the former in the south-east, and the latter in the south-west part of the parish.

The appointment is founded upon her Majesty having received "full investiture of the whole monastery, and palace adjoining to the same, with the whole buildings, gardens, and orchards, situated within the precinct of the monastery;" and the design of it is, "that the palace, and all buildings belonging to it, should be kept in sufficient repair, lest, by negli-

gence and course of time, any of them should go to decay, as had often happened in palaces of the same kind;" as also, "that the orchards and gardens of the palace should be carefully attended to." The charter likewise empowers Lord Urquhart to overlook the workmen in the building or repairing of the said palace and edifices of the same, masons, carpenters, slaters, or others, that these buildings might be kept in proper order, at her expense and that of her successors.

The charter farther contains a precept for infesting the grantee in this office, by delivering the key of the palace to him.

The same charter specifies, with ludicrous minuteness, the great care to be exercised by the keeper of the royal property over the lakes or lochs lying within the lordship and shiredom of Fife, "lest running and wandering fishes," running up the source of rivers, with the view of depositing their spawn, "should become a prey."

This charter was ratified by an act of Parliament passed in 1606,* three years after the accession of James VI. to the English Crown, and one year after Alexander Seton was created Earl of Dunfermline; and the object was, that this and another grant made to him of the heritable bailiary of the lordship and regality, of which an account is afterwards given, should remain sure and valuable to him and his heirs for then and ever.

It would appear, then, that the Queen was desirous of having a residence of her own, distinct from the palace, which she could occupy at her pleasure, apart from the rest of the royal family; and as there had been an edifice previously on the site mentioned, belonging to the palace, she ordered it to be *restored* from its very foundations, and gave the execution of the work to Alexander Seton, her Chamberlain, ordaining that it should be at her expense, and out of the revenues arising from the lordship, according to the charters now referred to.†

* Thomson's Acts of Parliament, vol. iv. p. 348-352.

† It is stated by De Foe, that there were two courts connected with it, an upper and lower, that the Queen's House stood in the former, and that the latter was a large meuse for stables, hawks, and hounds, and for the officers belonging to them, to the south of the present Old Pend.

It is said that for some time previous to the end of the 17th century, it was generally styled "the Earl of Dunfermline's palace," probably because he had resided in it on his visits to Dunfermline. But soon after that period, in consequence of the previous forfeiture of his heritable offices and leases by reason of debts which he incurred, and the title itself becoming extinct, care might not be taken to keep the building in repair, so that it had begun to fall into decay. It was inhabited, however, about the middle of the following century; and for many years an academy was kept in it by teachers of the Episcopal persuasion, first by Mr Francis Paterson in 1742, then by Mr Arthur Martin in 1750, and lastly by Mr James Moir in 1756, the compiler of a small Latin and English Dictionary, who afterwards became a teacher in Edinburgh, where he died in 1806, at the advanced age of 93. The house was subsequently employed as a woollen manufactory, and a part of it was inhabited so late as 1778. In 1789 it stood unroofed, and then went by the name of the Queen's Hall. Bailie Hutton, of that day, in writing to Major, afterwards Lieutenant-General Hutton, says of this edifice, and of the adjoining palace, that "they were majestic though in ruins, and were observed by some travellers to be in the full perfection of decay." In the same letter, he styles St Catherine's Wynd, a small *suburb*, which reaches almost to the north gate of the palace, and the houses which began to be built on the Abbey Parks,* "a considerable addition to the suburbs of the town."

The Queen's House, after this period, having fallen into entire decay, the materials were sold by Captain Phin, the proprietor of Pittencrieff, and entirely removed in 1797. The building is said to have been magnificent, and on the south front of it there was a Latin inscription on a plate of copper, or some other metal, fixed in the wall, purporting that the porch and building over it having become ruinous through age and injuries of time, had been restored and renewed from the foundation, and built of a larger size by Queen Anne,

* These lay to the east of the church, and extended nearly to New Row Street, a more particular description of which is afterwards given.

daughter of the Most August Frederick, King of the Danes, in the year 1600.* It appears from views given of it to have been a building of several stories, with eight or nine windows in length, extending from about the west end of the church nearly to the Pended Tower. There was a pend or porch-gateway underneath it, somewhat similar to that which is in the present tower, to the south, through which the street went, and there were projecting stone benches on each side for seats.

Pennant, in his *Tour*, and afterwards Grose, in his *Antiquities*, taking his information from Pennant, have confounded the Queen's House with the palace in the glen, erroneously stating that a palace was afterwards built (namely, after Malcolm's Tower) on the side next the town, which, falling to decay, was rebuilt by Anne of Denmark, as appears by the inscription referred to. This inscription was only upon the *Queen's House*, and it was this edifice alone which was rebuilt by her.†

Immediately to the north of the Queen's House stood the Constabulary House, or residence of the Constable of the Royal Edifices, and near to it the Bailie House, or residence of the Deputy Bailie of Regality, both represented in Slezer's view as high, but not very long buildings, and reaching near to the north-west angle of the church. A narrow roadway separated these from the church, while there was a broader one between them, forming the continuation of the regular entry into the town by the wynd. These last two houses were, along with other property, disposed of, in 1768, to Mr Chalmers of Pittencreeff, by Mr William Black, who had received them

* "Propylæum et superstructas aedes vetustate et injuriis temporum collapsas dirutasque a fundamentis in hanc ampliorem formam restituit et instauravit Anna Regina Frederici Danorum Regis Augustissimi Filia Anno Salutis 1600."

† There are still preserved, and at present lying inside of Pittencreeff east gate, several elegantly cut stones, one bearing the date 1599, and others having figures of the eagle, &c., which are thought to have been ornaments that belonged to the Queen's House. There are here also a Head and Face with a Crown, commonly said to represent Malcolm Canmore's, and a piece of a Gothic monument, with figures of lions and a vine border, which was found in King Robert Bruce's tomb, at the building of the new church.

by purchase from the Marquis of Tweeddale, the successor of the Earl of Dunfermline in his heritable offices and rights.

To the north of this, again, near Pittencrieff gate, and adjoining to the house commonly called St Catherine's Lodge, at the foot of the wynd, which bears the same name, were two ancient arched gateways, the one larger, and the other smaller than the Old Pend, still standing to the south, forming the West Port; one of those four ports, at which certain customs or dues, payable by small traders, at their entrance into the town, with their wares, were collected. The three others were the East Port, at the east end of the Horse Market, the Cross Wynd Port, at the head of the Cross Wynd, and the Mill Port, at the Old Meal Mill, named the Collier-row Mill, on the site of which is now a flax spinning-mill.* The remains of the two former ports were taken down in 1752, of the latter in 1754, and of the West or Abbey Port, shortly after 1780. The reason for the removal of the small ruined archway at this last port is said to have been to allow carts, &c. to pass, and of the larger one, because it shaded and darkened the street.†

* The street Collierrow, running north from the Townhouse, was so named because there was once a row of colliers' houses in it belonging to the Baldrige Colliery. It is now called Bruce Street, after King Robert Bruce. I may here mention that the adjoining street, *Rottenrow*, was, it is likely, so called, not, as commonly supposed, on account of having been the special habitation of the animals of that name, but as a corruption of *Routine-row*, the route or course which the monks took in some of their processions; as a street is similarly named, and probably from the same reason, near the ancient Cathedral Church of Glasgow.

† Two traditions may be here mentioned, connected with the removal of some of the old walls, royal or ecclesiastical. One is, on the authority of Boece, "That in 1448 there was found in a leaden coffin, and in a swaddling-cloth of fine linen, a youthful corpse, retaining still a lively complexion all over, and not in the slightest degree corrupted. It was by antiquarians pronounced to be that son of St Margaret, who died in his infancy."

The other is, that about eighty or ninety years ago, "some labourers employed in removing part of the old walls came upon a recess, in which they found a human body in a state apparently of perfect preservation, but which immediately crumbled down into dust. It was the figure of a lady splendidly attired, and standing upright. On making the discovery, the men called to the master, who was standing at no great distance; he instantly ran to the place, but so rapid was the process of decomposition, that when he

These ports confirm the belief, that the town was once inclosed with a wall, and in some measure fortified. Remains of the Abbey wall to the south are still to be seen, at the head of the glebe and at the manse gate, where there is also still visible one of the side piers, with the spring-stone of an archway, which went across the street. A part of the east wall, too, still remains in a garden between Priory Lane and Canmore Street. Besides, we are informed, that, in 1585, the ports were shut, in order to prevent an intended meeting of ministers in it. Calderwood relates, that in that year "a Parliament was appointed to be holden in December. Warning was made by the Moderator of the last Assembly to the brethren of the ministrie to convene in Dunfermline, before the time appointed to the Parliament. There was no other town at that time so convenient by reason of the pest in principal *burghs*, which began to relent after the return of the banished Lords and ministers. The brethren repaired from all parts to Dunfermline, upon the 23d November. But the *ports of the town* were shut, by direction of the Laird of Pitfirren, Provost at the time, alleging that he had the King's express command so to do. The brethren, so many as might conveniently, met in the fields, and appointed to meet again in Linlithgow before the time of the Parliament.*" The historian adds, that within a few years after, Pitfirren was found fallen out of a window of his own house of Pitfirren, three or four stories high.

Near to the West Port, inside of Pittencrieff wall, a few feet south-west from the lodge, there was a dungeon underground, built of stone, twelve feet square. It was discovered at the time of removing the stones of the Queen's House by one of the masons perceiving a small slit or opening in a piece of wall facing the glen to the north-west. This led to the clear-

came, there was nothing to be seen but a heap of dust. This, however, on account of the proportion of gold in the clothes absolutely shone, as he expressed it, like so much gold dust. As Dunfermline was not a nunnery, and this could not therefore be an unfaithful votaress, as in the similar case of Coldingham, it may be supposed that the figure was that of some lady of eminent rank, who had been thus buried, by way of distinction."—*Chambers' Picture of Scotland*, ii. p. 178.

* Hist. of Church of Scot., Fol. 1678, p. 186-7.

ing away of the superincumbent earth, when flag stones, with rings on them, were seen : and upon one of these stones being lifted, this subterraneous apartment was thrown open, in which were found what were believed to be human bones, the remains no doubt of the victims of avenging jealousy or justice in uncivilized times. The stones were all carried away at that period, so that no vestige of it now remains.

Frater-hall.—Immediately to the south of the old Abbey Church are the ruins of the Frater-hall or Refectory,—the dining-room of the brethren or ecclesiastics. There remain of it only the south-front wall and the west gable, in the former of which there are nine tall handsome windows.

The entire length of the south wall, from east to west, is 121 feet, its height 30, both measured inside, and its thickness $5\frac{1}{2}$. The elevation of it from the vacant area to the south, close to Monastery Street, is about 50 feet. The width of the hall has been 34 feet. Near the east end of the south wall there is a small upper room, formed in the thickness of it, 12 feet long by 5 broad, and about 3 feet from the original floor, which is worthy of inspection on account of the superior workmanship of the roof, exhibiting a number of beautiful groined arches, with seven elegant small heads as key-stones to the mouldings. It is supposed to have been the orchestra or music gallery, or was, probably, the place where, as was customary, some part of the Old and New Testament was read by one of the *novices* during meals.*

In the west gable there is a large Gothic window, much admired, quite entire, 20 feet high by 16 broad, with six mullions, and a great deal of tracery above. To the north of this window is a spiral staircase, 55 feet high, leading down to the street, most of the steps of which were many years ago broken off and carried away. It entered from the street by a door on the west, now built up, in which is a stone, inserted not many years since, seemingly from Queen Anne's House, containing the royal arms of Scotland, empaled with those of Denmark. It also ascended to the roof of the Frater-hall,

* At the south-east end of the Frater-house, Durham, there was an elevated place, within a beautiful glass window, used for the reading of the Holy Scriptures on these occasions.

PLATE.



Engraved by John Macdonald

DUNFERMLINE ABBEY.

PAULSON, SCOTLAND, 1840.





PLATE XIII



Engraved by John Johnson

DUNFERMLINE ABBEY.

View from the West

where there have been two doors, one opening to a walk on the upper covering stones of the great west window, which leads to a stair going into the higher room of the pended tower. This walk may also have extended along the south wall, with a parapet wall, for the enjoyment of the extensive view which its lofty situation affords. The hall is now roofless; but its ceiling, in all probability, was of wood, which may even have been richly carved, with suspended ornamental centres, as in the Parliament House, Edinburgh, and covered with lead or slates. The floor was a few feet higher than the present surface of the ground. Under the hall were two stories of crypts or cells, probably the dormitory or sleeping apartments of the monks, the narrow pointed windows, and some of the doors of which are now built up. These crypts were supported by pillars and a groined roof, like the lower apartments of some of the cathedrals in England, or the palace cellar here. In digging the ground over them for graves, fire-places have been met with.

The tower just named is a massive oblong building, connecting the Monastery with the Palace, and elegantly arched or *pended* beneath, forming a gateway across the street, from which circumstance it is commonly called the *Pende* (from *pendeo*, to hang). What remains of it is 47 feet in height, 35 in length from north to south, 16 in breadth at the northern, and 18½ at the southern arch. There had been a gate at the former one. The archway is groined, with central ornamented keystones, and strong ribbed arches, and the windows present a fine specimen of the pointed and rounded style of architecture. The upper room is 26½ feet from north to south, 13½ feet from east to west, and 18½ feet in height, with ashlar walls, a stone-paved floor, the roof arched and groined with key-stones of heads, and a fire-place in the north-east corner. It had a communication with an upper apartment, over the palace kitchen on the south, and with the Frater-hall by a door, now built up, on the east. The lower flat consists partly of a portion of the light gallery or passage between the royal kitchen and Frater-hall, facing Monastery Street, to the S.E., and partly of a room to the N.W., with a closed window, used in the early part of last century by James Blake for the secret

weaving of damask, and now as a tool-house for the church-yard. There was a door in the partition wall, which has been built up. This passage has also a groined roof.

At the bottom of the south-east corner of the Frater-hall, outside, is one of the principal entrances into the range of vaulted cells beneath it, where, in later times, the Earl of Elgin and Kincardine had a large stable, his right of entry to which was reserved in all the dispositions of the adjoining property. The area in front of it was called the Huntsmen's yard, being the place of meeting for a hunt. It was enclosed by a good stone wall, 5 or 6 feet high, so late as 1788, but since demolished. It should have some enclosure still.

The monastic buildings extended much farther east, as indicated by the arches still remaining, on the east wall of the projecting transept adjoining, which can be seen from the garden behind the flour-mill. These arches led into vaulted apartments, underneath what is now part of the new burying-ground; but most, if not all of which, there is reason to think, have been filled up by stones and rubbish thrown into them.

Immediately below the Frater-hall to the south side of the street, and on the declivity towards the wooded dell of Pittencrieff, were the *Heugh* mills, three in number; a flour, a meal, and a snuff mill, of which there are some remains, well shewn in Juke's engraving, noticed at p. 81. And still more anciently there was a mill farther south and west in the glen, the site of which, as well as the *lead* of water to it, are yet visible and for which there was a dam near the Towerhill, exhibited in one of the views in Slezer's *Theatrum Scotiæ*. The water from the last mill was conveyed along the west side of the Tower burn to the Lady's mill, near the toll on the Limekilns road, still called the Lady's mill toll, probably in consequence of some dues having been paid, in Roman Catholic times, from the property there, in support of a chaplain at "Our Lady's altar," in the Abbey Church.

Abbey Old Church.—This is all that remains of the ancient and large ecclesiastical edifice of this place, spared from the ravages committed first by the English in the fourteenth century, and afterwards by the Reformers in their zeal against Popery. Whether it was built at the time of the Monastery being founded by Malcolm Canmore, has been doubted. It



is true that the convents and chapels north of the Forth, then generally occupied by the disciples of Columba, were long merely "small rustic edifices, constructed of wood or wattles, and covered with reeds and rushes." But still there were many stone buildings at the time of Malcolm Canmore, and some of them of note as ecclesiastical structures, especially at St Andrews, Abernethy, and Brechin. Malcolm, too, had resided in England during the sixteen years that Macbeth held the throne, and must have seen the superb churches which were common there; and, therefore, after his return to Scotland, and marriage with Margaret, who also had been in England, he might resolve to erect a church here, which, indeed, according to Boece, he did by the persuasion of Turgot, the Queen's confessor, and dedicated it to the Holy Trinity. Buchanan, too, says that he built it "at great expense;" and Leslie, "magnificently" (*templum, in civitate Dunfermilin-gensi magnifice suis impensis extructum, sanctiss. Trinitati dicavit.*) Turgot relates, "that it was enriched with numerous ornaments, vessels of solid gold, and an inestimable crucifix, formed of gold, silver, and precious stones.* But how much of the edifice Malcolm built, or of the original structure still remains, is uncertain. Additions were doubtless from time to time made to it, or portions of it replaced, particularly by Alexander I., who, according to Buchanan and Leslie,† finished the abbey begun by his father, and greatly increased its revenues; as also by David I.,‡ Alexander III.,§ and James VI.

* "I can speak more confidently of these, as I was appointed by the Queen to take charge of them, and long had them in my custody."—*Vita Margaretæ apud Bolandum et Pinkerton.* See also Hay's Scot. Sacr., p. 328.

† "He splendidly adorned the Abbey, which his father left unfinished, *fastigio imposita* (probably by surmounting it with a tower), and enriched it with many estates."

‡ See note afterwards at Royal Tombs, p. 135.

§ In a Bull of the 7th year of Innocent IV. (1250, reign of Alexander III.) there are these words, "*Ecclesia nostra per nobilioris structuræ fabricam fuerat augmentata,*" "Our Church has been enlarged by the erection of a more magnificent structure;" and, notwithstanding this, the Pope dispensed with the consecration of the church of new, because the old walls still remained. The erection of the Lady Chapel may have formed part of the enlargement, and the translation of the sainted patroness to it may have been arranged, in order to give solemnity to the opening of the church in its new form.—*Pref. to Dunf. Chart. p. 25 and 184.*

Malcolm, too, founded the new cathedral at Durham in August 1093, just three months before his death, with the assistance of Turgot, its prior, which may account for the similarity in the style of architecture in the two buildings, particularly in the zig-zag lines on some of the pillars.*

This part of the building formed the nave of the Abbey Church when completed, or the vestibule or passage to the principal portion of it, where the choir was, as it now does to the new place of worship. The black lines on Plate VI. represent both edifices as they now stand. The internal dimensions of the present Old Church are as follows:—Length of the nave from the west door to its east wall 106 feet; breadth, inside of columns, 20 feet; total breadth, within walls, 55 feet; height 54 feet; breadth of the side aisles, including columns, $17\frac{1}{2}$, and their height 29 feet. The side aisles are arched with stone, and the roof of the centre of the nave is of wood. While the church was in use, there was for many years a lower roof or awning of wood for the sake of sound and cold. There are two ranges from E. to W. of five massive columns each, 20 feet in height, and $13\frac{1}{2}$ in circumference, or $4\frac{1}{2}$ in diameter, and $10\frac{1}{2}$ distant from each other, with four large semicolumns. Some of these are plain and others clustered, two are marked with zig-zag, and two with spiral-ribbed lines. The semicircular arches which spring from and connect the columns, support the inner wall of the nave. The clustered columns at the west end have a pointed arch, which likewise supports the inner wall. The style of the architecture is of a mixed kind, termed by some Saxon-Gothic, and by others, probably with greater propriety, Anglo-Norman. On the north side there were originally five Saxon or rounded windows, 8 feet in length to the top of the arch, and 4 feet wide. Three of these have subsequently been converted into Gothic or pointed windows, $11\frac{1}{2}$ feet high to the point of the arch, and 5 feet 4 inches wide, with two mullions forming three compartments, and the top filled with tracery. On the south side there are six windows all

* "Anno 1093, Ecclesia nova Dunelmi (Durham) est inccepta tertio Kalend. Augusti feria quinta Episcopo Willielmo et Malcolmno rege Scottorum, et Turgoto priore, ipso die ponentibus *prince in fundamenta lapides*."—*Regni de Hoveden Annal. fol. 1601, p. 463.* "Malcolmus (III.) Dunelmense templum vetustate collapsum refecit."—Leslie, p. 203.





NICHES FOR ALTARS IN THE NAVE



GREAT WESTERN DOOR



Saxon. Beneath each of all these windows, both on the north and south walls, there were four slender pilasters, connected above with beautifully carved arches, the remains of which are still visible. There is a fine specimen close to the north porch on the east side. The capital which remains of one of the pilasters on the south wall near the east end, has a representation of scales, which was not unusual in such architecture. In front of these pilasters, and between the large columns, stood the small altars common in Roman Catholic buildings. Over the north and south aisles is a broad passage, or ambulatory, 29 feet from the floor, along the whole length of the building, from which, probably, as in some other places, the solemn processions in the nave of the church might be viewed, as well as intended, perhaps, to afford a retreat or temporary sanctuary for such refugees as fled hither for protection from violence or seizure, and who were thus enabled to see the ceremonies of the church, above the rest of the audience, and at the same time to enjoy personal safety. Above this there is another range of similar passages. The windows of both ranges are now shut up.

The steeple in the north-west angle, and pillars supporting it, are evidently, from their appearance, of later erection than the church, and are said to have been added by James VI. The steeple is very neat, 156 feet in height, and the bartizan walk on it nearly 98. From this walk, which encircles the steeple, and to which there is an ascent by a long temporary wooden staircase in the south tower, and a narrow steep stone one in the steeple, part of which is dark, there is a most extensive, beautiful, and diversified prospect. Part of no fewer than fourteen counties can be seen from it. The most remote and striking objects are Soutra-hill in Berwickshire; Lammermoor, dividing East Lothian from Berwick; Pentland Hills, Edinburgh Castle and City, Arthur's Seat, and other adjacent high grounds in Mid-Lothian; Tintock, in Lanark; Binnylaw, Hopetoun House, Blackness Castle, and Bo'ness, in West Lothian; Falkirk, Grangemouth, Campsie, and Ochil Hills, in Stirling; Benlomond, in Dumbarton; Benledi, in Perth; the windings of the Firth of Forth, from the Bass Rock to near Stirling Castle; and in the immediate neighbourhood, to the

west, the Town and Abbey of Culross, and Saline; Craigh-luscar, Cleish, and Beath Hills to the north; with Broomhall House, and most of the gentlemen's seats in the parish.

There are two bells in the steeple, one of which was a donation of Queen Anne, and the other of the town of Dunfermline, but both were refounded in 1728.*

What was called the old steeple or tower, directly south of the present one, and which was long considered in a very dangerous state, fell during the night of the 19th August 1807.† It was 80 feet high, and was soon after rebuilt by the heritors, on a plan furnished by Mr William Stark, Edinburgh, a native of the parish, and a young man of great promise, who died in early life.

Another steeple, which stood at the east end and north side of the present old church, fell about 80 or 90 years ago. Near to it, on the south, in the centre of the building, where the old and new churches are now united, as seen in Plate VI., stood the lofty central tower sometimes named the *Lantern Tower*, probably from the number and size of its windows, and from lamps having been suspended in it at night on great festivals, diffusing an abundance of light, which might serve as a guide to travellers.

* The following inscription is cast on both of them in Roman capitals:—
"Refounded by the Town of Dunfermline and Heretors of the Parochie thereof. Robert Maxwell and Company fecit. Edinburgh, Anno 1728." Around the upper part of the smaller one there is a representation of a boar-hunt, each boar being pursued by two men and dogs, and having in front another man pointing at it a long pole or spear. The larger bell has only an ornamental scroll on it. Both are very excellent in tone.

On the 13th October 1728, the present weathercock was set upon the steeple by David Inglis, wright, the author of the MS. journal regarding Dunfermline formerly noticed. In 1805, a townsman taking aim at this object, fired a bullet through its neck, and high winds causing a loud whistling melancholy noise to issue through the perforation, long excited astonishment and alarm in the minds of the inhabitants, especially at night, till they were made aware of the real cause of the now and strange sound, proceeding from the vicinity of the mansions of the dead. It has now ceased, from the weathercock having become stationary.

† The *Globe* newspaper, of the 2d September following, narrates the occurrence, stating, that the steeple buried in its ruins a stable and part of a barn, and killed three horses, as also, that three escaped, and that had the accident taken place during day, the consequence might have been fatal, the area below being a general resort for children.



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PLATE XIV.



DUNFERMLINE ABBEY,

Porch of the Old Church.

There were two great porticoes, one on the north-west, and the other opposite to it, on the south side of the nave, only some traces of the last of which still remain. There was an inner enclosed portico at the west door, which has been taken down. This, and the north porch, are exhibited in Plate VI. At the west entrance there is a beautiful Norman door-way, 20 feet in height, and 16 in breadth, with six slender pilasters on each side, supporting an equal number of arches, carved in the zig-zag style, on the highest of which are also figures of twelve human heads, which were wont to be named those of the Twelve Apostles.

The north porch is 14 feet in length, 12 in breadth, and about 15 in height, from the present, but about a foot and a half more from the original floor, as proved by the pedestals of the pillars at the inner door, being that distance beneath the present surface. It has an elegant groined ceiling, with ten sculptured key-stones, containing, among other devices, two defaced shields, supported by angels with expanded wings, and four heads, apparently of monks. Outside of it there is a circular arch, over the centre of which is a small vacant niche, and on each side of the porch, a few feet from the north wall of the church, is a light buttress, having a similar niche in it.

The portico at the south door of the nave extended as far out as the front of the large old flying buttress adjoining, and seems to have been built at the same time with it, if not much earlier. There are still to be seen, on the side of the buttress, the remains of the roof of the portico, and over the door, the spring of an arch which supported it,—evidently inserted subsequently to the erection of the wall, and of a more modern style of architecture, than that of the north porch.

This porch was in all probability connected with the piazza or covered cloister passage, which led directly over to the dining hall of the Fraternity, a distance of 105 feet, along which the monks could walk in all weathers, both day and night, to their frequent watchings and prayers in the church. The space occupied by the cloister yard was turned into a tennis-court or bowling-green after the Reformation, and very lately into part of the extended burial-ground.

The great west door was, it is likely, the entrance for the royal family, from the Queen's House in its immediate vicinity; the north would be intended for the inhabitants of the town and others; and the south for the ecclesiastics from the Fraternity.

Close to the outside of the south door on the east, there is inserted in the wall, the representation of a shield, having a crescent, with an earl's coronet above, and date 1607, which, being the crest of the Earl of Dunfermline, may have been placed there, when the flying buttresses, 4 on the north and 7 on the south sides of the church, and the steeple on the north-west angle, were built, of which, as constable of the royal and other edifices, he would have the superintendence. These buttresses, which are very heavy, are opposite to the columns within, with a base about 8 feet north to south, and $4\frac{1}{2}$ east to west, and stand $17\frac{1}{2}$ feet out from the wall, seemingly to prevent it from reclining outward. The whole space under the southern ones had been once covered, with a deep sloping roof from the bottom of the original Saxon windows. The eastern part is still so, and forms a burying-vault, which being nearly behind the King's gallery in the church, may have been once used by the royal family. It was gifted by Queen Anne to her chamberlain, Sir Henry Wardlaw of Pitreavie, in 1616. Over the door of the vault is the following Latin inscription:—"ANNA REGINA MAGNÆ BRITANNIÆ AC DOMINA DOMINII DE DUNFERMLINE DOMINO HENRICO WARDLAW DE PITRAVIE MILITI, ET SUI POSTERIS HUNC LOCUM IN SEPULTURAM DEDIT 1616."* Sir Henry Wardlaw had obtained from the Queen a ratification to his office of chamberlain, of the lordship and regality of Dunfermline, four years previous. His representatives do not now reside in the parish, nor have any property in it, but they, and other connexions of the family, still use the burying-vault.

The eastern wall was built, and the roof of the nave and

* "Ann, Queen of Great Britain, and Lady of the lordship of Dunfermline, gave to Sir Henry Wardlaw of Pitreavie, Knight, and his descendants, this burial-place, 1616." Above the inscription are the Wardlaw arms on a shield, with MEMENTO MORI, and below it are the words ULTIMA DOMUS (The last house.)

aisles, as also some of the windows, were renewed, it is supposed, after the choir and transepts had been demolished, and about the time when this part of the edifice began to be used as a Protestant place of worship at the Reformation. As such it was employed from that period till 1821, when it was abandoned for the new and elegant church adjoining it on the east.

The carved oak pulpit stood on the central northern pillar, whence two bars of iron which supported it, still project; and the desk had the usual ancient accompaniment of a sand-glass, resting on a light iron pedestal. On the top of the back of the pulpit, were the words, "Who is sufficient for these things?" and the date, it is believed, of 1634. In 1822, soon after a visit to the town by Sir Walter Scott, and in compliance with a written request of his, the heritors unanimously resolved to make a present to him of the pulpit, having then agreed to take it down, along with the royal gallery. Part of it, accordingly, now adorns the entrance-hall of Abbotsford, where it will doubtless be long and carefully preserved, among the other memorials of the ecclesiastical and chivalrous antiquities of our country.

The royal gallery stood between and covering the front of two columns on the south side, a little to the east of the pulpit. On the lower part of the wooden ceiling were painted and gilt the crowns of Scotland and Denmark, and below these respectively were the letters I. R. and A. R., the initials of James VI. and his Queen, Anne. Higher up was the crown of Scotland, and below it were the letters I. R., with the Scottish thistle between them. Immediately over the seat was a scarcely legible inscription, beginning, "CUM · DEUM · COGITAS, · QUI · DAT · VITAM · ET · NECESSARIA."—*

The front of the seat, made of oak, which is still preserved in Dunfermline, was 18 feet long, elegantly carved and gilt, and had in the centre a crown between the letters I. R. and A. R., and a circle beneath, with some devices almost totally defaced, and the date 1610. On the western wooden partition, between the royal gallery and an adjoining one, which belonged to the Earl of Dunfermline, were these inscriptions, among some others, much defaced:—"PER · RELIGIONEM ·

* "When thou thinkest on God, who gives life and things needful"—

DEUS · COGNOSCITUR · NEQUE · FIERI · COGNITUS · QUIN · AMETUR · ET · COLATUR ;” and, “ HIC · DEUM · ADORA.”*

The Earl of Dunfermline’s, afterwards Marquis of Tweeddale’s, Gallery, was immediately adjacent to the royal one on the west. There were painted on the wooden ceiling of it two coronets, and some other devices not very distinct, with the following inscriptions:—“ QUUM · DEUM · VOCAS · DOMINUM · FAC · ILLI · SERVIAS,” &c. — “ VITA · CHRISTI · TESTATUR · HUMANAM · EJUS · PROBITATEM · MIRACULA · DIVINITATIS · OMNIPOTENTIAM · LEX · CELESTIS · SAPIENTIAM.—ILLI · OMNIA · CREDERE · DEBEMUS · IN · CUJUS · POTESTATE · SUNT · RERUM · OMNIUM · EVENTUS.—PETITE · A DEO · ET · ACCIPIETIS · &c.—HÆC · EST · VITA · ETERNA · UT · COGNOSCAMUS · PATREM · ET · QUEM · ILLE · MISIT · JESUM · CHRISTUM.”† Over the door, between this gallery and the royal one, were four square connected compartments, on the first of which was COLE (worship), on the second DEUM (God), and on the third TE IPSUM (thyself). The fourth was illegible, but may have been COGNOSCE (know). Above another compartment was PRAESTES (may’st thou excel), and below it VIVES (thou shalt live.)

On the front of the seat was a board containing the following inscriptions and devices:—SEMPER (always), a crescent, a coronet (gilt), a shield, in four compartments, two of which had three crescents, and the other two three mullets each, supported by two white horses, with the motto below—“ NEC · CEDE · ADVERSIS · REBUS · NEC · CREDE · SECUNDIS ;”‡ the coat of arms of the Earl of Dunfermline. The board is still preserved in Mr Paton’s interesting and valuable collection of national antiquities, and the front of the seat (of oak) was sent to Abbotsford, along with the pulpit.

All the inscriptions in these galleries were in Roman capi-

* “ God is learned by religion, nor can he become known, without being loved and worshipped ;” and, “ Here adore God.”

† “ When thou callest on the Lord God, see that thou serve him, &c. The life of Christ bears witness to his human excellence; His miracles to the omnipotence of His divinity; His heavenly doctrine to His wisdom. We ought to trust all things to Him, in whose power are the events of all things. Ask from God, and you shall receive. This is life eternal, that we know the Father, and Jesus Christ, whom He has sent.”

‡ “ Neither yield to adversity, nor trust to prosperity.”

tals, and gilt, most of the devices were also gilt, and the rest of the wood was painted of a whitish colour.

The Magistrates' Gallery was on the right of the pulpit.

The two aisles of the church are now used as the burying-ground of those heritors, who formerly interred in what was named the Psalter* church-yard, the site of the ancient eastern church, the exchange having been made at the time, and in consequence of the new church being erected on that spot. At the east end of the north wall is a monument, erected to the memory of Secretary Robert Pitcairn, commendator of Dunfermline, on which the coat-armorial is still very distinct, and in good preservation. On the centre of the north wall is another, in memory of the son of Abbot Dury, along with a modern one, in memory of the Abbot and his descendants, proprietors of Craigluscar, in the north-west of the parish. Near to this originally stood also the monument of Mr William Schaw, architect to James VI., which, in order to make room for a window, was removed about fifty years ago to the bottom of the steeple, where it now is. Their epitaphs, and some others, are given in the Appendix.

On the south wall there is a neat white marble tablet, with a suitable English inscription, to the memory of the late Major David Wilson, long Provost of the burgh, and a very active public spirited gentleman, who died in 1822.

In the middle area of the church there is a large flat oblong stone, bearing in old English letters the name *Johannes Scott*, &c., and the date *m^o v^o viii*, the oldest gravestone, it is believed, now remaining, with a legible inscription, on the once lettered pavement of the Abbey Church. The floor bears traces of having been once covered with devices, inscriptions, and even brass plates, now long since torn off, over the remains of the once illustrious persons, ecclesiastics, or burgesses, who had been interred underneath.

On the east wall of the north porch, there is a neat marble monument, erected to the memory of Adam Rolland of Gask, Esq., who died in 1763, great-grandfather of the present pro-

* So named, probably, from the Greek verb *Psallo* (to sing), as being the place where the music was performed. Colloquially it was pronounced *Satur*.

prietor of Gask and Luscar, with an excellent character of him, written in elegant Latin; and on the opposite side there is one in memory of William Hunt, Esq. merchant, who died in 1788, grandfather of the present proprietor of Pittencreeff. There are memorials of some others also.

It is matter of regret that this ancient and interesting fabric should remain in such a state of dilapidation as it has so long done, more especially as the Barons of Exchequer, at the time of the erection of the new church, gave the heritors reason to expect a pecuniary grant for repairing and upholding it, in consequence of their having incurred a large additional expense in extending, at the desire of the Barons, the plan of the new church, so as to enclose within its walls, and the better to protect the spot, which is understood to contain some of the ancient royal remains of Scotland;—an act of liberality on the part of the heritors, which they enhanced by heightening, of their own accord, the tower, and topping its pinnacles with royal crowns and large letters, commemorative of the patriot king whose bones were discovered at the same period to repose beneath. Memorials containing applications for pecuniary aid, for this purpose, have been presented by the heritors and magistrates three several times,—first in 1832, and then in 1834, addressed to the Barons of Exchequer, and latterly, in 1836, to the Commissioners of Woods and Forests, on whom such matters are now devolved; but still no grant of public money has been made, although the Barons and Commissioners have been accustomed to make similar provision, out of the hereditary revenues of the Crown, for upholding ancient ecclesiastical and other buildings, few of which can boast of so great historical interest as the present; and this apart from the special claim now adverted to. It is to be hoped, however, that something may yet be done towards the preservation and improvement of the edifice.

Ancient Eastern Church.—The foundations of the walls of this portion of the Abbey Church, so far as they can be traced, are marked in *faint* lines on Plate VI., discovered at the time of the erection of the New Church. On the lines C and F were found the bases of a series of columns, being a continuation of

those which are in the nave or west part of the building. The only parts of the walls which are now visible, are at the eastern extremity, around the monument or tombstone of Queen Margaret (marked N), namely, the south and east walls, and a small fragment of the north. What remains of the south wall is $22\frac{1}{2}$ feet in length, and $4\frac{1}{2}$ in thickness, and of the east wall, 19 feet in length, and $5\frac{1}{2}$ in thickness. Both are about 3 feet above the present surface, but the droved ashlar work of which they consist, extends 5 feet below it. On the scarcement of the south wall, inside, are the pedestals of six small columns, and on that of the north, it is likely there would be the same. Inside the walls, on the ground, are parts of four larger columns. On the south-east corner, outside, there still exists a considerable portion of a large, and what must have been a very handsome double connected buttress, facing both south and east, with several small angular projections, and on the south wall there are the remains of two similar and smaller ones. All these parts are well shewn in a separate section and elevation on the Plate, fig. I. and II.* The inside area is 19 feet in width from north to south, in the centre of which is the tombstone of Queen Margaret, which is 9 feet in length, and $6\frac{1}{2}$ in breadth, 3 feet from the east wall, and 5 from the wall of the session-house of the New Church. The floor at this place, as well as throughout the original Abbey Church, seems to have been laid with thin flat red bricks in mosaic work, some of which were lately found on the scarcement of the south wall. Other pieces of a lighter colour have been met with, and portions of stained glass, red, blue, and green, were also at one time discovered.

The projection here may have been the site (or near it) of what was common in such buildings, the Lady Aisle or Chapel behind the choir, 40 feet long by 28 broad, outside of walls.

The length of the choir or ancient eastern Church within walls to supposed Lady Aisle, was 100 feet, and to supposed great altar at E, 90 feet; its breadth, clear of the columns, 20 feet, and with these and side aisles, 55 feet. The length of

* The Plate was finished before these figures were added, otherwise the buttresses also would have been shewn on the smaller scale of walls around the tombstone.

the transepts was 115, and their breadth 73 feet. The extreme length of the whole ancient ecclesiastical edifice outside was, 275 feet, and its extreme breadth 130.

Till 1818, there were standing four very tall and beautiful Gothic windows, which formed part of the north wall of the north transept of the Abbey, but which were removed at the commencement of the building of the New Church in that year. Some good paintings of them, as noticed at p. 81, are in the parish.

There were many altars in "The Abbey or Conventual Kirk of Dunfermline," at which religious service was performed by chaplains appointed for the purpose. The probable sites of some of these in the Old Church, or side aisles of the nave, have already been mentioned, but there were also many in the choir and aisles connected with it. The following is a list of fourteen of these, the names of which have been found in the oldest of the Burgh MS. volumes, commencing 1473, and ending 1574. They are inserted there promiscuously at various periods, ranging from 1507 to 1524 :—

1. The High, or Great Altar.*
2. Our Lady's Altar, "in the Lady Aisle."†
3. The Haly Bluid Altar.‡
4. The Rude (Rood), or Holy Cross Altar.§

* Most probably at E in Plate VI., as King Robert Bruce, whose tomb is at L, is related to have been interred "under the grand (high) altar," and the remains of Queen Margaret, whose tomb is at N, were deposited *above* it. The authorities for these and other statements below, are given under the next article *Royal Tombs*.

† Supposed to have been at the extreme east end of the original church, where Queen Margaret's tombstone is. The aldermen and bailies were patrons of this altar; and the allowance to the officiating chaplain was eighty-eight shillings Scots per annum, derived from rents or feus of houses in the burgh.

‡ So named, as sacred to the memory of the blood of our Saviour. There are a few acres of ground at the east end of the town of Dunfermline, called *Haly Bluid* acres, from having been devoted, it is likely, to the support of this altar. The houses recently erected there have been denominated *Martyr's Place*, but doubtless from a misconception of the origin of the name.

§ So named in commemoration of the crucifixion at Calvary, and usually had a large crucifix made of wood, silver, or other material, with a human figure on it, often as large as life, representing our Lord, and with other accompaniments of that awful scene. Malcolm III., his Queen, and their son Prince

5. St Michael's Altar. (The Archangel's).
6. St John's Altar.
7. St Thomas' Altar.
8. St Stephen's Altar.
9. St Mary Magdalene's Altar.
10. St Margaret's Altar. (The Queen's).*
11. St Nicholas' Altar.
12. St Ninian's Altar.
13. St Cuthbert's Altar.
14. St Trunzean's Altar.

Royal Tombs.—It is well known that the celebrated Iona or Icolmkill, in the Western Isles, was originally, and, for many centuries, the place of royal sepulture. But if the testimony of Boece† can be credited on this point, as it has generally been, Malcolm III. changed it to Dunfermline, appointing the church which he had built there to be thenceforth the common cemetery of the kings of Scotland.‡ It is certain, too, from other and older authorities, as the *Chronicon de Mailros*, *Chronicon de Lanercost*, *Fordun*, and *Winton*, that Dunfermline church was so used from the time of Malcolm

Edward, were interred before this altar. And as his two sons, Edgar and Alexander I., were interred near their father, "before the great altar," and David I., his youngest, also before the great altar, "in the pavement of the middle choir," while Malcolm IV. was interred "before the greater altar in the middle of the pavement," the site of the Holy Cross altar is thus ascertained to have been somewhere in front of the great altar in the choir.

* Either, it is likely, near where she was first interred at the Rood altar, or where her body was translated to, at her present tombstone.

† Boece (Boethius), a native of Dundee, was the first Principal of King's College, Aberdeen, a man of talents, and an elegant writer, but fond of fiction, who wrote a history of Scotland, at the beginning of the sixteenth century; seventeen books of which in a folio volume were published in Latin, at Paris, in 1526. It underwent a second impression, in 1574, at Paris, after his death, and was enriched with the 18th and part of a 19th Book, written by himself. A farther continuation of it was executed by Ferrarius, a learned Piedmontese. A good translation of the seventeen books, in the Scottish language, was made by John Bellenden, Archdeacon of Murray, for the use, and at the expense, of King James V., of which there was a reprint about twenty years since at Edinburgh, in 2 vols. 4to.

‡ "Ejusdem illius Turgoti suauu Malcolmua trinitatis templum ad Doumfermilleu condidit, sanciens ut exinde commune esset regum sepulchrum."
—*Boec, Hist.*, lib. xii., c. xii.

III., during many succeeding reigns. At present, all that remains, perceptible by the eye, of this ancient and once splendid royal burying-place, is the tombstone of Queen or St Margaret, already noticed, which is a large horizontal slab of coarse blue marble or limestone, in two tiers, about three feet above the surface, at the east end of the new church, outside, marked N. on Plate VI., covering the spot in which, it is understood, were once deposited not only her remains, but those of her husband, Malcolm III. There are to be seen on it six indentures, which, tradition says, are the prints of candlesticks, in which candles were kept burning; and, it is added, that a proprietor in Fife, at Pitiloch, in Falkland parish, once paid an impost for lighting them. Early in the twelfth century, Waldeve, the son of Gospatric, gave the church of Inverkeithing to the Abbey, "for the love of God and St. Margaret," and for the benefit of himself and others who are named, "that our Lord Jesus Christ, by the intercession of that holy Queen, and by the prayers there offered up, may have compassion on our souls."* And King Robert I. made a similar gift for burning a perpetual light before the shrine of the blessed Margaret, in the choir.† The earth below this stone was, to a small depth, examined, about three years ago, by two of the heritors; but nothing was found except a few fragments of carved stones.

King Malcolm III. having been slain at the siege of the Castle of Alnwick, in Northumberland, on the 13th November 1093, in the thirty-sixth year of his reign, his body was first deposited in the monastery at Tynemouth, by Earl de Mowbray, who killed him, and afterwards exhumed by his son, Alexander I., and brought with royal pomp to the Church of the Holy Trinity at Dunfermline.‡

His eldest son, Prince Edward, died three days after his father, in consequence of a mortal wound, received at Edward's Dyke, in the forest of Jedwood, during the confused flight of the Scottish army from Alnwick; and his body was also conveyed to Dunfermline, and buried, as already stated, near his father, before the altar of the Holy Cross (*juxta patrem ante altare sanctæ crucis*).§

* MS. Dunf. Chart, fol. 85. Printed do., p. 94. † MS. Ditto, fol. 19.

‡ Fordun, v. 25.

§ Ib.

Queen Margaret was confined by sickness in the Castle of Edinburgh at the time of her husband's death, and was so affected, it is said, with grief at the sad intelligence of it, and of his body being in the hands of the enemy, as also of her son's mortal wound, that her strength and her spirits failed her—she made confession—received the holy sacrament—gave her dying blessing to those of her children who were around her—and expired on the third or fourth day after Malcolm, the 16th or 17th November 1093. Her remains were conveyed out of the Castle of Edinburgh, according to Fordun, by a postern gate on the west, because the Castle was besieged by Donald Bane on the eastern side. This is said to have been effected very wisely and cautiously by her younger son Ethelred, who was with her at the time, and who, fearing the interruption which might be given from the spirit of insurrection which broke out immediately after the king's death, got her remains removed from the castle previous to her decease being generally known.

Winton says :

Hyr swne Ethelrede, quhen this felle
That wes hys modyr nere than by
Gert at the west yhet* prewaly†
Have the cors furth in a myst
Or mony of hyr endyng‡ wylt ;§
And wyth that body thai past syne,
But ony let || til Dwnfermelyne.¶

Fordun adds, that a mist miraculously sprung up, and did not entirely clear away until they had reached the northern shores of the Frith of Forth, on their way to Dunfermline where her body was deposited. The room in the castle in which Margaret expired was long afterwards known by the name of "the Blessed Margaret's Chamber," as expressed in a royal charter, when a resignation in 1278 took place.**

* Gate. † Privily. ‡ Death. § Knew. || Without any hindrance.

¶ Cronykil, vii. 3, line 96—102 ; p. 272-3, vol. i.

** Dal. Mon. Antiq., p. 54 MS., Dunf. Chart., fol. 15.

The remains of Margaret, as well as of Malcolm, were removed about the year 1250, by order of Alexander III., from the spot where they were first laid, viz. the altar of the Holy Cross, denominated by Winton "the Rwdē Awtare of the Kirk of Dunfermline," to a more honourable part of the building, in the choir above the great altar, "in choro supra majus altare," or the site of the blue marble slab.* This has been termed the translation of the most holy Queen Margaret and her husband Malcolm. The account given of this by the early writers already named, and also by Leslie and Hay,† is briefly to the following effect:—Alexander III. came to Dunfermline with the Queen-Mother, bishops, abbots, and other nobles of the kingdom, when they took up the bones of the renowned Queen, his grandmother, from a stone monument in which for many ages they had rested, and deposited them with much devotion in a silver chest magnificently enriched with gold and precious stones. On processing through the church, and reaching the monument of Malcolm, all were astonished, it is gravely related, by a kind of miracle then wrought, in the sudden halting of the bones of Margaret, which could not be moved till those of Malcolm were diligently gathered together and placed in the same chest, which being done, there was no impediment to the procession.

* Fordun, x. 3:

"Be-for the Rwdē Awtare wyth honowre
Scho wes layd in haly sepulture,
Thare hyre Lord wes layd alsuā,
And wyth thame hyre sownnys twā,
Edwarde the fyrst, and Ethelred."

WINTON, vii. 3, line 103-7.

† Dr John Leslie was Bishop of Ross, an accomplished scholar, and man of extensive experience, who published a *History of Scotland*, in Latin, at Rome in 1578; an English translation of which, executed by himself, long unknown to the public, was lately printed by the Bannatyne Club. Father Hay was a descendant of the family of Roslin, and sent to Paris, where he became canon regular of St Genevieve, and Prior of St Pierremont there, and wrote his *Scotia Sacra*, still in MS., at the end of the seventeenth century.

Saynt Margretis body a hundyr yhere
 Lay be-for the Rwd Awtere,
 In-to the kyrk of Dwnfermelyne;
 Bot scho wes translatyd syne
 In-to the Qwere, quhare scho now lyis,
 Hyr spyryt in-til Paradys.
 And of that translatyowne,
 Made wyth veneratyowne
 The Fest yhit is haldyne ay
 Be-fore Mydswmyr the fyft day.

WINTON vii. 3, line 115-24.

This translation was commemorated in the Popish church by a festival, about the exact time of which, as Dr Jamieson informs us, there has been a little controversy. "Winton says" (as above) 'that the feast of her translation is still observed with great veneration, the fifth day before mid-summer.' This, however, in the list of holidays, given by D. Macpherson, the editor of Winton, is fixed to June 19th. There is still some vestige of its having been formerly observed on this day; for the 19th of June is kept at Forfar (according to the last (old) statistical account) 'as an anniversary in honour of St Margaret, Malcolm Canmore's queen.' I cannot, however, account for it, that David Chambers gives the 10th as the day observed in memory of her translation. This exactly corresponds with the English Martyrology, A. 1608.* The coffer which contained some sacred relics of St Margaret, the tutelar saint of Dunfermline, especially her reputed skull and auburn hair, by which many miracles were said to be wrought, and for the veneration paid to which many indulgences were

* Jamieson's Royal Palaces, p. 136. Keith, in his Calendar of Scots' Saints, makes the day also 19th June, Cat., &c., p. 377. But Father Hay names the 10th June as the festival of this princess. Scotia Sac. i. 327. And Lord Hailes says,—“In 1673, Clement X. *allowed* an office of St Margaret to be celebrated on 10th June. In 1678, Innocent XI. *allowed* it to be celebrated on the 8th June. In 1693, Innocent XII. *appointed* the Festival of St Margaret to be a festival of the Church, and again transferred it to the 10th of June. This was at the request of James II. and his queen, for reasons which will occur to the reader; *Acta Sanctorum*. 10th June, p. 333.” (Annals 4to. vol. i. p. 42.) See also Bishop Geddes' Life of St Margaret, 8vo, 1704, pp. 48, 53, for a fuller account of these changes.

granted, was, during the troubles of the Reformation, carried first to the castle of Edinburgh, and shortly afterwards to the manor-house of George Dury, abbot of Dunfermline (situated on Craighluscar Hill in the north-west part of this parish), who resided there after the plunder of the monastery, and the flight of the religious from it. It was, in 1597, delivered to the custody of the Jesuit missionaries in Scotland, who, thinking it was in danger of being lost or profaned, conveyed it to Antwerp, and it was ultimately lodged in the Scotch college at Douay, where it was exhibited as a pious relic, so late as 1770. It was lost, however, in the confusion which attended the suppression of the order of Jesuits. It is said that certain relics, both of Margaret and Malcolm III., are preserved in the Escurial in Spain.*

Previous to the Reformation, one of the pilgrimages in Scotland was to Dunfermline abbey, on account of the shrine of St Margaret. There are still to be seen in Dalmeny parish, about a mile from South Queensferry, on the Edinburgh road, the remains of the "Pilgrim's Cross." It is on the south side of the road, on the summit of the rock, through which the road has been cut, and where the first view of Dunfermline, previous to the trees being planted, would be had by a pilgrim from the south; on reaching which he would no doubt kneel down in gratitude and adoration for such a near termination of his journey, and for joy at the prospect of soon treading the sacred courts of the monastery. The upper part of the shaft of the cross has been broken off, but the lower part, about a foot in height, still remains in the centre of the old stone pedestal, which is between three and four feet square. This has recently been very properly surrounded by four new stones, fastened together with iron, for security. Bishop Geddes, in describing the spot, says, "that it was regarded as a place of *devotion*, and a *cross of stone* was erected, which was demolished at the change of religion; but its pedestal is still to be seen, and the eminence has the name to this day (1794) of *Cross Hill*, and so, likewise, the neighbouring farm is called."†

* Hay's *Scotia Sacra*, MS. vol. i. p. 327-329. Fern. Hist. p. 87. Maitland Hist. vol. ii. p. 294. Dal. Mon. Antiq. p. 17.

† Life of Margaret, p. 50.

Besides Malcolm III., his Queen Margaret, and their eldest son, Prince Edward, named by Winton Edward I., there were, according to different authors, interred at Dunfermline, the following royal and distinguished personages:—

Edward, eldest son of Malcolm III. ;

King Edgar ;

Alexander I. ;

David I. ;

Malcolm IV. ;

Malcolm, Earl of Athole and his Countess, in the reign of William the Lion ;

Alexander III., and Margaret, his first Queen ;

David and Alexander, his sons ;

Robert I., and Elizabeth his Queen ;

Mathildis, their daughter ;

Annabella Drummond, Queen of Robert III., and mother of James I. ;

Constantine and William Ramsay, Earls of Fife ;

Thomas Randolph, Earl of Murray, nephew of Robert I.,

Regent of Scotland during the minority of David II. ;

Robert, Duke of Albany, and Earl of Fife and Menteith, Governor of Scotland ;*

together with those ancient public characters, whose monuments stand in the Old Church, formerly spoken of.

Till the present New Church was built, there were to be

* Edward interred in the Trinity Church of Dunfermline, before the Altar of the Holy Cross.—Balfour's Annals, Edinburgh, 1824 ; i. p. 2. Hailes' Ann., i. p. 24.

King Edgar was the fourth son of Malcolm III., and succeeded to the throne in 1098. He is said by historians to have been amiable in his temper and mild in his administration, "beloved and revered by the virtuous, but formidable to the turbulent." He founded the Monastery at Coldinghame. He died 7th January 1107, in the 10th year of his reign, according to some at Dundee, and to others at Edinburgh, and he was buried in the church of Dunfermline, before the great altar, nigh to his father.—*Fordun*, v. 35.

Alexander I., fifth son of Malcolm III., succeeded his brother in 1107. He was distinguished as *the Fierce*, being of a fiery, impetuous disposition, and thus terrible to evil-doers. But he was profuse in his charity, and liberal to the church. He greatly increased, as already stated, the revenues

seen, on the north side of the Psalter church-yard, although now not visible, being under the floor of the north transept of the New Church, six very large flat stones, the smallest being 7 feet long, and above 3 feet broad, and the largest 9 feet 6

of the Monastery at Dunfermline, the church of which, begun by Malcolm, he finished. He founded a monastery at Inch Colm, and dedicated it to St Columba, out of gratitude to the Patron Saint of the Island, to whose intercession he attributed his deliverance from a storm which he encountered near it, by which his life was put in imminent hazard. He was detained in the island three days till the storm abated, and was hospitably entertained by a hermit out of his frugal means. He died at Stirling, 26th April 1124, in the 18th year of his reign, and "was buried at Dunfermline honourably, on the day of St Mark the Evangelist, near his father, before the great altar."—*Fordun*, v. 40.

David I., the youngest son of Malcolm, ascended the throne in 1124. He was distinguished for the affability of his temper, the mildness of his government, but especially for his munificent donations to the Church. He founded and richly endowed several abbeys and bishoprics, and raised the Priory at Dunfermline to the rank of an Abbey.

" He illumynyd in his dayis
His landys with Kyrkis and wyth Abbayis.
Byschapyrkis he fand bot foure or thre ;
Bot, or he deyde, nyne left he.
Abbayis he foundit nyne or ten,
And set in thame relygyws men.
Melros, and Holmcultrane,
And Newbotil in Lowthyane,
Kynlos in Murawe, South Berewyke,
Til Cystews* all in Ordyr lyk ;
Haly-rwdhows he bygged syne,
Cambyskynel nere Strewelyne ;
All thir abbays fowndyd he,
And rychely gert thame dowyt be.
Of Cawntyrbery in Dunfermyne
Mwnkis he browcht, and put thame syn,
And dowyt thame rycht rychely,
Wyth gret possessyownys and mony."

WINTON, vii. 6, line 31-46.

He lamented the depredations committed by his soldiers on the places of worship in England, and in satisfaction of such injuries, bestowed a piece of plate on every church which had thereby suffered. In consequence of his extraordinary liberality to the ecclesiastical order, James I., King of Scotland, when at Dunfermline, and having the stately monument and shrine

* Cystews [pl. n.] Cistercians, *Fr. Cistaws*.

inches long and five feet 2 inches broad, and all of them between 6 and 7 inches thick, closely adjoining, and arranged in two parallel rows. They still remain in their original site, a few feet below the surface of the present floor. These were understood to indicate the royal burial-place, "*Locum sepulturæ regium*," and to cover the remains of as many so-

of his ancestor David I., named Saint David, pointed out to him as one of the benefactors to the ecclesiastics and church here, quaintly, but not very justly, termed him, "*ane sair sanct to the crown*." It is related that he was found dead in the attitude of devotion. Buchanan admits him to have been a *good king*. (lib. vii.) He died at Carlisle, 24th May 1153, in the 30th year of his reign, and, "*his body was brought from Carlisle to Dunfermline, and interred before the great altar, in the pavement of the middle choir in the noble monastery which he himself had reared and enriched with many possessions*."—*Fordun*, viii. 7.

Malcolm IV. confirms to the Abbey the gifts which he made to it, "*on the day when his grandfather (King David) was buried there*."—*Printed Dunf. Chart.*, p. 21.

Malcolm IV. succeeded his grandfather, David I., at the early age of twelve, in 1153. He is related to have made a vow of strict purity of life, and to have been intent on divine things, to the neglect even of the administration of his kingdom; but, at the same time, to have been fond of military enterprise, so that, in the words of Lord Hailes, "*his character exhibits the virtues of a nun, his life the qualities of a heroic young prince*."—*Ann. i.*, p. 128.

He was surnamed the *Maiden*, rather, it is thought, on account of his youth and fair complexion, than of the blamelessness of his manners. He died at Jedburgh, 9th December 1165, after a reign of only 12 years, and "*his body was conveyed with the highest honour by all the distinguished persons of the kingdom, of every rank, as far as Dunfermline, where it rests, interred in the middle of the pavement, on the right of his grandfather King David, before the greater altar, the royal place of burial*."—*Fordun*, viii. 11.

William (the Lion) confirms the right to certain lands in Dunfermline, "*which Walter, the son of Alan, my steward, gave to the church on the same day that my brother, King Malcolm (IV.), was buried there*."—*MS. Dunf. Chart.*, fol. 12; *Dal. Mon. Antiq.* p. 51.

In the reign of William, Malcolm, Earl of Athole, and his Countess, appoint Dunfermline the place of their interment.—*Ditto*, fol. 82; *Dal.* p. 52.

Alexander III. succeeded his father, Alexander II., on 8th July 1249, when only eight years of age. He is famed for his great labours in administering justice, having made an annual progress through his kingdom, and held itinerant courts in every quarter; and although he was unable to reform the rudeness and licentiousness of the age, yet he afforded these no

vereigns, or, as a learned antiquarian, Sir John Graham Dalyell, advocate, suspects, to have had the tombs in which these remains were deposited, or at least some of them, resting upon them. This opinion he thus expressed in his Tract published in 1809. "In opposition to general belief, I must acknowledge myself induced to suspect, that they (the Royal remains) were deposited in tombs standing above the large flat stones, or at least, that all were not interred below them; and that these tombs were destroyed in the general wreck of the Abbey." (p. 6.) From what has been said, however, in the text and in the note, as to the probable site of the great

encouragement by his own example, which is well spoken of. He died on the 16th March 1685, by accidentally falling, from his horse, over a precipice between Burntisland and Kinghorn, when, contrary to the advice of his attendants, proceeding on his journey in a dark night, from North Queensferry to the latter place. Winton says of his death and interment,—

"Alymandyr oure king deyde at Kyngorne.

Fra that place he wes had syne,

And enteryd in Dwnfermylne :

In that Collegyd Kirk he lyis, .

His Spyryt in-til paradys.—vii. 10, line 474—478.

and Fordun, after narrating the circumstances of his violent death, adds, "And he is buried in the monastery of Dunfermline, as became a king."—x. 40.

His heart, according to Father Hay, was interred at Perth, the parish church of which, named St John the Baptist's, long belonged to Dunfermline.—*Scot. Sac.*, p. 329.

In the *Chronicon de Lanercost* (an Abbey in Cumberland), containing a general history of the affairs of England and Scotland, together with incidental allusions to continental proceedings between 1201 and 1346, printed by the *Maitland Club*, 1839, p. 117, there is this additional notice of the site of his tomb,—"1285. He lies at Dunfermline alone in the middle part, and is buried near the Presbytery." The portion of the building, termed the Presbytery, was generally to the east of the choir, and a few steps above it, near the great altar, where the presbyters or priests and other clergy met to perform certain sacred duties. The choir or chancel was set apart for the bishop, abbot, and other clergy, while the nave or body of the church was intended for the laity. The writer in the *Chronicon* afterwards adds—"Whence when we see a multitude lamenting, as much his sudden death, as the desolation of the kingdom, they alone did not moisten their cheeks with tears who closely adhered to him for his acts of friendship and good deeds."

Margaret, Queen of Alexander III., and daughter of King Henry III.

altar, and most of the sovereigns being interred *in front* of that altar, in the pavement of the middle choir, and one of them at the Presbytery, which was generally near the altar, and to the east of the choir—and whose remains thus, as Mr Innes remarks (Pref. to Chart. p. 25), “all lie crowded round that old high altar”—the correspondence of the locality of these stones with this description is not so evident now as it must anciently have been, when there was a large area to the west of them included within the original walls, as seen on the plan, so that they would still be nearly in the centre of that space, and somewhat *before* both the altar and the Presbytery.

In the belief so long prevalent, that the six large flat stones were on the site of the Royal burying-place, Sir J. Graham Dalryell, very laudably resolved in 1807, to make a search with a view to ascertain whether such remains still slumbered under the repositories in which they were said to have been entombed. Accordingly, having obtained the consent of the proper authorities, and with the aid of the late Rev. Mr Fernie and others, he early, on the morning of the 28th July of that year, got the middle stone of the west row, which was the largest, removed, and the result of this examination he thus records in his Tract, published two years after.

of England, died at Cupar Castle in 1274, and was interred at Dunfermline, near King David's tomb.—*Hay's Scotia Sacra*, p. 329.

Their son David died at Stirling, and Alexander at Lindores, the latter aged 20, both in 1280, and interred here.—*Hay*, p. 329.

Robert I., “in medio choro,” and his Queen Elizabeth, mother of King David II., spoken of afterwards more fully.—*Hay*, p. 329.

Mathildis, their daughter, and sister of David (II.) Bruce, interred here.—*Hay*, p. 330.

Queen Annabella is affirmed to have adopted a minor palace at Inverkeithing, where she died 1403, and to have been buried at Dunfermline.—*Chambers' Gazetteer*, ii. p. 504-5.

Thomas Randolph died at Musselburgh, being poisoned, it is said, by an English monk, and was buried at Dunfermline before the altar of “Our Lady,” in 1332.—*Hay*, p. 330.

He orders that he should be buried in the Monastery, and establishes a priest to celebrate masses on certain days for the repose of his soul, during the performance of which, “two wax lights are to burn, one at his head and the other at his feet.”—*Printed Dunf. Char.*, p. 244.

Robert, Duke of Albany, died 1419, and was solemnly interred at Dunfermling, in St Mary's Chapel (i. e. Our Lady's Aisle).—*Balfour's Annals*, i. p. 161.

"The earth immediately below the surface, and even to the depth of two or three feet, had the appearance of having been dug before, though perhaps at a remote period, and nothing whatever was found among it, excepting a few human bones, brittle and rotten. Under this, however, about four or five feet from the surface, a coffin rudely built of small irregular pieces of sandstone along with a scanty portion of lime, and covered in the same manner with similar materials, was found, containing the skeleton of a full grown person, pretty entire. Its position was not directly below the large stone, but one half of the length further west. It lay among soft humid clay, completely filling the coffin, from which the bones had imbibed so much moisture, that on lifting a broken one, the water poured from the lower end as on squeezing a sponge. The head or upper part of the coffin, towards the west, was contracted into narrow compass, just admitting the skull, which was quite fresh, and the teeth sound.

"This coffin had certainly never been opened, and I am inclined to ascribe its structure to a more ancient date than the decease of the kings whose bodies are said to be deposited in the Abbey; for I do not conceive that any of them are contained in it. All the bones were returned to their original situation, and the pieces composing the top of the coffin, put over them" (p. 3-5.)—He adds, "The tomb of Robert I. is said to have stood a few yards south-west of the spot examined; but notwithstanding the quantity of iron which we are told was used in its structure, all traces of it are equally obliterated as of the rest" (p. 6-7.)

Little valuable information was thus obtained from this investigation so far as its immediate object was concerned, but what is mentioned as at that period only conjecture, founded on ancient historical notices as to the site of the sepulchre of Scotland's most renowned monarch, the achiever of her glory and independence, was proved in 1818 to be a reality. On the 17th February of that year, during the preparations which were going on in the Psalter churchyard towards the building of the New Church, the workmen, while clearing away the earth, accidentally came to a vault which they supposed to be that of some distinguished person, if not of King Robert, which indeed was expected to be found in that neighbourhood. There happening fortunately at the time to be a meeting in the Town-house of Heritors and Magistrates, with William Burn, Esq., architect, and myself, information was immediately given to us of the occurrence, when we all repaired to the spot. The vault shewn on Plate VI. was seven and a half feet in length, twenty eight and a

half inches in breadth, and eighteen inches in depth, built of regular and polished masonry. The stones, when afterwards examined, were found to be of a soft gritty sandstone, and easily fractured. The covering consisted of two large flat stones of different sizes; the western one, which formed the headstone, being much smaller than the other, and only 18 inches long. The longer or lower one, when first observed, had on it six iron rings, or rather handles, which had been fixed in with large bats and lead, but in a very decayed state, and some of them even quite loosened from the stone. The head-stone was entire, but the other was broken in several places, probably from the ruins of the edifice having fallen on it. Within the outer vault there was another and smaller one, only seven feet in length, and twenty two and one half inches in breadth, but of the same depth, and having no additional covering. The larger vault was of an oblong figure, and circular at the east end, the bottom of which was regularly paved with large stones, but which had in it a fracture or opening along its whole length, of about two inches in breadth.

In the inner vault lay a very large body, about 6 feet long, cased in lead, which had been wrapped round it like a sear-cloth. The lead, which consisted of two thin coats, each about the eighth of an inch in thickness, and the upper more corroded than the lower, was pretty entire, except at the breast, knees, and toes, where it was much decayed, exhibiting part of the skeleton of the body in a state of great preservation. It was considerably depressed also over the abdomen. There were found the fragments of some very fine linen cloth, interwoven with gold, by means of which I think its texture had been so long kept together, and which apparently had been thrown loosely over the lead, as a shroud after the body had been deposited in the coffin. Sir H. Jardine, the King's Remembrancer, very properly observes,—“This was most probably of the same kind of cloth which, in our old records, is called *Toldour*, *Toldore*, and *Twoldere*, most likely, as Dr Jamieson remarks, a corruption of French *toile d'or* or cloth of gold.”* Something of the appearance of a crown was said to be seen on the

* Printed report relative to the tomb of King Robert the Bruce.—Edinburgh, 1821, 4to, p. 38-9.

head, by one or two who were standing near the head-stone, on its first being lifted off; but it must have been of very perishable materials, possibly a part of the shroud, folded in that form round somewhat similar folds in the lead, and must have instantly disappeared on exposure to the air, since others, on having their attention drawn to it, could not observe it. A wooden coffin appeared to have enclosed the body, of which some vestiges still existed. The mouldered wood, which was oak, lay strewn on the bottom of the tomb, and one or two iron nails of large size, with broad-heads, were picked up from amongst it, which had no doubt been used in the wooden coffin. After the first inspection, the grave was closed, and carefully watched; and, subsequently, by the direction of the Barons of Exchequer, secured from idle intrusive curiosity or mischievous depredation, by three rows of large flag stones placed over it, in room of those which were removed, and fastened together by strong iron bars, till the intentions of their Lordships, as to farther procedure for a more thorough investigation, were ascertained.

On the 5th November 1819, when the walls of the new church were sufficiently high to exclude a crowd, a second inspection of these interesting remains took place by order of the Barons of Exchequer, in the presence of two of them, viz. the Lord Chief Baron, and Mr Baron Clerk-Ratray, Mr Baron Adam (late Lord Chief Commissioner of the Jury Court), having been unavoidably absent from indisposition, which was much regretted, as he had taken, especially from being an heritor, a very deep and active interest in all the previous arrangements, Sir Henry Jardine, the late Dr Gregory, his Majesty's first physician for Scotland, Dr Monro, Professor of Anatomy in the University of Edinburgh, and other gentlemen of science; W. Burn, Esq., architect of the new church, the Magistrates of the burgh, many of the heritors and gentlemen of the county; the parochial ministers, and principal inhabitants of the town of Dunfermline. At this second inspection, it was found that the breast-bones, which were in their natural position when first observed, had collapsed by their exposure to the air; that all the teeth in the under jaw were remaining and entire, but that there were

four or five wanting in the upper jaw ; and that the jaw-bone in front had received a considerable fracture, which would no doubt have been in some of Bruce's early, bold, and hazardous adventures ; and that the formation of the skull had many peculiarities, which were pointed out by Sir Robert Liston in his anatomical remarks upon it. One of these is, "that the lower jaw is remarkably strong and deep. This has always been considered," he says, "as a mark of strength ; and hence the ancient sculptors, in their imaginary figures of the divinities, have combined depth of this bone, along with the shortness peculiar to youth. The *ramus** rises almost perpendicularly from the base of the bone."† Of this inspection, and of Robert the Bruce's tomb generally, the King's Remembrancer published a report in 1821, addressed to the Barons of Exchequer, from which I have extracted some of the particulars now detailed. Dr Gregory also, in a private letter to a friend in London, which was published in the *Quarterly Journal of Science, Literature, and Arts*, in 1820,‡ gives a very humorous, and, at the same time, professional description of the exhumation and reinterment of Robert the Bruce. The celebrity of the writer, as well as its own intrinsic merits, will excuse, if not fully justify, its being here quoted at length. It was communicated to the editor of the *Journal* with the following short introductory note.

"LONDON, March 1. 1820.

"DEAR SIR,—The enclosed extract of a private letter, which I received a few days ago from Edinburgh, may, I think, prove acceptable to two classes of your readers ; first, to the lover of antiquarian research (and Ivanhoe will make us all antiquaries), and, secondly, to the natives of 'the land of brown heath,' who imbibe with their earliest breath an enthusiasm for the name of Bruce, of which, in these latitudes, we cannot be expected to form any adequate idea. It may add to the interest with which it is read, to be told, that it is from the pen of the Professor of the Practice of Physic in the University of Edinburgh.—Believe me, &c.

"G."

"EDINBURGH, Thursday, February 10, 1820.

"I had lately in my hands (Nov. 5. 1819) the skull of a great king,

* Bone proceeding upwards from the back part of the jaw.

† Appendix to Sir H. Jardine's Report, p. 52.

‡ Vol. ix., No. 17, p. 138.

and a great hero, *Roberti Bruti Scotorum Regis immortalis memoriae*. If you met with a Scotch newspaper, soon after that time, you would know that I had been at his resurrection and reinterment. His grave was paved and lined, both sides and head and foot, with hewn squared stones, and was covered with three large square stones, each having a large iron ring in it.* It was necessary to take down and remove all that mason-work, in order to enlarge the grave, so that it might receive the king's new leaden coffin in which his remains, *bonus bona bonum*, for nothing else remained of him, were put. For that purpose, and to give room to the workmen who were to build up a new grave for him of brick, the walls of which are made nine inches thick, with an arch of the same thickness over it, a deep trench, full three feet wide, was dug all round the original stone grave. Into that trench I descended, and having got hold of his skull, held it up to the view of the spectators (who were very numerous), telling them, 'This is the head of king Robert.' His skull was, 490 years after his death, as entire as yours or mine are at present. So were almost all the bones, especially the large ones, but even the *os hyoides*† was entire, so were some of the cartilages of the *larynx* ‡ which had been ossified. But all the other cartilages of his body, as well as the ligaments, tendons, and all the softer parts, were completely mouldered into dust. Even the intervertebral cartilages§ were gone, so that I easily lifted some of the vertebræ and the left *humerus*, without moving the neighbouring bones. The *femur*|| too, was lifted as easily. It was carefully measured, and found to be $17\frac{1}{2}$ inches long; supposing it to have been the fourth part of his whole length (the common proportion in a well made man), his stature must have been 5 feet 10 inches, or, at the utmost, 5 feet 11 inches, making allowance for the want of cartilage at both ends of it. His skull, too, was of the common size, very well formed, with no peculiarity that I could see, except very long *styloid* processes,¶ by far the largest that I remember ever to have seen. There was not a vestige of *encephalon*,** as I found on putting my middle finger in at the *foramen magnum*† and turning it round. We found that the *sternum*‡ had been sawed asunder longitudinally§§ from end to end. This no

* The Doctor's account differs a little on this from Sir H. Jardine's, which last I have followed, as likely to be more correct.

† A moveable bone at the root of the tongue.

‡ A substance between flesh and bone, on the upper part of the windpipe.

§ Cartilages between the bones of the spine.

|| Thigh-bone.

¶ Sharp bony processes at the base of the skull.

** Brain at the back, or lower part of the brain.

†† A large hole, about the size of a halfpenny piece, at the base of the skull, out of which all the nerves that go to form the spiral chord issue.

‡‡ Breast bone.

§§ Perpendicularly.

doubt had been done immediately after his death, according to his own desire, that his heart should be taken out and carefully embalmed and sent to Jerusalem to be buried in the holy sepulchre. I presume his whole body had been embalmed. A leaden urn, or rather a square leaden box, supposed to have contained his bowels, as it was full of *tallowy*, or spermaceti-like matter, was found very near his grave. Some of it was brought away and given to Dr Hope, that he might examine it.*

"The King's body had been enclosed in two coverings of thin sheet lead, enwrapping it like a double coat-of-mail, which had been covered with a robe or shroud of cloth of gold, that is, *of linen*, with gold threads in it. That it was of *linen*, not *silk*, I ascertained by burning a small bit of it at the flame of a taper, and smelling it while burning; it had the smell of linen (or at least of vegetable matter), not the least of the *fetor*† of silk, feathers, or any animal substance. The body had not been put in a leaden coffin, but in a strong oaken one, secured by several strong iron nails, some of which, with a little of the oak timber, preserved, I suppose, by the oxide or carbonate of the iron sticking to them, I have seen; and I have heard of one piece of it being found, as big as a man's hand. But almost all the coffin, as well as all the softer parts of his body, were mouldered down to a kind of black dust, which covered the bottom of the grave.

"The grave was found accidentally, in the very spot where, as *Fordun*, one of our oldest Scotch chronicle writers, mentions he had been buried, *in medio chori*. But the good Presbyterians of Dunfermline had forgotten what a choir was, as completely as Sir John Falstaff had done what the inside of a church is made of, and long ago wishing to find King Robert's grave, and to see what was in it, had been *howking* (digging, in old English, *houghing*) very diligently all over the body or nave of church.‡ They might as well have been howking in Westminster Abbey. If his sublime highness, Prince Posterity, shall wish, some *thousand* years hence, to see the remains of King Robert Bruce, he will find them as entire as I saw them on the 5th November last. I have

* "This box was 2 feet 6 inches in length, 9 inches in breadth, and 5 inches in depth, lying about 11 feet 6 inches distant from the east-end of the outer vault, in a north-east direction from the tomb. (s. on Plate VI.) This we carefully examined, and found in it a considerable quantity of a substance resembling lime, and a small substance from 6 to 8 inches in length, and 4 inches in breadth, and about half-an-inch thick, of a tough and firm texture, apparently of animal substance; it was most probably the bowels of some person of consideration who had been buried in the church, but not those of King Robert, as it was found at so great a distance from his tomb, and not even within the outer vault already described, but it was judged proper to deposit it in the large leaden coffin, along with the skeleton."—*Report*, p. 43.

† Smell.

‡ The Doctor must have been misinformed as to this.

taken effectual care of that matter. I suggested to the Barons of Exchequer (in Scotland) who took charge of the business, that it would be desirable to preserve his remains from further decay ; and for that purpose, as a cheap, but withal an excellent substance for embalming, by excluding air and water, and resisting putrefaction, I recommended pitch, and advised that all vacuities in his grand new leaden coffin should be filled up, by pouring melted pitch into it. This was done, five barrels of pitch, about 1500 lb., being employed for that purpose. The new leaden coffin is very large, almost seven feet long, two feet eight inches broad at the shoulders, and two feet four inches deep. In it lies his Majesty fairly embedded in pitch, which by this time must be as hard as a stone, and (baiting only the chance of being softened a little, or perhaps melted by the heat of the general conflagration) must remain so for 10,000 or 20,000 years. So, if Prince Posterity shall insist upon seeing the remains of King Robert, he will find it very hard work to pick him out of his shell ; and, in the mean time, I have taken care that the present generation shall neither *steal* his bones (which there evidently was strong desire to do), nor toss them about, and make a common shew of them, as, within my memory, was done in a most indecent manner with the bones of our kings and queens who had been buried in the royal vault in the chapel of Holyrood House. That kind of misdemeanour, as well as the further decay of his remains, I wished to prevent, by embalming or enclosing them in pitch. But before that could be done, so alert and zealous were the good people of Dunfermline, that two or three of his teeth, which were very entire, but so loose that they came out in taking a cast (in plaster of Paris) of his skull, and one, or perhaps more of his smaller bones, were *stolen*.

"I took —— over to Dunfermline to assist me at the resurrection. On our return at the inn at the Queensferry, he convinced me that he had not returned empty handed, by producing a metatarsal bone* of King Robert, very little decayed. This he declared that *he did not steal*. but he must have received it knowing it to be stolen. However, as it was impossible by that time to restore it to its rightful owner, and it remains with —— till King Robert claim it ; and, in the mean time, I have put it carefully in a glass phial with a ground-glass stopper, and an explicit memorandum, telling whose bone it is, and when it was stolen.

"Dr Monro, who was also at the resurrection, brought with him an excellent artist (sculptor), Mr Scoular, to take casts of the King's head, and of his face too, if it had remained. Mr Scouler is a kind of pupil and assistant to Mr Chantrey, whose fame and merit are well known."

After the minute examination, which the talented and facetious physician thus so well describes, the bones were all again placed in their natural position, and the skeleton was carefully

* The large toe.

wrapped up in its original lead covering, ready to be laid in the new leaden coffin, which had been prepared for it. Melted pitch was first poured into this coffin to the depth of four inches, and then leaden boxes, well secured, were deposited containing the following articles:—Barbour's *Life of Bruce*, Lord Hailes' *Annals of Scotland*, Kerr's *History of the Reign of King Robert*, the *History of Dunfermline*, by the Rev. John Fernie, the *Edinburgh Almanack and Directory for 1819*, with a variety of the *Edinburgh newspapers of the day*, and of gold and silver coins of the reign of George III., from 1787 to 1819.

"The skeleton," in the words of the *King's Remembrancer*, "was then placed upon the top of the leaden coffin, resting upon the wooden board by which it had been raised, and, in order to gratify the curiosity of an immense crowd of people who were assembled on the outside of the church, the south and north doors of the (new) church were thrown open, and the people were allowed to enter by the south door, passing along the side of the vault, and retiring by the north, which they did in the most decent and orderly manner. As soon as the public curiosity was gratified, the vault was levelled to the floor, which was also taken up and laid level, and upon the top of it was placed a bed of bricks laid in mortar, on which, and in the exact situation in which the skeleton was found, the leaden coffin was placed, and the body carefully deposited in it. It was then filled up within two inches of the top with the melted pitch, and the top soldered on; upon which was cast, in raised letters, the following inscription, denoting the year of the King's death, and of his reinterment—

KING ROBERT BRUCE,

1329.

1819.*

The sides of the vault were then built up with bricks, the whole arched over, and a strong stone wall, 18 inches thick, was built all round the brick arch.†

It was intended to erect a Sarcophagus, or small marble monument, in the vacant space, before the pulpit of the new church, in commemoration of the distinguished king and hero who reposes beneath and a little behind it, for which the late Dr Gregory wrote the following very appropriate and elegant Latin inscription:—

† A cast of his skull, with this inscription, is in the Museum of the Scottish Antiquarian Society, Edinburgh.

* Report, p. 41-43.

HIC. INTER. RUINAS. VETERIS. TEMPLI.
 DUM. NOVUM. STRUEBATUR.
 RETECTO. FORTE. A. D. MDCCCXVIII. SEPULCHRO.
ROBERTI. BRUSSII. SCOTORUM. REGIS.
 IMMORTALIS. MEMORIÆ.
 EJUSQUE. RELIQUIIS. CERTIS. INDICIIS. RECOGNITIS.
 PIO. CIVIUM. OFFICIO.
 IN. TERRAM. DENUO. CONDITIS.
 SERI. NEPOTES.
 ANNO. POST. IPSIUS. OBITUM. CCCCLXXXIX.
 HOC. MONUMENTUM. POSUERUNT.
 MAGNANIMO. HEROL. OPTIMO. REGI.
 QUI. SUMMA. IN. BELLO. VIRTUTE.
 IN. PACE. CONSILIO.
 EVERSAS. PENE. ET. DESPERATAS. RES. SCOTICAS.
 UNUS. RESTITUIT. ET. CONFIRMAVIT.
 PATRIAMQUE.
 AB. INFESTO. ET. POTENTISSIMO. HOSTE.
 DIV. SÆVITER. OPPRESSAM.
 IN. LIBERTATEM. PRISTINAM. ET. GLORIAM.
 VINDICAVIT. FELIX.*

This monument, however, as well as others, or at least inscriptions intended to commemorate the burying-places of King Malcolm and his Queen, Margaret, to whose pious zeal this ancient fabric owed its origin, and of the other sovereigns interred here, have never been executed.†

It may now be proper to answer a very natural enquiry which is often put, What evidence is there for believing that this is indeed the tomb of King Robert Bruce? It is gratify-

* The Doctor gave also the substance of the inscription in English, for the benefit of the lady patriots, which is as follows :—

“ Here, amidst the ruins of the old, in building a new church, in the year 1818, the grave of Robert Bruce, King of Scots, of immortal memory, being accidentally opened, and his remains recognised by sure tokens, with pious duty again committed to the earth by the people of this town, a distant generation, 489 years after his death, erected this monument to that great hero and excellent king, who, with matchless valour in war, and wisdom in peace, by his own energy and persevering exertions, re-established the almost ruined and hopeless state of Scotland, long cruelly oppressed by an inveterate and most powerful enemy, and happily avenged the oppression, and restored the ancient liberty and glory, of his country.”

† That the exact site of the grave of Robert the Bruce should not yet be distinguished in any way, even by letters or a crown on the pavement, is much to be regretted, as it may in the course of time be forgotten. Surely the heritors and magistrates might themselves make at least this trifling addition to their other acts of patriotic liberality, in connection with this edifice.

ing to think, that the evidence for this fact is clear, varied, and strong.

In the first place, the King himself selected Dunfermline as the place of his sepulture. For it appears from the Chartulary of Dunfermline that he gave the church of Kinross and chapel of Urwell to the monastery of Dunfermline, not only in honour of his predecessors buried in it, but on account of his own sepulture, which it is said "I have specially chosen among them;"* and again, "he chose his own interment to be among the kings of Scotland, in the honourable monastery of Dunfermline."† Then Barbour and Fordun, two of our earliest chroniclers, record that he had been buried here, and in what may be presumed, the very spot now discovered. Barbour gives the following account of the funeral:—

"I hop that nane that is on lyve‡
The lamentacioun suld discryve §
That that folk for thair lard maid.||
And quhen thai lang thus sorrowit had,
Thai haiff had him to Dunferlyne:—
And him solemly erdyt¶ syne
In a fayr tumb, intill the quer.
Byschappys and prelatis, that thar wer,
Assoilzeit** him, quhen the service
Was done as thai couth best dewiss:††
And syne, on the tothyr day,
Sary and wa ar went thair way,
And he debowaillyt was clenly,
And bawmyt syne richly:†††

Fordun, too, who wrote after Barbour, and who acknowledges the excellence of his work, says, that "the King was interred at the monastery of Dunfermline, in the middle of the

* Printed Chart., p. 229-30 (1315.)

† Printed Chart., p. 412.

‡ Alive.

§ Describe.

|| Lord.

¶ Interred

** Assoilzeit. As King Robert was excommunicated by the Pope, for the murder of Cuming in Dumfries, on account of treachery, so far back as 1305, his body could not receive the accustomed rites and ceremonies of what was then deemed "Christian burial" in consecrated ground, till this sentence was removed by ecclesiastical authority. This may explain what is here referred to by the Poet. Some authors, however, state that he was pardoned in 1309. Guthrie's Hist. of Scot., ii. p. 205.

†† Devise.

§§ The Bruce, Edin. 1820, 4to., B. xiv. l. 871-884.

choir, with due honour.”* And farther, as quoted by Morton, in his *Monastic Annals of Teviotdale*, p. 232, “magnificently interred under the grand altar of the church of Dunfermline abbey.”† Both these early writers mention the choir, and the latter, the middle of it, as the situation of his grave, and the spot found precisely corresponds with this, as far as the form of the ancient building can be ascertained, for it is in a line with the exact centre of the Abbey Church.

Farther, it is well known that Bruce, in the view of his approaching dissolution, which took place at Cardross, near Dumbarton, on the 7th June 1329, from a severe disease, then termed leprosy, at the age of fifty-five, in the twenty-fourth year of his arduous and glorious reign, reckoning from his coronation at Scone, took a pledge from his faithful friend Sir James Douglas to carry his heart, on his decease, to Jerusalem, and humbly to deposit it in the Church of the Holy Sepulchre there, as the only mode which he then had of fulfilling a vow, which he had made as soon as he restored the peace and freedom of his kingdom, to undertake an expedition to the Holy Land against the enemies of the Christian faith. This pledge, the gallant knight, on the demise of his beloved master, immediately went to redeem, along with a numerous retinue, bearing the heart of the monarch enclosed in a silver casket, suspended from his neck by a silver chain. But, in passing through Spain, in his progress to Jerusalem, he assisted Alphonso, the young King of Leon and Castile, against the Saracens, and after exhibiting feats of valour, he fell in battle, when his body, with the casket and its precious contents, were conveyed to Scotland, under the charge of Sir William Keith, one of his surviving companions. His remains were interred in the Church of Douglas, the sepulchre of his forefathers, and the heart of Bruce was entombed in Melrose Abbey, by the Earl of Moray, then Regent of Scotland.‡

* *Scotichron.* xiii., 13.

† *Scotichron.* xiii. 20. 14.

‡ Hence the noble family of Douglas carry on their shield a heart crowned, and the present Lockharts of Lee, descendants of Sir Symon Lockhart who accompanied Sir (styled also Lord) James Douglas in the expedition, still bear, in remembrance of the same event, the locked heart, as part of *their* armorial bearing, to which their family name Lockhart is an allusion.

Now, in order to carry into execution this object, it behoved the body of Bruce to be embalmed, and accordingly it exhibited full evidence of having been so, as the metrical account also of the funeral by Barbour, just quoted, states that it was.

The *sternum* or breast-bone was found sawed asunder longitudinally from top to bottom, according to the awkward mode adopted by the anatomists of those days, for reaching the heart, with the view of complying with the sovereign's dying command, and a small box was discovered in the vicinity, supposed by some to contain the entrails.

The whole appearances, too, of the tomb and body, as described, indicate them to have been those of a person of high consideration, while, in the immediate neighbourhood, were found numerous fragments of fine white and black marble well polished, carved and gilt, in all probability the remains of a monument which had been erected over the grave inside the church, and which had been demolished at the destruction of the abbey. Some of these exhibit small ornamental columns, and one of them, an animal in a reclining posture. Along with a few of these in the Antiquarian Museum, Edinburgh, found long prior to the discovery of Bruce's tomb, and erroneously labelled as having belonged to the tomb of Malcolm Canmore, there is a small head, cut in soft bluish stone, seemingly *calm* stone, the same as what many of the other ornaments are made of, with a crown on it. The face is unfortunately destroyed, but there are large curls at each ear, of the form and style seen in the coins of Robert the Bruce, as in a fig. on Plate IV., so that there is every probability that this was meant to represent his head. From the Chamberlain Rolls, too, it appears that the King himself had ordered, during his long and tedious illness, such a monument to be erected; that it was of a very splendid nature, and that, probably from its being beyond the skill of the artists of this country at that period, it had been executed in Paris, and conveyed hither by the way of Bruges.*

* In these Rolls, some extracts from which will be given in the Appendix, various and curious items of expenditure are specified, and ordered to be paid to a number of persons who are named, and from which it is evident that

What would have completed this body of evidence to us would have been a plate, with an actual inscription, signifying that this was the tomb of Bruce ; but the probability is, that such a plate made of brass, as was then common, with an inscription round the edge, had been upon the monument, and carried off at the plunder of the abbey or destroyed.*

Fordun has preserved Bruce's epitaph, which it is likely was inscribed upon the tomb, and which I have not seen before quoted.

It is this—

"HIC JACET INVICTUS ROBERTUS, REX BENEDICTUS,
QUI SUA GESTA LEGIT, REPETIT QUOT BELLA PEREGIT.
AD LIBERTATEM PERDUXIT, PER PROBITATEM,
REGNUM SCOTORUM ; NUNC VIVAT IN ARCE POLORUM."†

both much gold and iron had been used in the tomb. Hence some of the fragments have a profusion of gilding upon them, and contain iron within them, meant to fasten one piece upon the other.

* A well-executed and appropriate plate, bearing the appearances of antiquity, was found at the grave, after the re-interment of Bruce, but it was satisfactorily ascertained not to be ancient. It was the doing of a few individuals, as a *jeu d'esprit*, which would have been harmless enough, had it been acknowledged shortly after producing its intended effect.

† "Here lies the invincible Robert, blessed King,

Let him who reads his exploits, repeat how many wars he carried on ;

He led the kingdom of the Scots to freedom, by his uprightness,

Now let him live in the citadel of the heavens."

Scotichron. viii. 15.

It may be proper to subjoin to the above narrative, the length of which, it is hoped, will be justified or excused by the deep interest which the subject at first excited in this locality particularly, and which must still in some measure remain, three short extracts, containing a description of the character of this great man, the first drawn by his biographer Robert Kerr, from the transactions of his life alone, and the other two by eminent phrenologists, George Combe, Esq., and Sir G. S. Mackenzie, Bart., from the development of the brain, as indicated by the skull which they had examined. Mr Kerr says, "In closing the history of this interesting reign, it may be fairly pronounced of *Robert King of Scots*, that, for the period in which he reigned, and the people over whom he ruled, he was eminently endowed with the virtues and talents which best fitted his situation, and the age and nation in which he was placed. He possessed consummate bravery, directed by profound military judgment ; steady and impartial justice, tempered by mercy ; was affable, affectionate, and endearing among his family, friends, and military followers, wise, dignified, and judicious in his negocia-

Tomb of King Robert Bruce's Queen.—It has already been noticed, that there is reason to believe that Elizabeth, the se-

tions with his great enemies,—the second and third Edwards, and the Roman Pontiffs. During the whole of his reign, he executed all the duties of royalty in the most simple and efficient manner, almost unexampled in history; and to him may be justly applied the truly great and honourable title of *Father of his Country!**

Mr Combe says, in the conclusion of his phrenological remarks on the organs of Bruce's skull, "The individual would possess great activity, courage, and determination, modified by prudence and cautiousness. He would be acute in perceiving what was presented to his mind, and decided in determining on his course of action. But his view would not be extensive. He would not see far before him what was to be the remote consequence of his present doings. He would not be naturally amiable; but he would know how to please others when his interests required him to do so. He would be steady in his attachments, although he would not always use his friends well. He would be disposed to religion; but his small portion of reflection and benevolence would give it a tendency to run into superstitious observances. He would be fonder of power than of money."

Sir G. S. Mackenzie thus concludes his observations, "On examining his (Bruce's) skull, we find that, while it indicates but middling talent, it exhibits all the qualities of the leader and warrior,—qualities which, in the time of Bruce, were more admired than any others which fall to the lot of man. We see Courage largely developed, and Firmness in great proportion, as well as Love of Approbation and Self-Esteem. Destructiveness, too, is large; and there is no doubt that Cuming fell by the hand of Bruce.

"Secretiveness, so necessary to a man who undertakes the management of public affairs, is also large; but the sense of justice, even when Love of Approbation and Destructiveness were inactive, seems to have been scarcely sufficient to guide him in the path of rectitude. Veneration is well marked; but Benevolence is not particularly prominent. The former led him to regret that he had not accomplished his purpose of visiting the Holy Land, and to direct that his heart should be carried thither after his death.

"At this moment, when a sort of enthusiasm has been kindled for the memory of Bruce, such an estimate of his character may lead many to think that our system is faulty; and from its being difficult to make them believe that a hero may be both a bad man, and not remarkably clever; that Bruce was neither very superior in intellect nor in generosity; not very strictly just or merciful. Secretiveness, Love of Approbation, and Cautiousness, or Fear, may have led him to do great and generous actions when they seemed necessary to clear his way; but if the skull found be really that of Bruce, of which there is no reason to doubt, it is certain that whatever his conduct may have been, his feelings were those of a man of quick perception, whose courage was equal to his ambition; his perseverance equal to his

* Kerr's Life of Bruce, vol. li. p. 468-9. Edin. 1811.

cond Queen of Robert the Bruce, was interred at Dunfermline, near her husband; and I have now to adduce the historical and *actual evidence of this*. It may previously be mentioned, that she was the daughter of Aymer de Burgh, Earl of Ulster, in Ireland, and died about two years before her husband, in 1327, while he was engaged in the siege of Norham Castle. She was taken prisoner along with other ladies by the English in 1306 at Tain in Ross-shire, and hence carried to England, where she remained in captivity for eight years, but was treated with great liberality for the manners of the age, having been allowed, it is related, among other indulgences, freedom to walk and amuse herself in the parks adjoining her residence, three grey-hounds for hunting, venison and fish for her table, and several suitable attendants. Soon after her release, having been at the battle of Bannockburn, she was again taken prisoner, but exchanged along with some others for the Earl of Hereford. From little being recorded of her character, it is presumed that her life was spent without reproach, and that she proved herself the worthy *consort* of her distinguished husband and sovereign.*

Bower, the continuator of Fordun, says, that "In the year of our Lord 1327, died the Lady Elizabeth Queen, and mother of King David (II.), and was buried in the choir of Dunfermling, near her husband King Robert."† Accordingly, as early

confidence in his prowess; his ferocity of temper subservient to these; and his intelligence no greater than to be sufficient to enable him to know how to manage the Scotch as they then were, and to make his own use of the name and character of a hero who had conquered the enemies of his country. He has been celebrated for nothing else; and no acts are ascribed to him to mark him as being possessed of superior wisdom, or of a character particularly amiable."*

It thus appears that the phrenological does not give such a high estimate of the talents and character of our hero as the historical account; but the intelligent reader will judge for himself as to which is likely to be the more correct.

* Tytler's Hist. i., p. 245. Guth. Hist. ii., 229, &c.

† "Anno Domini 1327, septimo kalendas Novembris, obiit Domina Elizabeth regina, mater regis David. et sepulta est in choro de Dunfermling, juxta regem, Robertum sponsum suum." Fordun, Scotichron. Lib. 13, c. 12.

* Sir H. Jardine's Report, 56-60.

as July 1766, it is mentioned in the Scots Magazine of that period, under the head *Dunfermline*, "that about the middle of May preceding, as some labourers were digging in the spot where the east part of the church stood, they discovered a human body entire, which appeared to be a female. It was enclosed in a stone coffin, covered with three flag stones, on which could easily be discovered a crucifix, with some other figures or letters, so much defaced as not to be understood. Several gentlemen of the neighbourhood have visited this curiosity, and, from various circumstances, have reason to believe it to be the body of Queen Margaret, wife to Malcolm Kanmore, who was buried at Dunfermline, and who was afterwards canonized, and known by the name of Saint Margaret." The fact of such a tomb, with a female figure in it supposed that of a queen, being found in that situation, is important; but the conjecture as to the body being that of Margaret is evidently a mistake, from what has already been said regarding her and her grave.* Again, at the end of 1817, or beginning of 1818, when the monument which had been erected to the memory of Charles, Earl of Elgin (who died in 1771), and which stood some feet north-east from the tomb of his illustrious ancestor, was in the act of being removed by order of the late earl, his son, to another position, in consequence of its interfering with the site of the new church, the workmen came upon a stone vault, in which also was a female skeleton, as known by the long hair of her head which still remained, of a reddish colour (a portion of which is in my possession). This was distinctly seen, as a side of the vault happened to fall down in the course of the operations. The stone vault was seen also in February 1818, at the second inspection of Bruce's tomb, being very near to it. Its form was like to that of King Robert's, but not so large. From the situation of this vault, being only a few feet west from the outer one of his tomb, there is little reason to doubt

* In the same article of the Scots Magazine it is mentioned that several curiosities had lately been discovered at Dunfermline. Some months previous an iron chest was dug up, containing a number of very ancient Danish silver coins, esteemed a great curiosity; and in the beginning of July (same year, 1766) was dug up a silver cup, with double handles, which will contain three half-pints. This is said to be of curious workmanship, and thought to be upwards of 1300 years old.

that it was that of his queen, corresponding with the historical description, of being "juxta sponsum suum," more especially if, as is most probable, it be the same as that which was discovered in 1766, just noticed, in which a female body was seen, supposed to be that of a royal personage. The coincidence of the two discoveries, made at different and distant periods, is very striking and satisfactory.

Under the south transept of the new church, the Earl of Elgin has a large and excellent vault, to which the remains of his ancestors, including, I believe, the bones of King Robert the Bruce's queen, were removed, as already referred to, at the period of the building of this church, when the vault, too, was executed. Over his original tomb, which stood in the Psalter Church-yard, a handsome monument had been erected, bearing an elegant and, it is understood, deserved tribute to the memory of his Lordship's father, Charles [Earl of Elgin and Kincardine, who died on the 14th May 1771, aged 39 years, written by the late Rev. Dr Blair of Edinburgh.

There is a tradition that the mother of Sir William Wallace was buried in the old church-yard, on the spot where the present thorn-tree is growing, but how she came to die here history seems to be silent. It is added that her son wished afterwards to erect a monument to her memory, but being in pursuit of, or flight from, his enemies, had not time to do so, and, as a substitute, planted a thorn-tree.*

Possibly the occasion of their being here is referred to in the following lines of the poet, giving an account of a pretended pilgrimage of Wallace and his mother to St Margaret's shrine :—

" His modyr graithitt hir in pilgrame weid ;
Hym (self) disgysyt syne glaidlye with hir yeid ; †
A schort swerd wndyr his weid priualé,
In all that land full mony fays had he.

* This tree had reached an immense size, and was seemingly of great age about 50 years ago, when it was blown down by a storm and replaced by a stem from the old tree, now advanced to a considerable height and magnitude—the only living and remaining memorial of the filial affection of the Scottish Patriot.

† Dressed.

‡ Gaid, or went.

Baith on thar fute, with thaim may* tuk thai nocht
 Quha sperd, scho said to Sanct Margret thai socht,
 Quha serwit hir. Full gret frendschipe thai fand
 With Sothroun folk : for scho was of Ingland.
 Besyd Landoris the ferrye our thai past
 Syn throw the Ochell sped thaim wondyr fast.
 In Dunfermlyn thai lugyt all that nycht.
 Apon the morn, quhen that the day was brycht,
 With gentill women hapnyt thaim to pass,
 Off Ingland born, in Lithquhow wounnand † was, †† :

It is recorded of this renowned person, that, on one occasion, in 1303, when he was surrounded by his enemies, he came from the fastnesses where he had taken refuge, to the Forest of Dunfermline, and by the mediation of his friends, proposed, on certain conditions, viz., the assurance of safety in life, limbs, and estate, to surrender himself. These conditions were indignantly refused by the haughty and infuriated Edward, who cursed him, by the fiend, for a traitor, and even set a price on his head. On hearing this, the Patriot "betook himself again to the wilds and mountains, and subsisted on plunder." This circumstance is thus described by an old poetical chronicler :—

Turn we now other weyes, unto our ower geste§
 And speke of the Waleys, that lies in the foreste;
 In the foreste he lendes || of Dounfermelyn
 He praid all his frendes, and other of his kyn
 After that yole, ¶ thai wilde beseke Edward
 That he might yelde till him, in a forward**
 That were honorable to kepe wod or beste
 And with his scirte full stable, and selede at the least,
 To him and all his to haf in heritage;
 And none otherwise, als term tyme and stage
 Bot als a propre thing that were conquest till him
 When thei brouht that teithing †† Edward was full grīm,
 And bilaht him the fende ‡‡ als his traytoure in lond.
 And ever-ilkon §§ his frende that him susteyn'd or fond
 Three hundredth marke he hette unto his waris own |||

* More.

† Residing.

‡ Jamieson's Wallace, 4to, Edinburgh, 1820, p. 9.

§ Exploit.

|| Highlands.

¶ Yule or Christmas.

** Paction or agreement.

†† Tiding.

‡‡ Fiend.

§§ Every one.

||| Reward.

That with him so mette, or bring his hede * to town
 Now flies William Waleys, of pres nouht he spedis
 In mores & mareis with roberrie him fedia†

In *Maygate* Street, parallel to the north boundary of the church-yard, and at the east end of the south side of it, is the house which was occupied by the Commendator of the Abbey, and in the reign of James VI., by Robert Pitcairn, who was also Secretary of State. There is over the outer door of it, at the street, the following quaint inscription, meant as a caution to the inhabitants, against a sin of the tongue, for which, it is alleged, his own character gave some reason for indulging in :—

SEN . VORD . IS . THRAL . AND . THOCHT . IS . FRE
 KEIP . VEILL . THY . TONGE . I . COUNSEL . THE. †

The ground behind the two immediately adjoining houses to the east, and probably that also on which they stand, was anciently named the *Friars' Yard* or Garden, indicating that

* Head.

† Langtoft's Chron. vol. ii. p. 324. Tyt. Hist. vol. i. 204-5.

There is in the Advocates' Library, at Edinburgh, a MS. copy of St Jerome's Latin Bible, beautifully illuminated, and transcribed, it is thought, about the tenth or eleventh century, or the age of Malcolm Canmore. It is said to have been used in the church of Dunfermline, if not so early as that period, at least in the reign of King David I., down till the time of the Reformation, when it was carried over, along with many other things belonging to the church and abbacy, to France, where it became the property of the famous Mons. Foucalt, as appears from his coat of arms affixed, at the sale of whose books, it was purchased by a Scotch gentleman, who brought it back to this country. It is written on very fine vellum, and is quite entire, legible, and clean, except in those parts which are said to bear the marks of having been anointed with the calix or holy oil, but even these parts are legible. It is ornamented with a great variety of figures, some of which are scriptural, others are apparently of no religious character, and exceedingly grotesque in their appearance. The Bible has also appended to it, and written by the same hands, St Jerome's explication of the Hebrew proper names and also his prefaces prefixed to the proper books. It is not in its original binding, having been, a few years ago, re-bound very elegantly and expensively.

‡ "Since word is thral, and thought is free,
 Keep well thy tongue, I counsel thee."

The building, which is not large, is now private property, has been much modernized, and is still used as a dwelling-house. It faces the church-yard on the south, from which it is separated by a small piece of garden ground and wall.

it had some connexion with the Monastery, but when and how it became so, as it has long been private property, is uncertain.

The ground to the south of this, and between the Frater-hall and Old Church, was long named the Bowling-green, having, it is understood, been converted, as formerly stated, by James VI. to this purpose, when, it is likely, a great part of the Fraternity ruins, as well as the cloisters, were removed, and many interesting objects were destroyed or buried under ground.* It also became afterwards private property, and was purchased within these twenty-five years by the heritors of the parish, for an extension of the burial-ground. Part of it is already occupied in this way, and is very tastefully laid out and ornamented with shrubs and flowers. Both it and the old part of the burial-ground on the north side of the church, which has recently been levelled, and otherwise much improved, are kept in excellent order.

To the east of the Bowling-green and Friars' Garden, were the *Abbey parks*, or, as sometimes named, the palace gardens.† A part of the old east boundary wall enclosing them still remains, behind the houses on the west side of New Row Street. Some stones of antique carving have been found near a large well within the precincts of them. This ground must have been, both from its site and extent, a beautiful and commodious retreat to the ecclesiastical dignitaries and royal fa-

* In connexion with King James' amusements, it may be mentioned that the street, Golf-Drum, on the north-west side of the town, is said to have taken its name from the ridge there, having been the site on which he and his courtiers enjoyed the pastime of golf-playing, *golf* implying the name of the game, and *drum*, in Gael, *druim* (in Lat. *dorsum*), the back or ridge of a hill—that is, the Golf-hill.

† These are bounded partly by Abbot Street and Canmore Street on the north; by a line extending from a point near the east end of Canmore Street to Priory Lane on the east; partly by Priory Lane and partly by the new factory, on the north side of Monastery Street, on the south; and partly by the Bee-alley garden (at the flour-mill), the Bowling-green, and Friars' garden, on the south side of Abbot Street, on the west, containing 14 acres 1 rood 18 ells Scots, or 17 acres 2 roods 35 poles imperial, on which are many valuable feus in houses and gardens. The ground was bought from the Marquis of Tweeddale, heritable baillie, by Mr Wm. Black, Clerk of the Admiralty, who feued it out to various proprietors during the latter half of the last century.

mily. One of Slezer's views shews it vacant, skirted by a few trees.

Ancient Chapels.—It was customary in ancient times for every great proprietor to have a private chapel on his property, and, accordingly, there are vestiges of several of these chapels in the parish. There was one about a mile and a quarter east from the town, dedicated to St John. The property on which it stood is still denominated from it, and from a well near to the site of it, "Chapel-well," and belongs to the Guildry of Dunfermline. There were connected with it also a manse and a glebe, part of the land there being still styled, in the dispositions to the property, "The *Gleib* of St John's Chapel," or "St John's *Gleib*." A Sir John Grant was chaplain of it after the Reformation, and gave a tack of the land to a David Hutcheson and his spouse in 1558.*

This chapel, in all likelihood, was mainly intended for the use of the proprietor of Garvock and his dependents and neighbours. He had a large mansion-house close by, on what are described as the lands of the mount of the wood of Garvock, from its elevated situation and the quantity of wood which then grew upon it. As late as 1785, there was to be seen a massive wall of this house, terminating in a circular staircase or tower, adorned with swivel arrow ports.†

* MS. Register of Charters in the General Register House, referred to at p. 76, 77.

† Parts of these lands, as well as of Touch, came into the possession of the ancestors of the present Wellwood family immediately after the Reformation; for a charter was granted by the Abbey on the 10th April 1566 to John Wellwood in liferent, and to William Wellwood in fee, of half of the lands of Touch, with Forrester Leys, close to Chapel-well and Wood Acre, upon the resignation of Robert Richardson, treasurer of Scotland, and commendator of St Mary's Isle (a priory near Kirkcudbright, dedicated "Sanctæ Mariæ de Tray'll," founded by Fergus Lord of Galloway, and the seat of the present Earl of Selkirk). This John Wellwood got also in the preceding month a procuratory of resignation by Mr Richardson to the seventh part of the Grange or East Barnes of Dunfermline, in the same vicinity, in which last deed he is styled portioner of Touch and regality officer of Dunfermline. After him and his son William there were a Lawrence, an Abraham, another John, and a Robert Wellwood, all proprietors of the same lands, which last possessed them in 1616. (MS. Register in Register House.) Eight years thereafter, viz. 1624, the town of Dunfermline having been nearly consumed by accidental fire, and the burgesses having a right to cut wood

Adjacent to this property, and forming part of it, was a piece of land called *Croft-angry*, i. e. *Croft*, or corn-land, in consequence of the superior quality of the land, and its receiving constantly lime and manure, according to the old mode of farming, so as to be never out of crop, and *angry*, Gael, *an'-righ*, the king's, i. e. the king's croft or piece of land. Hence, in like manner, the lane or wynd in the Abbeyhill, at Holyroodhouse and its gardens, are still called *Croft-an'-righ*, vulgarly *Croftangry*.*

Another small chapel stood on the south side of the Nether-town; at the east corner of the Grange road, the remains of which have been seen by some of the old inhabitants. It was dedicated to St Catharine, probably of Sienna, to whom a nunnery, near Edinburgh, was also dedicated. From this the minister's glebe, in the vicinity, was doubtless named *St Catharine's Yard*,† and one of the oldest entrances to the town north of it, is still named St Catharine's Wynd, leading north-west from the pended Tower to the Town-house.

on the estate of Garvock, they so stripped it of its old trees for the purpose of rebuilding their habitations, that the mansion-house being deprived of its chief natural beauty, the proprietor, it is said, removed his residence first to a house in the Maygate, opposite to that of secretary Pitcairn, and soon after bought Pitliver, to which he repaired, and where the present family now reside. The name of the property in the immediate neighbourhood, *Transy*, is a corruption of *Transylvania*, as being beyond the wood, namely of Garvock.

* Sir Walter Scott traces the meaning of this piece of ground variously "*Croftangry*, *Croftandrew*, *Croftanridge*, *Croft-and-grey*, for so many ways hath the name been spellit, is well known to be a house of grit antiquity; and it is said that King Malcolm or Malcolm, being the first of our Scottish princes quaha renovit across the Frith of Forth, did reside and occupy a palace at Edinburgh, and had there a valziant man, who did him main service by keeping the croft or corn-land, which was tilled for the convenience of the king's household, and was thence callit *Croft-an-ri*, that is to say, the king his croft; quhilk place, though now coverit with biggings, is to this day called *Croft-angry*, and lyeth near to the palace."—*Chronicles of the Canongate*, vol. i. p. 27.

There is another small piece of land at Burntisland of the same name, and it is very probable they may all have had a similar origin.

† In a deed of resignation by Mr Richardson, before mentioned, in favour of the same Mr John Wellwood, there styled Senior Officer of the Lordship of Dunfermline, dated 1666, the ground is thus described, with the dovecot upon it, and notice is taken of this chapel:—"All and whole our garden or orchard, commonly called *St Catherine's Yard*, with the pigeon-house

There was a small chapel, also, connected with St Leonard's Hospital, at the *Spittal* (Hospital), on the Queensferry road, about a quarter of a mile from the foot of the town, at the entrance to Brucefield property. Two others are mentioned, *St Michael's* and *St Mary's*; but their situations, if in this parish, are not clearly ascertained. I should presume, that the former would be in the vicinity of Broomhall House, as five acres of arable land belonging to it, are granted by charter to Sir George Bruce, an ancestor of the Earl of Elgin, confirming a charter by Edward Lord Bruce of Kinloss in his favour. It stood probably at Bellshill, a height about a quarter of a mile east from Broomhall Lodge, on the sloping bank of which the foundations of an ancient edifice have been traced. The bell belonging to it might probably give the name to the hill and farm, *Bellshill*.

A little to the south of the town, in a low field west side of the Limekiln's road, near the Lady's Mill Toll, is a mound planted with trees, above 16 feet in height, and 306 in circumference, which, according to tradition, was formed by persons carrying to it sacks full of sand from the sea-shore, or other distant places, most probably as a popish penance for their sins, and as is said, aggravated by perjury. It has been named from the former circumstance, the *Penitent Mount*, and from the latter perhaps, or at least from its having some connection with religion, *Perdieus* (par Dieu, by God.) Some lands in the vicinity at one time took their name from it, as appears from a charter granted on the 28th June 1526, to James Murray, of the lands of Perdieus, *alias* Broomhill (now contracted into the Hill), with Staneacre, Shortacre, and Bootacre, the feu of

built thereon, and all its pertinences, *inter torrentem fortalitti* (between the Castle Burn) on the west, and the mansion or chapel of St Catharine on the east, and the garden of William Durie on the north, and the common road on the south."

In the same year a feu-charter of St Catharine's Yard and Dove-Cot is granted by Sir John Angus, eleemosynary of the Abbey, with consent of the commendator, to Allan Cout, chamberlain.

A little to the north of this yard was another named *St Lawrence's Yard*, having in it also a dove-cot, conveyed along with a small property, which belonged to a David Cant and others, near the flour-mill, to Pittencrief estate.—*MS. Register of Charters in Register-House.*

which was 8s.* These now belong to the Earl of Elgin, who pays this feu to the Marquis of Tweeddale, as successor to the Earl of Dunfermline.

King Robert Bruce's Sword and Helmet.—These interesting relics are at Broomhall House, about three miles south from the town. In the Scots Magazine for 1781, there is an engraving of them, along with the following description:—“They are of steel, and they have acquired a clear blackish colour from age. The sword is a two-handed one, and the handle is covered with black leather. Both the sword and the helmet were presented by King Robert's son, King David Bruce, to his cousin Sir Robert Bruce of Clackmannan, and they have been preserved in Clackmannan Castle by the descendants of this Sir Robert, with the greatest veneration, till the present time. Though there be no written documents to instruct the sword and helmet having been presented to Sir Robert Bruce, yet the above account has the sanction of the universal tradition of the family and of the country around.”

They are now in the possession of the Earl of Elgin and Kincardine, having (along with the genealogical family tree, dated 1686, which contains a lengthened history of the descent of the family, but from its worm-eaten condition now scarcely legible) been bequeathed to the late Earl at the end of the last century, by Katharine Bruce, widow of Henry Bruce, Esq., last proprietor of Clackmannan, and direct representative of that very ancient and distinguished house. The exact connection between the ancestor of this family, Robert de Brus and King Robert, is not known; but Scottish antiquaries agree in saying, that he was a younger son of Robert, fifth Lord of Annandale, and uncle to King Robert Bruce. The charter of King David II., son of Robert the Bruce, dated at Perth 9th of December, the 36th year of his reign, granting to a descendant the lands of Clackmannan, &c., calls him “*dilecto consanguineo nostro*,” “to our beloved kinsman,” a term usual

* These lands are described as near St Cuthbert's ground, the land of David Bothwell, called the haugh, the gudly lands belonging to the altar of the blessed Mary in the parochial Church of Dunfermline, and the *Grange* of Dunfermline (or granary of the Monastery). Printed Dunf. Chart. p. 381.

when applied to nobles, but intimating, it is thought, close relationship, when addressed to one not noble. This family has always been considered the chief of the Bruces, after the death of King David, without male issue. Mrs Bruce, the last of the family, when asked if she were descended from the kings of the name, always replied, "No; the kings were descended from my ancestors."

There is a dispute between the family of Broomhall and of Kennet as to which has the right of representation or chiefship, into the merits of which I shall not enter. Suffice it to state, that the Kennets branched off, it is said, at the end of the fourteenth century, from the Clackmannan family, through a younger son of the second Baron of Clackmannan, and, in the belief that their descent is good, bear the arms of that family entire; but Mrs Bruce of Clackmannan, the last of the family, would never admit the validity of their claim, as proved by the circumstances connected with the transmission of the sword and helmet. In 1785, the Earl of Buchan wrote a long letter to her, begging to have the sword and helmet at her death, as the most enthusiastic antiquary in Scotland, connected by blood with the Bruce family, and intending after his death, to bequeath them to the Royal Society of Scottish Antiquaries. He added, that Lord Kennet, a judge of the Court of Session and Justiciary, was favourable to his claims. Mrs Bruce sent the following laconic answer:—

"My Lord,—I had the honour of your Lordship's letter. The attention you pay to the antiquities of Scotland does your Lordship a great deal of honour, and the desire you shew in preserving what will keep up the memory of the great King Robert Bruce, is very proper. I am sorry I cannot grant your Lordship's request, in giving up the sword and helmet, as I intend keeping them during my life, and in the event of my death, they go to those that I think have the best right to possess them.—I am, &c.

"KATHARINE BRUCE."

Accordingly, when this lady died, in 1791, at the advanced age of 95, these memorials of ancient heroism came into the possession of the late Earl of Elgin, and this parish has the honour of their custody.

Whether this sword was a sword of state, or a double-handed sword, is doubtful. Most probably it was the latter, and although not the identical weapon with which Bruce engaged in close combat with Henry de Bohun, on the evening before the battle of Bannockburn, which is said to have been a battle-axe of steel, the handle of which was broken, yet it was likely to have been used on the subsequent day, memorable for securing Scottish independence.*

Nuptial Bed of Queen Anne.—At Broomhall House, also, is the nuptial bed of Queen Anne, which she brought with her from Denmark, at her union with James VI. in 1589. It once adorned the bed-chamber of an inn in Dunfermline, kept by a Mrs Walker, a zealous Jacobite, who held it in such veneration, that when offered fifty guineas for it by an Irish bishop, Pococke, who happened to be in her house, she refused it, expressing herself, it is said, to the following purport,—“That she still retained so great a reverence for the two royal personages, whose property it was, and who had slept in it, when they were here, all the gold and silver in Ireland were not fit to buy it.” Shortly before her death she presented it to the grandfather of the present Earl of Elgin. It is a four-posted bed of walnut-tree, finely polished and ornamented with a variety of antique figures, curiously and neatly carved; one of which represents a female figure, holding in her left hand a harp. Part of the bed has lately been rescued from the obscurity in which it long lay, and is now exhibited in the entrance-hall of Broomhall House, for the gratification of visitors.

The Queen's Amry.—At Logie House, the property of James

* There had been, we are informed by Dr Jamieson, “another sword in the possession of the royal family, as that of King Robert Bruce, at least so late as the reign of King James IV., which seems to have been viewed as a precious heir-loom. This sword, it appears, had been carried by the unfortunate James III. to that field near Bannockburn, where his fate was so different from that of his illustrious ancestor in the same place. Here it had been lost, together with a coffer belonging to the king, containing L.4000 in gold. One of the name of Simpson had recovered and restored both, who for his diligence and fidelity received from James IV. an annual pension of L.4, 10s. Scots, from the lands of Cessantuly and Coldoch. This might be a sword of state; as it does not appear that James III. was so fond of warfare, that he would attempt to wield the two-handed sword borne by his great progenitor.”—BARBOUR'S Bruce. Edin. 1820. Vol. i. p. 494-5.

Hunt, Esq., half a mile south-west from the town, is another relic of Queen Anne,—her *Amry*, as it is named, a cabinet of very curious workmanship. It is like the marriage-bed, of walnut-tree, finely polished, and has on it also a number of ingeniously carved figures. It is nearly five feet in height, four in width, and upwards of two in depth. It contains two drawers, and a division above with a shelf, enclosed with folding-doors. On the base, which is nearly six inches high, are placed three sphinxes with wings, in a sitting posture, about eighteen inches in height, supporting the upper part of the cabinet. Immediately above them are three small dragons or griffins, with expanded wings, also in a sitting posture, on which stand three silvan deities, the centre one bearing a fruit-basket on his head, which he supports with his right hand, and the other two crowned with fruit, each about eighteen inches in height, and, like the dragons, in *alto relievo*. On the pannel of one of the doors is a Nereid, and on the other is Neptune, holding in his right hand his trident, and a water leaf, and both are sitting on some marine production. The top of the cabinet has an entablature, and a rich deep cornice variously ornamented. The side pannel, at present exposed, represents a long arched gateway, with an upright figure on the back corner. The whole ornaments possess high merit of design and execution, but some of the figures have the repulsive blemish which marks the taste of that age.

Mr Paton's Collection of Antiquities.—This collection is most interesting and valuable, and, perhaps of the kind, unequalled by any in Scotland, in the hands of a private collector. It consists of several curious and ancient pieces of furniture, believed to have belonged to Dunfermline Palace, along with others from Holyrood, Linlithgow, Stirling, and Falkland Palaces, Lochleven Castle, &c., collected by Mr Joseph N. Paton, and contained in his cottage in Wooser's Alley, situated at the head of a deep ravine towards the north-west of the town. Some articles from this palace, which once belonged to the collection, were procured from him some years ago, for his late Majesty George IV. The public are kindly permitted to inspect these antiquities, at all times. The following are some of them from Dunfermline Palace:—An

oaken bedstead (its only ornaments pannelling and a small fluted column); a cabinet; nine antique carved chairs, bearing the insignia of royalty; a carved cupboard; a table, once the property of Robert the Bruce, with the date 1310; another table with carved legs and rails; two portraits of James VI.; a kitchen grate with all its appurtenances; a brass clock; an oaken sconce, carved in bold relief; a brass sconce; brass shovel and tongs, and a brass-mounted grate, &c. &c.

THE MONASTERY.

MONASTERIES were very generally introduced in Scotland in the eleventh and two following centuries. Fifeshire had a fair share of them, viz. five,—1. Dunfermline; 2. Lundores, on the river Tay, below the town of Newburgh; founded by David, Earl of Huntingdon, brother to King William, about the year 1178; 3. Balmerino, also on the Tay, now in ruins, begun by Alexander II. in the year 1229; 4. Inverkeithing, where was a monastery of Grey Friars, and 5. Cupar-Fife, one of Black Friars, or Dominicans; and three Priors,—1. St Andrews, founded by King Alexander I.; 2. Pittenweem, dedicated to the Virgin Mary; 3. St Serf's Isle, in Lochleven, founded by Brudeus, King of the Picts—originally a Culdee monastery. Andrew Wynton, the industrious author of the *Orygynale Cronykil* of Scotland, was prior of this place. (This was anciently a part of Fifeshire, previous to 1426). Near to it, on the north side of the water of Leven, was the Ministry or Hospital of Scotland Well, a monastery of Red Friars, founded for the relief of religious pilgrims before 1250; to which the parish churches of Carnock and Moonzie belonged. The Isle of May, too, at the mouth of the Frith of Forth, had a small religious settlement in it, so early as the ninth century; and had afterwards a Priory, founded by King David I., part of the ruins of which, with its cemetery, are still extant, near the centre of the island. Besides these, there were also four Collegiate churches, viz.—1. Strathmiglo; 2. Crail; 3. Kirkheuch; and, 4. St Salva-

tor. These last two named were in the city of St Andrews, each of them with a numerous staff of prebendaries and chaplains, in addition to the ordinary parish churches of the county. There were, besides, another abbey in the island of Inchcolm, two miles from Aberdour, founded also by King Alexander I. about 1123, and dedicated to St Columba, abbot of Iona, connected with this county; and a small religious house (or hospital) at Gateside, at the village of Edenshead, in the parish of Strathmiglo, probably founded by Robert III. or James I.*

These religious houses exerted a very extensive, and, according to the times, upon the whole, beneficial influence on the civilization and instruction of the inhabitants of the localities, wherein they were situated. "We are often tempted to think," as has been remarked, "that in an age when the rights of the weak were little regarded, and fighting was the profession of every able-bodied man, it was so far lucky that any part of the property of the country should have been staked off for the exclusive use of a peaceful and learned body: it was just so much gained for the cause of humanity—no matter through superstition—from the general system of spoil and ignorance."†

The cause of education, doubtless, derived much benefit from monasteries, in an age when learning was in general little attended to, from the warlike and chivalrous spirit which prevailed among the aristocracy. Most of the convents had schools under their superintendence, at which were trained the young aspirants for ecclesiastical preferment, and some of the sons of the nobility. "We find, for example," (says Tytler), "in the Chartulary of Kelso, that the schools in Roxburgh were under the care of the monks of Kelso during the reign of David the First, and that the rector of the schools of this ancient burgh was an established office in 1241. Perth and Stirling had their schools in 1173, of which the monks of Dunfermline were the directors; and the same authentic records introduce us to similar seminaries in the towns of Ayr, South Berwick, and Aberdeen.

* The original matrix of the seal of this house is now in the possession of a gentleman in Kinross.

† Chambers' Gazetteer of Scot. Edin. 1832, i. 242.

"It seems also probable, that, within the rich and splendid monasteries and convents which at this period were thickly scattered over Scotland, there were generally to be found schools taught by the monks, who were in the habit of receiving and educating the sons of the nobility. It is certain that, attached to the Cathedral Church belonging to the Monastery of St Andrews, there stood a lyceum, where the youth were instructed in the Quodlibets of Scotus; and that as early as 1233, the schools of St Andrews were under the charge of a rector. A remarkable instance of this is to be found in the Chartulary of Kelso, where Matilda, the Lady of Moll, in the year 1260, grants a certain rent to be paid to the abbot and the monks of this religious house, under the condition that they should board and educate her son with the best boys who were intrusted to their care."*

Monastery.—It has already been often stated, that the Monastery of Dunfermline is generally believed to have been founded by King Malcolm III., towards the end of the eleventh century. The authority for this rests on King David's confirmations of his father's grants, recorded in the Chartulary, as well as on the fact, of which evidence has been produced, of Malcolm having built a church here, which itself is sometimes styled the Monastery. A foundation charter, indeed, by this monarch, has been published, and was at one time thought genuine. It has been traced to the authority of Sir James Balfour, Lyone (King at Arms to Charles I. and II.), in whose MS. it is found written in his own hand. But the genuineness of the deed cannot now be depended on; and it is strange that it should ever have appeared, without any indication of the source from which it was taken, accompanied, especially, by the statement, that it is an excerpt from the autograph, and agrees with it in all things. Balfour, however, although a laborious, is admitted not to have been a very accurate historian.†

* Tyt. Hist. Edin. 1829, ii. 353-4; Printed Dunf. Chart. 56.

† The deed was printed in "Dugdale's Monasticon Anglicanum," vol. ii. part ii. p. 1054, folio, Lond. 1661, from the MS. volume of Sir James Balfour (now in the Advocates' Library), which had been sent by a friend of his to the learned antiquary, Mr Roger Dodsworth, one of the compilers of the early part of that work. It was afterwards copied

The monastery was dedicated, as already stated, to the Holy Trinity; and Queen Margaret, who died in 1093, was

by Hay in his "*Diplomata varia*," written about 1690 or 1700 (MS. Adv. Lib. i. p. 373); and it appears in the new edition of the *Monasticon* (vol. vi. part ii. pp. 1153-1830), a very splendid work in 8 folio volumes, as also in the printed "*Registrum de Dunfermelyn*," p. 417. I have given a translation of it in the Appendix to this work. It is now generally admitted to be apocryphal. Dalrymple, in his "*Collections*," pp. 228, and 401-2, although he does not positively affirm its spuriousness, acknowledges "that it would have had more credit, if Sir James had told where he had it, or if it was to be found in the '*Register of Dunfermline*,'" and even from certain discrepancies in it, "would rather take it to be a charter by King Malcolm IV." Chalmers, in his "*Caledonia*," however (i. 754), states decidedly as his belief, that it "is convicted of forgery by its own context;" and Mr Innes, in his preface to the *Chartulary*, expresses the same opinion, adducing a variety of reasons in its support. "The original," he says, "has never been seen. It is not mentioned in the *Register*. The style of *Basilus*, though adopted in a seal of a succeeding king, is a Saxon affectation, not likely to have occurred to Malcolm Canmore, and very likely to have been invented by some Scotch defender of the independence, when that came into dispute. The *Earls* and *Barons* are too ostentatiously put forward, at a time when it may be doubted if their respective ranks were quite ascertained or named. If this is a forgery, the phrase, *acquiescence of the people*, has of course been copied from the charters of David and his successors. The punning translation, *mons infirmorum*, of the Celtic descriptive appellation of Dunfermlin, is like the trick of a more artificial age. All the lands derived from Malcolm are here; while it would seem, from the terms of David's confirmations, Fotherif came by a separate gift, whether written or oral. There is reason to suspect, that Muselburge was not a name in the days of Canmore, though the place was conveyed by the name of Inueresk.* The witnesses are remarkable. The deed bears to be *testimonio episcoporum*, &c.; and in subsequent early charters, the bishops seem alone to have affixed their cross of subscription. But here there is not one bishop. It might be dangerous to give names that would afford easy tests of genuineness. Then, without dwelling on Ivo, the Culdee Abbot, and Earls M'Duff and Duncan, names which might be guessed at any ante-record period of Scotch history, we have an Earl Araldus, who is not known ever to have existed, and a person of the peculiar name of Nes, son of William, of whom we know nothing in Canmore's time, while a Nes, son of William, is a frequent witness about a century later. Could the writer of the charter have adopted the name carelessly from a charter of Malcolm IV., which he may have mistaken for one of Canmore?"—*Pref. Note*, p. xxi.

* The name of "*Muskilbury*" is mentioned as early as in 1226, 1232, 1234, and 1249, in the printed *Dunf. Chart.* pp. 166, 171, 175, 44; and that of "*Inueresk*" in a charter of King David I., and in a bull of Pope Alexander III., in 1163, ditto, p. 133.

afterwards raised to the rank of tutelar saint. Whether it was originally a Culdean or Benedictine establishment seems doubtful. Chalmers states that it was the former, and "that here the Culdees, with their abbot, discharged their usual duties during several reigns"—(Cal. i. 438). This opinion has been long entertained, and it is strengthened by the manner of the dedication just noticed, which was the customary form adopted by the Culdees; for they dedicated their principal churches to the Holy Trinity, and not to the blessed Virgin or any saint. But the Chartulary affords no positive evidence on the subject. It notices directly, indeed, the existence of the Culdees in seven different deeds, but always only in reference to one matter, the gift by David I. of the lands of Balchristie to the monks of Dunfermline, with a reservation of the right which the Culdees used to have to a pension out of these lands,—a right which afterwards came to belong to the Canons of St Andrews, also themselves called Culdees, either by purchase, exchange, or donation. A dispute arose about 1171, the early part of the reign of King William, between the monks of Dunfermline and the Canons of St Andrews as to their respective rights to Balchristie. That monarch decided that the lands should belong to the monks of Dunfermline, and the pension out of them, excepted by King David, to the Canons of St Andrews.*

* Printed Dunf. Chart. p. 5, &c.; vide Index, p. 545; Keith's Prel. Diss. pp. lxii. lxiii; Chalm. Cal. i. 437; Sibbald's Fife, part ii. ch. 5; Dalrymple, Col. p. 283.

BALCHRISTIE, i. e., "the dwelling or town of Christ," or "Christ's town," is an ancient village in Fifeshire, on the south shore, near Largo Bay, where, according to tradition, the first Christian Church in Scotland was founded. This town and its lands were first granted to the Culdees by Malcolm III. and his pious Queen, but there seems to have been a church served by them there before that time. No mention, however, is made of the particular convent to which these Culdees belonged. (Sibbald, pp. 168, 357; Cal. i. 437). Dalrymple also observes (Col. p. 225), "The excerpt out of the priorie of St Andrews says, that 'King Malcolm and Queen Margaret gave to the Culdees *villam de Balchristin*, which seems to take its name from Christ, and so proper lands for the *Colidai*.' From this it appears, that the Culdees were had in great esteem with this king and queen. The Abbacie of Dunfermline was indeed founded by King Malcolm and Queen Margaret, and black monks brought into it; and in the erection of this Abbacie, certain lands were

Besides Balchristie, the village of Bolgy or Bolgin, and the shire or district of Kirkaldy, were given to the monastery by King Malcolm III. and his Queen,* and both were previously Culdean possessions,—Bolgy being bestowed on the Culdees by Macbeth;† and the very name of Kirkaldy, as well as general opinion, indicating its origin: Kil-celedi (*Cella Culdeorum*, Cell of the Culdees), which was changed during the Scoto-Saxon period to Kirkcaledei, afterwards Kirk-culdee, and now Kirkaldy.‡

The Church of Inveresk, also, was given to the monastery by King David I. after the death of the Priest Nicolas,§ who, according to Dalrymple,|| was a Culdean Presbyter there, and was to enjoy the rights of the Church during his life, after which it was to become part of the Romish abbacy of Dunfermline.

The Cathedral Church of Dunkeld, too, was given to the monastery by King Malcolm IV.,¶ after the decease of Andrew, then bishop of Caithness, but who, as well as Gregory, bishop of Dunkeld, in the time of David I. and Malcolm IV., had been previously Culdean Abbots there;** and the church itself was dedicated to the Holy Trinity. The rights of the Dunkeld monastery were to be enjoyed during the lifetime of Andrew, after his promotion to the bishopric of Caithness, but were afterwards to be transferred to the abbey of Dunfermline. Andrew died in 1184.

These facts, at least, evince that there was, previous to the time of David I., a connection between the Monastery of Dunfermline and Culdean possessions; and farther, what might also be shewn, from the Registers of Scone and the Priory of reserved to the Keldees, as will appear by King David's charter to this Abbacie."

* Printed Dunf. Chart. 3.

† Chalm. Cal. i. 437.

‡ Or *Kil* may be derived not from *Cella*, the hut, or "house of the teacher," but from the church, or place of worship, "which was called *Kil*, because it was set apart for divine service. When the Church of Rome dedicated churches to their legendary saints, the word *Kil* was prefixed to the saint's name, as *Kil-Mhuir*, *Kil-Mhilic*, i. e. 'dedicated to Mary and Miliesius.'" Shaw's Hist. Prov. of Moray, 4to. 1827, p. 293.

§ Printed Dunf. Chart. 17.

|| Col. 248.

¶ Chart. 22.

** Dal. Col. 247.

St Andrews, that David I. and his brother Alexander I. exerted themselves to change the form of religion practised in these churches from the Scottish-Culdee to the Anglo-Roman (without, however, any intention of subjecting the Church of Scotland to that of England, particularly to the See of York—indeed, with the laudable desire of still preserving the independence of the former), namely, by erecting bishoprics, to which the presbyters or abbots were advanced, with a life reservation of their former benefices and monastic rights. Although, therefore, we do not find it anywhere positively stated, that the monks serving at Dunfermline were themselves Culdees, yet this is not at all unlikely.

Suffice it to say, as to the Culdees, as an order of ecclesiastics, that their name, originally written *Culdei* or *Keledei*, has been differently accounted for, being, according to some, of Latin derivation, and an abbreviation of *Cultores Dei*, worshippers of God, to others, with more probability, from *Ceile* or *Keile dia*, in our old language, or *Gille de*, in Gaelic, "Servants of, or devoted to, God;" and to others, from the Gaelic, *cuil* and *ceal*, or Welsh *Cel*, "a sequestered place, or retreat." There are also other derivations, which it is needless to notice. It is not unlikely that there may have been a combination of these meanings in their name, arising from their early history and character, namely, that they were refugees, and dwelt generally in places of comparative seclusion,—and spent much of their time in devotion and the peculiar service of God. Their founder was Columba, said to have been a native of Ireland, and of royal extraction. Having been obliged to leave the place of his birth, he landed in the small western island of Iona (Hi or Hii) in 563, attended by twelve companions or disciples, with reference to the number of the apostles, over whom he presided for life, but with no other kind of superiority. He laid there the foundation of the monastery, or rather abbey or college, which was the means of disseminating a knowledge of the Gospel over many parts of Scotland, and was himself, as Bede styles him, the first "presbyter-abbot." The other members of the seminary, although generally named monks, did not embrace the tenet of monastic celibacy, but were married men, and were often succeeded in their official station and functions by their sons.

They constituted the council of the institution, and always remained of the same number, twelve, having a life president, chosen out of their own order by themselves, and continuing of that order, than which they owned no higher. They lived according to a certain rule in their monasteries, instituted by Columba, and denominated "The Rule of Iona." They paid little regard to the things of the world, and devoted the gifts conferred on them by kings to deeds of charity. Their manners were very simple, and their habits abstemious; nor did they refuse to support themselves by the labour of their own hands. Making the Scriptures their chief study, and regarding them as their only authority, they remained long untainted with the errors of the Church of Rome, and always in several points of doctrine and discipline differed from it. Besides their dispute with that Church, as to the proper time for observing Easter and other inferior points of form and ceremony, as of the clerical tonsure,* they rejected its peculiar tenets of auricular confession, penance, and authoritative absolution, transubstantiation, idolatrous worship of angels, saints and relics, praying to saints for their intercession, prayers for the dead, works of supererogation, &c. They established settlements first in England in the seventh century, and afterwards in Scotland. Their earliest and principal seats in Scotland, were at Abernethy, Arbroath, Brechin, Culross, Dunkeld, Kinadin, Kinkel, Kirkaldy, Lochleven, Mailros, Monymusk, Portmoak, St Andrews, Scone, &c. The Culdees suffered in the simplicity and purity of their ecclesiastical government from the Romish advances upon them. From various contests in which they were engaged with the Picts, Danes, and Norwegians, and from the oppressions ultimately exercised upon them by the canons regular under the influence and encouragement of the popes and kings, they were often driven from their settlements, and rapidly diminished in number;

* Mode of clipping and shaving the hair on the crown of the head. The Romish innovation as to this and *Pasch*, or Easter, was submitted to by the Scots, after a great struggle, only in the year 715. "Possibly it was from the clerical tonsure, that the (Gaelic) word *Maal* came to be prefixed to some names. The word signifies a servant, and also *Bare, Bald*; so *Maolcoluim* (i. e. Malcolm) is *Columba the servant, or the shavelling*." Shaw's Hist. Prov. of Moray, p. 294.

and after a tedious and severe struggle, seem to have totally disappeared in the early part of the fourteenth century.

But that they continued till then is clear from an extract from the Register of the Priory of St Andrews, given by Sibbald (p. 194), dated 1309. "The only further accounts of them," in the words of Hetherington, "which can be gleaned from incidental notices, represent them as scattered throughout the districts of the western counties of Scotland, especially in Kyle and Cunningham" (in Ayrshire), "where, though their name soon became extinct, their tenets were preserved in a great measure pure from papal corruption, till about the time" (14th century), "that the Lollards, the followers of Jerome and Huss, and of Wickliffe, appeared like the faint day-break of the Reformation." The influence of their simple primitive Christianity in doctrine, worship, and church government, never altogether unremembered and unfelt, doubtless formed the germ of the glorious efforts made in our own country, and particularly in that part of it which they latterly chiefly inhabited to throw off the errors and abominations of the Romish Church.*

* Jamieson's Hist. Culd. Keith's Prel. Diss. Culd. Dalrymple's Col. Sibbald's Hist. Fife. Chalm. Cal., vol. i. Hetherington's Hist. Ch. Scot. p. 9-19.

I cannot refrain from inserting the following beautiful lines, containing a well-deserved tribute of obligation to the memory of the Culdees, just published, from the pen of a young and promising poet:—

Wide o'er these rugged realms its hallowed ray
Was poured diffusive; nor on these alone:
O'er southern regions, stretching far away,
With blessed power its heavenly lustre shone;
And they who sat in darkness joyed to own
The healing influence of its tranquil light:
And where a Saviour's name was not unknown,
Even there it shone with beams more purely bright
Than 'mid the obscuring clouds till then had reached their sight.

In peaceful union here the brethren dwelt,
Studios of God's own Word—a holy band,
Eager to spread the heavenly peace they felt,
In their own tranquil breasts, o'er all the land;
To bid the sacred tree of life expand
O'er nations perishing around, and give
Its blessed fruits abundant to their hand,
That, eating of these fruits, their souls might live,
And from its shadowing leaves a healing balm receive.

Bishop Leslie again affirms, that Malcolm III. gave to the church here monks of the Benedictine order,* and many writers have followed him in this statement. The opinion is favoured by the circumstance of the long residence of Malcolm, as well as of his Queen in England, where this order extensively prevailed, and the consequent preference which they might thereby imbibe of the pomp and splendour of the English prelacy to the simple constitution and worship of the ancient religion of Scotland. It may have been strengthened, too, by, and if it did not take its rise from, the fact, that David I., who ascended the throne in 1124, added thirteen English monks to the monastery; whom he translated from Canterbury, and who were of the Benedictine order.

These Benedictine monks were so named after their founder, St Benedict, or Bennet, who was borne at Mirsi, in Italy,

Ah ! not in monkish solitude retired
Dwelt they, remote from men, in selfish ease ;
But, with deep ardour and devotion fired,
They spread abroad the glorious truth which frees
From strong delusions, deadening, while they please
The heart led captive in the fetters wrought
By Superstition's hand, and formed to seize
The prostrate powers of feeling and of thought,
In the seductive snares of sense and passion caught.

Such glorious aim o'er all their feelings shed
A hallowing power, which purified from earth,
And sense, and self; and with strong impulse led
The champions of the Cross undaunted forth
To deadly warfare with the monstrous birth
Of the fell Powers of Darkness, that had reigned
With gloomiest sway, o'er all the subject North.
Nor less resolved the struggle they maintained
'Gainst the usurping power† which held the South enchained.

They called none Master upon earth, nor bowed
The knee to the great Harlot who sits throned
On the seven hills, and blasphemous words and proud
Gives forth. One Lord and Lawgiver they owned—
One Intercessor—Him who bled, and groaned,
And died to save them—Him, the great High Priest,
Who bore their griefs, and for their sins atoned.
By Him from bonds of guilty fear released,
They bore not on their brow the image of the Beast.

SMALL'S *Highlands, &c.*, Edin. 1843, p. 25-26.

† The Pope.

* Hist. Scot. 1875, p. 203.

about the year 480, and established his followers at the beginning of the sixth century. They were also sometimes termed black monks, from the colour of their dress.

Those who were in Dunfermline had relation to the Abbey of Fleury la Rivière, on the river Loire in France.

The order was designed to be distinguished for the mildness of its discipline, and regularity of its members, as well as for affording peculiar advantages for piety and usefulness. It soon reached a high pitch of eminence on the Continent and in England, and about the ninth century, surpassed all the other religious societies and monastic institutions. From the corrupting influence of wealth, and other causes, it began to decline, and needed much reformation about the middle of the tenth century, which was attempted with considerable success by Odo, abbot of Clugni. It long continued in more or less repute, and has never been extinguished.*

The peculiar duty of this class of monks at present, is said

* Brewster's Edin. En cycl. Art. "Benedictine"—Spottiswood's Relig. Houses, App. Keith's Cat. Svo. 401. The following were the rules enacted by its founder (but which often fell into neglect and disuse), according to which the monks were obliged to perform their devotions together, seven times every four and twenty hours. "The nocturnal, the first of these services was performed at two o'clock in the morning; 2, *matins or prime*, at six o'clock; 3, *tierce*, at nine o'clock; 4, the *seate*, at twelve o'clock; 5, the *none*, at three in the afternoon; 6, *vespers*, at six o'clock in the evening; and, 7, the *compline*, which was said after seven. As the monks went to bed at eight, they had six hours to sleep before the nocturnal service began. If they betook themselves again to rest after that service, it was not reckoned a fault; but after matins, they were not allowed that liberty. At the tolling of the bell for prayers they were immediately to leave off whatever business they happened to be engaged in; and even those who copied books, or were employed in any kind of writing, if they had begun a text letter, were not allowed to finish it. They were to fast every day in Lent till six in the evening. During meals, the Scriptures were read to them by one of the brethren, who performed this, and certain other offices, by weekly turns. After the compline, they were not allowed to talk, but went to bed immediately. They all slept in the same dormitory, which was a long room, not divided into separate cells; and each monk had a bed to himself furnished with a mat, blanket, coverlet, and pillow, which was prescribed to be only a foot and a-half long. When any of them went abroad, they were obliged always to go two together, to guard and witness each other's conduct, and to prompt each other to good thoughts." Morton's Annals, p. 197-8, from Hutchison's Hist. of Durham, ii. 67.

to be to carry the communion or wafer to the sick, and their distinguishing badge is the wearing of the blue rosary and cross.*

The monastery of Dunfermline is generally thought to have been only a Priory till the reign of David I., and to have been raised by him to the rank of an Abbey, on the occasion of his bringing thirteen monks from Canterbury; which, on the supposition of the previous occupants being Culdees, was intended to reconcile them to the new order of things. The foundation for this opinion is the occurrence of one Peter, monk and prior of Dunfermline, among the messengers sent by King Alexander I., in 1120, to Radulph, archbishop of Canterbury, in order to congratulate him on his safe return from Rome, and beg of him Eadmer, a monk of Canterbury, to be bishop of St Andrews. "*Horum unus quidem monachus, et prior ecclesiæ Dunfermlinæ Petrus nomine.*"† From King David's time, the house was governed by an abbot, prior, and sub-prior.‡

* In Steven's History of the ancient Abbeys, Monasteries, &c. of England, vol. i. fol. 1722, there is a Life of St Benedict, and an account of that order, and its rules, from which it appears that there were connected with the order, as members of it, not less than 48 popes from St Boniface IV. to Gregory XII. inclusive; 11 emperors, who resigned their dignity, and became of the order of St Benedict, from the year 725 to 1039; 9 empresses; 10 queens, one of whom was Maud, Queen of England, grandchild of Malcolm Canmore; 20 kings (besides 11 others, and emperors, who submitted to the rules); 8 princes, sons of do.; 15 dukes of Venice, Italy, &c.; 13 earls, besides many other persons of different ranks. There are inserted in the volume also two bulls in favour of the order, one by Pope Gregory, and the other, its confirmation by Pope Zachary I.

† Eadmerus, lib. v. 130; Spotswood, b. ii. p. 33; Keith's Cat. 8vo. p. 402.

‡ The name of *abbot* is derived from the Syriac, and signifies a "father" (Mark xiv. 36; Rom. viii. 15); the abbot being the father, or head of the monks. In the first institution of abbots, it is said, they were secular persons, and had no rank in the church, notwithstanding that they made outwardly a profession to pray to God in their cells. The name of abbot is sometimes taken for a person of quality, as a lord, the best abbacies being at one time possessed by lords, who were obliged to serve in time of wars. These abbots were commonly dukes or earls, and were called earl-abbots, arch-abbots, or military-abbots, while those who were churchmen, as a distinction from the others, were named reverend or most reverend abbots.

I shall now give what will be found, it is believed, a very full and correct list of the abbots of the monastery of Dunfermline, made from a minute investigation of the various sources of information referred to.* It was prepared previous to the appearance of a similar and very excellent catalogue in the Preface to the printed Register of Dunfermline, and has been since compared with it, corrected, and enlarged. Though the list and accompanying biographical notices, which are necessarily both concise and few, may seem to most readers to be rather tedious than useful, yet they will, it is thought, be acceptable to the historian and archæologist, and, in the words of Mr Innes, "to the few who have groped their way through the obscurer periods of Scotch history, without the guides and land-marks which are furnished for such study in other civilized countries; and it will be even more valued by the explorer of the local antiquities of the district, who, in the confusion of a pedigree or *progress*, has often longed for something to fix the era of undated charters, or events recorded only in connection with the abbot of the day."

Another office of importance connected with the monastery was that of the *Commendator*. It would appear, that originally there were two persons who were so named, one who was appointed to perform the religious duties of a vacant benefice, till a new pastor was chosen for it, and the other, who was appointed to defend the vacant benefice from the usurpations of covetous men, and to draw the revenues of it, as a steward, till it was filled up, and then to account for the profits received. The former was of course a churchman, the latter might be a secular, and was generally a person of quality, styled *Commendator-advocate*. He might be an abbot or an abbot's soldier. In process of time the first sort of commendator came, it is said, to assume too much power, and the second to appropriate the revenues to himself, and indeed received authority from Rome to do so during his lifetime. The latter could be nominated by the Pope only. George Dury, the last abbot, was also commendator; and Robert Pitcairn, his successor as commendator, is likewise styled, at times, abbot of Dunfermline. He is so styled on his monument.

* For this list I have been mainly indebted to Mr Rowand, of the Theological Library, Edinburgh, whose extensive antiquarian information and obliging disposition are well known to, and highly appreciated by, many. I have pleasure in acknowledging my obligations to this gentleman also for other valuable assistance throughout the work.

LIST OF ABBOTS.

	Duration of Abbotship. A. D.	NAMES.	Causes of Removal.
I.	1128-1154.....	Galfrid I. (Galfridus, Gosfrid, or Geoffry),	Died.
II.	1154-1178.....	Galfrid II.....	Died.
III.	1178-1198.....	Archibald (Erkenbaldus, Ar- chombaldus),	Died.
IV.	1198-1202.....	Robert I. de Berewick,	Deposed.
V.	1202-1223.....	Patrick I.	Died.
VI.	1223.	William I.....	Died.
VII.	1223-1238.....	William II.	Died.
VIII.	1238-1240.....	Gaufrid III.	Died.
IX.	1240-1252.....	Robert II. de Keldelecht,	Resigned.
X.	1252-1256.....	John I.	Died.
XI.	1256-1270.....	Matthew,	
XII.	1270-1275.....	Simon,	Deposed.
XIII.	1275-1296 } (at least) }	Ralph (Radulphus de Grenlaw),	
XIV.	1309-1313 } (at least) }	Hugh.	
XV.	1316-1327 } (at least) }	Robert III. de Crail.	
XVI.	1331-1353.....	Alexander I. de Ber.	Died.
XVII.		John II. Blak.	
XVIII.		John III. of Stramiglaw.	
XIX.	1363.	John IV.	
XX.	1365.	John V. of Balygirnach.	
XXI.	1380-1395 } (at least) }	John VI.	
XXII.	1399-1409 } (at least) }	John VII. de Torry.	
XXIII.	1413-1419 } (at least) }	William III. de Sancto Andrea.	
XXIV.	1437-1442 } (at least) }	Andrew I.	
XXV.	1445-1472.....	Richard de Bothuel.	
XXVI.	1472-1482.....	Henry Creichtoun.	
XXVII.	1483-1490.....	Adam.	
XXVIII.	1494-1499.....	George I.	
XXIX.	1500 (at least) }	Robert IV. Blacader.	
XXX.	1502-1504.....	James I. Stuart,	Died.
XXXI.	1504-1510 } or 1511 }	James II. Beton or Bethune,...	Resigned.

LIST OF ABBOTS—*Continued.*

	Duration of Abbotship. A. D.	NAMES.	Causes of Removal.
XXXII.	1511-1513.....	Alexander II. Stuart,	{ Slain in { battle.
XXXIII.	1515-1516.....	James III. Hepburn,	Resigned.
XXXIV.	1516-1522.....	Andrew II. Forman,	Died.
XXXV.	1522-1539.....	James II. Beton, or Bethune (<i>again</i>),	Died.
XXXVI.	1539-1561 } or later }	.....George II. Dury,.....	Died.
XXXVII.	1584.....	Robert V. Pitcairn,.....	{ Banished { and died.
XXXVIII.	1585-1587.....	Patrick II. Gray, Master of Gray, the 7th Lord Gray,*	Banished.
XXXIX.	1587.	George III. Gordon, the 6th Earl of Huntly,†	Resigned.

In 1593 the Abbey was perpetually annexed to the Crown.

Biographical Notices or Memoranda of the preceding Abbots.

I. GAUFRID I. prior of Christ's Church, Canterbury, was elected first abbot of Dunfermline in 1128, on the petition of David I, in the fourth year of his reign, with consent of the archbishop William, and ordained by Robert, bishop of St Andrews, in whose diocese Dunfermline was. He is characterized as a man of singular piety, *vir religionis eximia*.‡ He is witness to a charter of King David I. granting to the abbey of Reading, in England, Rundalgros in Perthshire,§ and to another of confirmation by King Malcolm IV. to the monks of Kelso,|| and also to a charter of Robert, bishop of St Andrews (ante 1147). He died in 1154,¶ and his obit was annually celebrated on 2d ides (or 14th) of October.**

* Wood's Peerage, vol. i. p. 67. Robertson's Hist. of Scotland.

† Ibid, p. 650.

‡ Somner's Antiq. Canterbury, 1640, p. 277. Dart's Antiq. Canterbury, 1726, p. 17.

§ Melrose Chart. (Ban. Club, Ed.), p. 32.

|| Morton's Annals of Teviotdale, p. 160.

* Chronic. S. Crucis, p. 32. Fordun (a Goodall), i. 443. Dart's Canterbury, *supra*.

** Dart's Hist. of Canterbury, App. p 33.

2. GAUFRID II. nephew of the former, succeeded him. He received a bull from Pope Alexander III., dated at Senon, 6th August (without year), consenting to him and the convent having the Church of the Holy Trinity of Dunkeld and lands belonging to it, with the approbation of the illustrious King of the Scots (Malcolm IV., who had granted the same church and lands to the Church of the Holy Trinity of Dun-ermline.)*

He received another bull from the same Pope, dated at Turon on 7th June 1163, and fourth year of his pontificate, enumerating and confirming to him and his convent the various churches, lands, and other possessions, previously granted by kings and faithful nobles, a specification of which will be afterwards given in noticing the property of the monastery,—confirming even what might, in future, be so bestowed, or be otherwise lawfully acquired.† He is a frequent witness to several charters of King Malcolm IV.; one of these is to the abbey of Scone, in the 11th year of his reign (1164); and also to several charters of King William the Lion, in the Register of St Andrews; and to charters of Arnold and Richard, bishops of St Andrews, in the same Register. He is noticed in a conversation between Henry II. of England and William, King of Scotland, in 1175.‡ In the same year, in a “ deed for the subjection of the Scottish Churches to the English Church,” Gaufrid is mentioned along with Herbert, prior of Coldingham, as “ granting that even the English Church may have that right in the Church of Scotland, which it ought to have *by right*, and that they will not be against the right of the English Church ;” § which was just equivalent

* Printed Dunf. Chart. p. 151 (1159-1165.) † Ibid. 151-3.

‡ Rymer's *Fœdera*, l. 770 (Edit. 1816.)

§ Wilkins' *Concilia*, vol. i. p. 479; and Roger de Hoveden in 1175, whence Wilkins makes the extract.

King William, the bishops of St Andrews and of Dunkeld, and many others, were obliged to acquiesce in the deed of the Pope above referred to. But this was opposed and refused by Joceline, bishop of Glasgow, at the council of Northampton, 1176, the very next year.—Wilkins, and Fordun, p. 714.

to saying in another way, by the insertion of the cautious phrase, "*quod de jure habere debet*," that the Church of Scotland was, and always had been, independent of England. Accordingly, it was soon after declared to be completely free, as it had been before, by a bull from Pope Clement III. about 1188-9, declaring it to be subject to Rome only. Gaufrid died in 1178.*

3. ARCHIBALD, succeeded in 1178. He is a witness to charters of Hugh and Roger, bishops of St Andrews, in the Register of that priory. From the use of the initial letter only of his name in instruments, as in the copy of a charter of confirmation by King William the Lion, to the church of Mernis (Mearns, near Paisley), before the chancellorship of Hugo, between 1189-98. Alanus has sometimes been given by mistake as the name of the abbot in his time.† Archibald received two bulls from Pope Lucius III., the one dated on the 2d May 1182, and first of the pontificate, the other on the 14th November 1184, and fourth of the pontificate, both of a somewhat similar purport to those of Alexander to Gaufrid, being confirmations of royal and other grants to the monastery.‡ There was issued also a precept in his favour by King William the Lion, requiring the burgh of Haddington to pay him 3 merks annually, one-half at the feast of St Martin, the other at that of Pentecost, for lighting the church of Dunfermline.§ He died in 1198.||

4. ROBERT DE BEREWICK, succeeded in 1198. He granted a charter, without date, for an acre of land, &c., on the northern part of the Esk, at Musselburgh, to one Symony Stury, a burgess there, on condition of making a small payment at the feast of the nativity of John the Baptist;¶ and another, also without date, to Robert de Moray, of some lands at Kyndun, near Dingwall, in Ross, for a payment at the same feast to the superior of the cell of Urchard in Moray, belonging to the monas-

* Fordun, i. 443. Chronic. Mailr. 89; Chronic. S. Crucis, 32; Hay Scot. Sac. 323.

† Pref. Dunf. Chart. 11, Registr. de Passelet, 100.

‡ Printed Dunf. Chart. 153-8.

§ Ibid.

|| Chronic. Mailr. 103; Fordun, i. 513.

¶ Printed Dunf. Chart., 149.

tery, and for doing due homage and service to the abbot and convent.* He was deposed for some irregularity, by the Cardinal Legate, John de Salerno, at a general court held at Perth in 1202, towards the end of William the Lion's reign,† the same ecclesiastic, who, before departing furth of the realm, kept a convention at Perth in 1201, in which some priors were deposed for taking orders on Sunday.‡ He is witness to a charter in the possession of the Pittferrane family, Dunfermline, beautifully written, and in good preservation, without date, containing a grant, by the widow of Michael Scott, of the third part of *Pethfuran* to one of her sons.

5. PATRICK, who had been sub-prior of Durham, and dean and prior of Canterbury, succeeded in 1202. He is a witness in transactions along with William de Malvoisin,§ bishop of St Andrews, and "it must have been during his incumbency that that lordly prelate is said to have levied on the abbey the mulct of no less than two churches" (Kinglassie and Hailes, now Colington), "for supplying wine too scantily in the bishop's chamber, when visiting Dunfermline."|| He is witness to a charter, without date, by Alicia, grand-daughter of one Ranulph, granting six acres of land in Cramond to the monastery;¶ and he receives from Pope Innocent III. in 1207, a bull of protection in the possessions and privileges confirmed by the second of the bulls of Pope Lucius III. to abbot Archibald, before noticed, word for word, with the additions of the churches and lands of Molin and Strathardolf.** Patrick died in 1223,†† which is thus recorded in Dart's Obituary of Canterbury.—"15 Kal. Oct. Obiit Patricius, Abbas de Dunfermelin."

* Printed Dunf. Chart., 195-6.

† Chron. Mailr., 103; Melrose Chart., 116; Fordun, viii. 62.

‡ Hay's Scot. Sac., 331.

§ Regist. St Andrews.

|| Pref. Dunf. Chart., 11; Fordun, i. 359.

¶ Printed Dunf. Chart., 115-16.

** Printed Dunf. Chart., 161. The design on the seal of this abbot, on Plate III., was taken from the Melrose Charters, but the date given by the copyist, which I have followed, is erroneous. It should be about 1202, not 1185.

†† MS. de Cupre. Spottiswood, b. ii. 41; Fordun, viii. 62; Melrose Chart., 124.

6. WILLIAM I. succeeded in 1223, who designs himself abbot of the Church of Christ of Dunfermline. He died in the same year.*

7. WILLIAM II. succeeded in 1223. He received from the prior and convent of St Andrews a grant and confirmation (without date) of the church of Hailes (*in laudonia*, Lothian) for the support of the poor and strangers.† He appears, along with Hugh, first abbot of Culross, in a controversy between the monasteries of Culross and Dunfermline, as to certain payments due to the latter for the church of Abercromby, within the territory of Culross, settled by composition, dated in 1227 ;‡ and in an agreement between Thomas of Lastalric and Mr Richard, *person* of Hailes, regarding the right to the mill-pool of Hailes, &c., dated in 1226.§ William died in 1238.¶

8. GAUFRID III., "prior of the same house," succeeded in 1238, and died in 1240.¶

9. ROBERT DE KELDELECHT, or Keldelcth, a monk of the convent, succeeded in 1240, and was afterwards Chancellor of Scotland, towards the end of the reign of King Alexander II., and in the minority of King Alexander III. In 1244, he obtained for his convent, from Pope Innocent IV., the privilege of exercising within their abbey the functions, and assuming the badges of bishops, viz. the mitre, ring, and other pontifical ornaments.** About 1248, he is witness to an undated charter of Sir Roger de Moubray to an ancestor of the Moncreiff family, granting to him the lands of Moncreiff, of which the family of Moubrays were superiors.†† In 1250, the year of the coronation of Alexander III., he assisted at the solemn translation of Queen Margaret from an inferior to a more dignified part of the Abbey.‡‡ In 1251, he was suspected of being engaged in the plot of Alan Durward, the justiciary, for procuring the legitimization of his lady, sister to the king, at the Court of Rome, so as eventually to succeed to the throne. On this becoming known, he resigned the seals of office, and re-

* Fordun, ii. 48.

† Printed Dunf. Chart., 62.

‡ Ibid., 126-7.

§ Ibid., 135.

¶ MS. Dunf. Chart. (M^oFarl.), 795-6 ;

Chron. de Mail., 148.

¶ Chron. de Mailr., 148, 151.

** Printed Dunf. Chart., 150.

†† Douglas's Baronage, fol. 43-4.

‡‡ Wynton, vii. 10.

tired to his abbey. But, quarreling with the monks, who probably treated him with disrespect, after his disgrace at Court, he in a few weeks after withdrew as a simple monk into the Cistercian monastery at Newbottle. The charges against him as a chancellor, having probably been discredited, he was elected abbot of Melrose in 1268 or 1269, and died either three or five years after. According to Dempster, he wrote *De Successione Abbatum de Melros, lib. i. Florilegium Spirituale, lib. i.**

10. JOHN, prior of Dunfermline, succeeded Robert. He is characterized as "a man of wonderful mildness," and is styled in the chartulary of Paisley in 1251, "Judge and Preserver of the privileges of Paisley." Having gone to the Court of Rome, to negotiate a release from a papal interdict, imposed on the monastery for failure of a pecuniary engagement towards promoting the confirmation of Gamelin, the new bishop of St Andrews, he died on the road, at Pontigny, in 1256.†

11. MATTHEW, the cellarer of the monastery, succeeded in 1256,‡ and must have died, or ceased to be abbot, before 1270, in which year,

12. SIMON, abbot of Dunfermline, was sent, with William, Earl of Mar, as ambassadors to the King of England, for the recovery of the king's earldom of Huntingdon. He granted charters of confirmation for the lands of Balbard (supposed to be in the north-east of Fife), Pitbauchly, in Dunfermline parish, south-east of the town, and Bendachin, belonging to the church of Dunkeld.§ He was deposed by Baiamund (Bagimont), the papal legate, in 1275, for obstinacy, and crossness to the poor.

13. RALPH (Radulphus) de Grenlaw, sub-prior of Dunfermline, succeeded Simon, and is described as "mild, cautious, and well trained in monastic discipline." In 1275, the first year of his incumbency, he granted a charter to seven persons (named) to have eight oars in the boats at Queensferry, which

* Chron. Mail., 151, 191, 216; Morton's Annals, 226; Crawford's Officers of State, 13, 14; Fordun, ii. 68, 216.

† Fordun, ii. 85.

‡ Ibid., ii. 91.

§ Printed Dunf. Chart., 213-215.

Fordun, ii. 123.

belonged to the monastery.* In 1280, he granted another to Sir Michael Scott of Balweary for the mill-pool of Kirkaldy, and also entered into a convention with him for the same, in which it is said "that he and his heirs shall possess the course of the water running between Balweary and Invertule (Invertiel), and between Balweary and the land of Milneton." This last deed is styled *cyrographus*, most probably intended for *chirographus* (Gr. *χειρόγραφον*) "handwriting." A beautiful lithographed facsimile of the original document is given in the Register.† A charter was also given by him for some lands to William of Cramond.‡ In 1291, he swore fealty to King Edward I. at Dunfermline, along with many others, some of them above the great altar, and others in the chapter-house, of the monastery. He again did so at Berwick in 1296.§

14. HUGH was abbot, "by divine permission," in 1309, and also in the seventh year of King Robert I. (1313).|| He appears, at the former date, as a leading witness in an "Inquisition made by the Reverend Father in Christ, Lord William, by the grace of God bishop of St Andrews, and Master John of Solerium, clerk of the Lord Pope, against the order of the Templars, and two brethren, named, of that inferior order, alone remaining in the kingdom of Scotland in their own habit, by a mandate of our most holy Lord Pope Clement V. by divine providence, in the abbacy of the Holy Cross of Edinburgh, of the foresaid kingdom and bishopric, on the 15th December in the year of grace 1309."¶ Hugh granted two charters, with-

* Printed Dunf. Chart., 216-17. † Ibid., 145, 422. ‡ Ibid., 219.

§ Rotuli Scotiæ, i. 3 (fol. 1819), Rymer's Fœdera, i. 773.

|| Father Hay, quoting a charter.

¶ Wilkins' Concilia Mag. Brit. et Hibern. (fol. Lond. 1737), vol. ii. p. 390, where there is inserted a Latin MS. of the Bodleian Library, Oxford, entitled, "Acts against the Templars in the kingdoms of England, Scotland, and Ireland."

As a specimen of early evidence against a religious order, long since suppressed, as well as from its being locked up in Latin, and in a work little known, rare, and expensive, not easily accessible, Hugh's testimony may be here presented to the English reader.

First witness.—Lord Hugh, abbot of Dunfermline, witness, being sworn and interrogated upon the condition and conduct of the foresaid

out date, one relative to land that belonged to the shire-mill of Musselburgh, and the other relative to part of Pitbauchly, in Dunfermline parish, for so much white lime annually, with an exemption to the persons, in whose favour it was given, from coming to the mill or smith-forge of the monastery.*

15. ROBERT DE CRAIL was abbot in 1316, when Duncan, twelfth Earl of Fife, did homage to him in the monastery, before the great altar, for the lands of Cluny, near Kinglassie, Fifeshire, held of the abbey *in capite* (in chief).† He is noticed also in 1323, in a deed of King Robert I. given at Scone, concerning the lands of Molyn in Athol, Perthshire ;‡ in a deed of the same king, without date, concerning the common of Gatemilk§ (near Kinglassie) and other things ;|| and in another of his, also without date, about canonical obedience due to the bishop of Dunblane, for teinds from Cometon and Airthrey in the parish of Logie, diocese of Dunblane ;¶ and farther, on the 10th March

brethren (previously examined), and other brethren of their order, and upon all the articles contained in the bull of the Lord Pope, said, “ That he never knew for certain, but heard it affirmed, that they commit such evil things” (alleged against them). “ However, he has an unfavourable suspicion against them, and always had, concerning the clandestine reception of their brethren, and the profession made by them, and nocturnal celebration of their chapters. Also he said, that he believes that there are the same observances and the same statutes every where in that whole order ; and he believes this, because the visitor from France was wont to visit their order in England, and the visitor from England their order in Scotland, and the brethren of that order were wont to be assembled from all places to their general chapter, and by consequence the secrets of their order appear to be communicated. He said, also, that he never heard it affirmed, that any brother of the said order was received in Scotland, on account of which their secrets could not be known there.” (P. 382.) Hugh appears in his testimony to have been very cautious as to criminating the Templars. There were forty-one other witnesses, sworn and examined on the same occasion in this affair, among whom was one Adam de Winis, a monk of Dunfermline, all of whom are said to have agreed generally with Hugh. Besides the space occupied with their evidence, there are about fifty folio pages filled with similar proceedings in England, and two in Ireland, the object of all which was to condemn and extirpate this religious order.

* Printed Dunf. Chart, 146, 226. † Ibid., 236. ‡ Ibid., 248–250.

§ Probably from *goat milk*.

|| Printed Dunf. Chart., 238–9.

¶ Printed Dunf. Chart., 241–243.

1327, in a deed for the distribution of certain charities, arising from provisions used in the abbey, to be made to the poor at the Elimosynary house *without the gate* (at the manse gate, where a portion of the old archway still remains), near to the Chapel of St Katherine, which stood, as noticed at page 159, at the west end of the Netherton, for which service the Elimosynaries received a grant of said chapel, and adjacent houses below the bridge, commonly called the *gyrthbon*.*

16. ALEXANDER DE BER continued abbot for twenty-two years from 1331. He received a procuratory from King David II., conferring upon him certain privileges in legal transactions, and a letter of obligation from the same monarch, to make certain payments to him, both in 1335.† He granted seven acres of land to Simon Stury, at Musselburgh, in 1340.‡ He appears in an agreement with James of Dundas about the Queensferry passage in 1342;§ and afterwards in a deed regarding the churches of Kinross and Orwell, with the approval of Pope Clement VI., granted by the bishop of St Andrews.|| Having gone to Rome to solicit a grant of a general indulgence, he died on his return at the village of St Stephen, in Lombardy, in 1353.

17. JOHN BLAK, cellarer of Dunfermline, was chosen abbot by the convent, with the license of the king and the bishops of the diocese, and is spoken of as an excellent governor of the house. But,

18. JOHN of Stramiglaw, a young monk of the abbey, then studying at Paris, hastened to Avignon, and obtained the abbacy, by apostolic bulls.¶ John Blak yielded to his rival, and

* Printed Dunf. Chart., 253-4.

† Ibid., 256-8.

‡ Ibid., 150.

§ Ibid., 262.

|| Ibid., 412.

¶ The story is curious.—“At the same time a certain monk of this monastery, John of Stramiglaw by name, then studying at Paris, and fearing that his monastery would sustain damage on account of the general reservation made by the Supreme Pontiff, concerning all the dignities of those who departed on a journey of this sort; lest that dignity should fall into the hands of a stranger, he repaired to the court of Avignon, and obtained the abbacy of Dunfermelyn by papal bulls. But these things being heard of, the said Lord John Blak, having consulted the Lords secular and temporal, pretended that he would not give up

accepted from him first a pension, and afterwards the priory of Urchard, in Moray, a cell of the abbey.*

19. JOHN (without any surname) is mentioned as abbot on 5th December 1363, when he obtained a safe conduct for many Scots, about to stay in England, along with six horsemen.†

20. And JOHN of Balygirnach is similarly noticed, on 20th May 1365, having a safe conduct, along with Sir D. Fleming, for one company and six horsemen.‡

21. In 1380, JOHN, abbot, grants a charter of the lands of Aldecambus, belonging to the priory of Coldingham, to Lord George Dunbar,§ and another to John Lord Glamis, who was Lord Chamberlain of Scotland from 1378 to 1383, when he was

his dignity as abbot even to the Papal Legate himself; but, having learned the apostolic reservation and collation made to him by papal bulls, whilst the Apostolical Legate himself was entering the cemetery of the monastery, with a few attendants, the aforesaid abbot, by the advice of his brethren, for the preservation of the indemnity of the monastery, adorned with the ecclesiastical vestments, and wearing his mitre, proceeded to meet him, the convent following him in procession, and placed the mitre on the head of the Apostolical Legate, put the pastoral staff in his hand, and led him to the choir and the altar, singing *Te Deum Laudamus*, with a melodious tone and loud voice, and having made a speech, he, with not less humility than cheerfulness, caused him to be installed; and he first, with bended knees, rendered his manual obedience, the others following in like manner. To whom, in his turn, the Apostolical Legate shewed himself grateful by providing for him an honourable pension; and he was afterwards elected to the priory of Urchard." Which same John of Stramiglaw, on account of the taxation of his monastery made in the court, paid 50 merks sterling to the apostolic treasury.|| It is to be noted (adds Fordun's continuator), that he received that dignity from the liberality of the apostolical see, upon this condition, that the right of the monastery should remain thereafter as at first, and the right of confirmation to the Lord Bishop [of the diocese] as clear, unimpaired, and entire as of old, and [as it was] from the first foundation of the house, without any diminution of its right, or prejudice or exaction whatsoever.

* Fordun, xiv. 8; vol. ii. 349.

† Rotuli Scotiæ, i. 876.

‡ Rotuli Scotiæ, i. 893.

§ Printed Dunf. Chart. 272.

|| Fordun. ii. p. 349, 350, fol. edit. 1759.

killed, and which (without date) must have been between that time.*

JOHN, abbot, still without any surname, grants a charter to William Scot of the lands of Balweary, in the viceroyalty of Fife (near Kirkaldy), on the 13th June 1393, for payment of a small sum at the feasts of Pentecost and St Martins; and an indenture is made between him and his convent, and the alderman and community of the burgh of Dunfermline, on the 13th October 1395, the terms of which are quoted under the article, *Parochial Economy*. And he grants a charter concerning the hospital-lands lying on the east side of the town of Inverkeithing.†

22. JOHN, with the surname DE TORRY, appears as a witness, in 1399, to a charter of William de Scot de Balwearie, granting to his cousin Philip of Halket, laird of Ballingall, a third part of the lands of Pitferrane, &c.‡ He is styled son of Philip, in the genealogical table of the family. He obtained a safe conduct from Henry IV. of England, with Sir Richard Comyn and six horsemen, dated at Westminster, 20th March 1404. He is noticed in the Register of Dunfermline on 4th December 1404, as also on 13th June 1409, on which last occasion he augmented the allowances of his monks, on a statement of the increased dearness of their clothing.§

23. WILLIAM DE SANCTO ANDREA, was abbot in 1414 and 1419.|| Nothing particular is known of him, except that a bull was directed to him by Pope Benedict XIII., to whom, bad as he was, the church of Scotland appears to have adhered.

24. ANDREW, was abbot on the 31st July 1437, and he is found in various transactions till 8th February 1442; as in a contract with David Haket of Lunfinnan, as to certain disputed portions of the lands of Pitferrane claimed by both, dated 31st July 1437; in a charter granted by him of the lands of Cluny, in the shire of Gaitmilk, to Sir David Stewart of Rosyth, and a letter of sasine respecting the same, on 1st August 1437; in a charter of the lands of Hailes, in the ba-

* Printed Dunf. Chart., 273.

† Ibid., 275-7.

‡ Douglas's Baronage, 284.

§ Printed Dunf. Chart., 278-9.

|| Ibid., 280-2.

rony of Musselburgh, to Sir William Crichton, on 6th May 1438; and in two charters to different persons of some lands of Gartinker, in Clackmannanshire, within the regality of Dunfermline, 9th June 1439; and in several deeds of agreement with the bailies and community of Perth, as to granting them the right of interment under the choir of the parochial church of that burgh, for their building and maintaining in repair the choir and vestibule, and upholding the vestments and other ornaments of the same, &c., in 1440; and in one deed of the bishop of St Andrews, on 30th January 1441;—all under Popes Eugene IV. and Felix V. and King James II.* He is witness to an act of Parliament, or rather to a charter given in Parliament, by this prince, “in the general council at Stirling,” on the 8th February 1442, confirming the privileges of the cathedral of Dunblane.† In this deed, the abbot of Dunfermline takes the precedence of the other abbots who are also witnesses to it, viz. those of Arbroath, Cambuskenneth, Inchcolm, and Culross, in the order of signing.

25. RICHARD DE BOTHUEL appears as abbot of Dunfermline in 1445,‡ and on 16th December 1446, and at various other periods till 14th May 1468.§ There are eleven deeds in the Register relating to him; among which is a letter of James II. for repledging the lands of Luscreviot and Dollar to their inhabitants, which had been granted by him to the regality of the monastery of Dunfermline, and a charter of the same king concerning the lands of Arlary, in Kinross-shire, granted to Richard for the founding of a chaplainry in the same monastery, in 1450.|| He was appointed one of the Committee of Parliament to revise, collate, and authenticate the previous acts of Parliament since the beginning of the reign of James I., at Edinburgh, 19th January 1449.¶ He appears as one of the principal persons in an act of Parliament passed in the general council at Perth, on the resignation of the foresaid lands of Arlary,

* Printed Dunf. Chart., 265–97, 301–4.

† Thomson's Acts of Parliament, vol. ii. p. 58.

‡ Wilk. Concil.

§ Printed Dunf. Chart., 304–18, 369; Rotuli Scotiæ, ii. 336, 347, 355, 400.

|| Printed Dunf. Chart., 314.

¶ Acts of Parl. vol. ii. 36

by William Curren, forester, for the founding of one chaplainry in the abbey Church of Dunfermline, dated 4th May 1450, about a month previous to the granting of the charter on the subject by James II.;* as witness to a deed or charter, ratified in Parliament on 14th June 1452;† as one of three from the clergy, chosen and sworn to administer justice, and adjudicate complaints, in various "eleyne places" of the kingdom, in a year of pestilence in Scotland, on 19th October 1456;‡ and also as one of the Committee of the kingdom, to regulate and average the bullion and coinage.§ He is witness to a charter in the Chartulary of St Giles, Edinburgh, 20th October 1453.

26.* HENRY CREICHTOUN, abbot of Paisley, succeeded him in 1472. Bishop Leslie states, that, on the occasion of the vacancy, the convent chose one of their own number, Mr Alexander Thomson, but that King James III. excluded him from the place, and promoted Henry Creichtoun to it. He mentions the circumstance as an instance of the abuse of court patronage. His words are:—

"The abbacye of Dunfermeling vacand, the convent cheisit ane of their awn monkis, callit Alexander Thomsoun; and the King promovit Henry Creychtoun, abbot of Paislay, thairto, quha wes preferrit be the Paip, through the Kingis supplicationis, to the said abbacye. And siclik, Mr Robert Schaw, persoun of Mynto, was promovit be the King of the abbacye of Paisley. And sua than first began sic maner of promotione of secularis to abbacies by the Kingis supplicationis; and the godlie erectionis war frustrate and deokayde, becaus that the Court of Rome admittit the princis supplicationis, the rather that thay gat greyt proffeit and sowmes of money thairby; quhairfore the bischoppis durst not conferme them that wes chosen be the convent; nor thay quha wer electit durst not persew thair awn ryght. And sua the abbays cam to secular abassis, the abbots and pryours being promovit furth of the court, quha levit court lyk, secularlye, and voluptuouslye. And than ceissit all religious and godlye myndis and deidis; quhairwith the secularis and temporall men beand sklanderit with thair evill example, fell frae all devoioun and godlynes to the warkis of wikednes, quhairof daylie mekil evill did increase."||

Corroborative of Leslie's account is the following just statement of Morton.

* Acts of Parl., vol. ii. 65.

§ Acts of Parl., vol. ii. 48.

† Ibid., vol. ii. 74.

|| Leslie, Edit. Edin. 1830, p. 39.

‡ Ibid., vol. ii. 46.

"The privilege of electing their own superiors, originally enjoyed by all the monastic communities, had now fallen generally, or rather universally, into disuse, and was become a mere form, the power itself being virtually exercised by the king, who, when an abbey or priory became vacant, found little difficulty in obtaining a mandate from the Pope, directing the monks to choose the individual whom he nominated or recommended. This began to grow into use about the year 1474, when the king presented to the vacant abbeys of Dunfermline and Paisley. It soon led to the more corrupt practice of granting the superiority and revenues of religious houses to bishops and secular priests, who, not having taken the monastic vows, were not duly qualified to preside in a monastery. Out of this grew the still greater abuse of committing charges of this nature to laymen, and even to infants. All these things were done with the sanction of the papal authority; and the monasteries, thus disposed of, were said to be held *in commendam*, or *in trust*, until it should be found convenient to appoint a regular superior."—(Annals, 95-6.)

Henry Creichtoun was *ex officio* a lord of Parliament.* He grants various deeds between 1472 and 1482; as, the lease of the parsonage of the kirk of Stirling in 1472 and 1479; a presentation to the vicarage of Perth, in 1479; and in this last year, also, a charter of the ancient chapel and chaplainry of the North Queensferry to David Story, in which the following particulars are stated. The chapel was dedicated to James the Apostle (but which of the two Jameses is not mentioned), the chaplain's salary was to be 10 merks Scots, with a manse and garden near the chapel, two acres of land of the Ferryhill, and the pasturage of one horse yearly, with all the oblations of the altar of the chapel, except so much as served to light it up for divine service, and twenty shillings Scots yearly, to maintain the ornaments and vestments of the altar of the said chapel, arising from a tenement in the burgh of Dunfermline. Richard continued abbot till 6th May 1482.†

27. ADAM was abbot from 1483 till 20th June 1490.‡

28. GEORGE was abbot on 20th June 1494, and also one of the Lords of Council in that year,§ and abbot on 24th February 1499.||

29. ROBERT BLACADER is said to have been abbot of Dun-

* Hay.

† Printed Dunf. Chart.. 359, 369-372. ‡ Ibid., 372-3.

§ Charter of K. James IV., in *Kennedy's Hist. of Aberdeen*, vol. i. p. 61.

|| Printed Dunf. Chart., 374.

fermline, and to have died on his journey to Syria in 1500.* If this were the same person who afterwards became archbishop of Glasgow, &c., this date must be wrong, for the archbishop died in 1508. But possibly there may have been two ecclesiastics of the same name, at one time.

30. JAMES STUART, second son of King James III., and of Margaret, daughter of Christian III., King of Denmark, archbishop of St Andrews, Duke of Ross, Marquis of Ormond, Earl of Ardmearch, Lord of Brechin and Nevar, chancellor of the kingdom of Scotland, and abbot of Arbroath, held the monastery of Dunfermline in perpetual *commendam* from 1502, given to him by his brother James IV., till his death in 1503-4, aged 28, and was interred in the cathedral church of St Andrews.†

31. JAMES BETON OF BETHUNE, the youngest son of the Laird of Balfour, in Fife, was Provost of Bothwell in 1503,‡ and became successively prior of Whitehorn, abbot of Dunfermline, and a Lord of Session in 1504, Lord High Treasurer of Scotland in 1505, bishop elect of Galloway in 1508, archbishop of Glasgow in 1509, when he resigned the office of Treasurer, chancellor of the kingdom in 1513, 1516, and 1524, abbot of Arbroath and Kilwinning soon after, one of the Lords of the regency in 1517 under the Duke of Albany, and archbishop of St Andrews in 1522-1539.

He appears in Parliament in 1504, 1505, 1513, and 1526, on which last occasion there is the following record:—"20th June 1526.—The king's grace, with advice and consent of the three estates of his realm in the present Parliament, has requirit and requiris anc maist Reverend Father in God, James, archbishop of St Andrews, commendator of Dunfermling, that he ceiss fra all proceeding againis our sovereign lord's leigis that has taken of any part of his landis, be himself or his commissioners, be vertue of any commission otherways than conform to the common law, and use and consuetude of this realm, and that letters be direct heirupon."

* Hay's *Scotia Sacra*. † Officers of State, 58-9; Keith's *Catal.*, 32-3.

‡ Even previous to this, viz., "on the 11th October 1497, he was presented to the lucrative office of the chantry, or precentor of Caithness, in the cathedral church of Dornoch," probably the earliest public appointment given to him, after he was made a priest.—*Ban. Club Miscell.*, vol. ii. p. 162.

While at Glasgow he enclosed the Episcopal palace with a magnificent stone wall of ashlar work, on the east, south, and west, with a bastion at one angle, and a stately tower at the other, fronting the High Street, where in different places the arms of his see and family were placed. He augmented the altarages in the choir of the cathedral, over which, too, his arms were affixed, duly blazoned; he likewise built or repaired several bridges about Glasgow, as also in Fife, on which his arms stand as lasting monuments of his public beneficence. Soon after he entered on his bishopric at St Andrews in 1522, he founded the New Divinity or St Mary's College, and began to build it, but did not live to complete it,—the best feature of him now remaining. He is frequently noticed in the Register of Dunfermline, and at p. 380, with many of his proud titles, as granting at Dunfermline a charter for the lands of Cluny. In 1527, he superintended the martyrdom of Patrick Hamilton, almost at his own door. On 16th November 1532 he was chosen by the king a Lord of Session. He had the honour to marry James V. to Mary of Lorraine, in his cathedral of St Andrews, and was godfather to their first son. He resigned his abbacy of Dunfermline about 1510 or 1511, after the return of his destined successor from Italy, resumed it in 1522, and died at an advanced age in the autumn of 1539, and was buried before the high altar in the abbey church of St Andrews.*

32. ALEXANDER STUART, natural son of King James IV. He was born in 1495, became archbishop of St Andrews in 1509, when only fourteen years of age, Lord Chancellor in 1511, about which period he was made the Pope's legate *a latere*† in

* Officers of State, 368; Keith's Cat., 35-6, 255; Charters of Melrose, 601; Pitsc. Hist. 314, 315, 317; Printed Dunf. Chart., 361, 374, 375, 377, 379, 380; Acts of Parl., vol. ii., pp. 247, 249, 260, 262, 281, 308. M'Ure's View of the City of Glasgow, 8vo, 1736, p. 28. Haig's Cat. of Sen., 34-37; *vide* also Appendix.

† *At his side*, as being the Pope's assistant and counsellor in ordinary, and taking his place in councils, his favourite and confidant; and sent on important legations to foreign countries. He had the power of conferring benefices without a mandate, of legitimating bastards for holding offices, and had a cross carried before him as the ensign of his authority. He was a cardinal, and superior to the other two kinds of legates, *de latere* and *nati*, the former of whom were not cardinals, but might be employed

Scotland, and received the rich abbey of Dunfermline, and priory of Coldingham, *in commendam*. He was slain at the battle of Flodden, with his father, in 1513. His learned tutor, Erasmus, gave him a very noble character.*

33. JAMES HEPBURN, third son of Adam, Lord Hales, and brother to Patrick, first Earl of Bothwell, assumed the title of abbot of Dunfermline in 1515,† as chosen by the convent. But in terms of a compromise with Andrew Forman, who also claimed the office, he resigned it in his favour in 1516, having been the same year nominated to the bishopric of Moray, held, but then given up, by Forman. On the 15th June 1515, he was made Lord Treasurer, but quitted the office on 3d October 1616. He died in 1524 or 1525, and was interred in Our Lady's aisle, in the cathedral church of Elgin.‡

34. ANDREW FORMAN, of the family of Hatton, in Berwickshire, and abbot of Dryburgh, was a person of some consequence. "He was actively concerned in the principal affairs both of the Church and State of Scotland, in the reigns of James IV. and James V., and shewed considerable talents and address in bringing them to a successful issue. He took an effectual part in the negotiations for the marriage of the first of these princes with Margaret, the daughter of Henry VII., in 1501. In 1512 he was employed in an embassy to the court of France, and was chiefly instrumental in concluding a treaty of mutual assistance, upon the footing of the ancient league, between the French and Scots. In 1498 he was the Pope's protonotary, and was afterwards his legate *a latere*.

on apostolical legations, and the latter were legates by virtue of their dignity and rank in the church, as archbishops, without having any particular legation given them.—*Encyc. Brit.*, vol. ix. 3d Edit. 1797.

The archbishop of St Andrews was *legatus natus*, i. e. a legate naturally, not by formal appointment.—*Dunf. Chart.*, 380.

* Crawford's Officers of State, pp. 59, 60; Keith's Cat., 33, 34; *vide* also Appendix. When the ruins of the cathedral of St Andrews were repaired (about the year 1820) by order of the Exchequer, a skeleton, in a stone-coffin, immediately under the site of the high altar, was discovered, the skull of which had been cut deeply by a sword. This is supposed to have been the skeleton of archbishop Alexander Stuart, commendator of Dunfermline, &c.

† Officers of State, 369.

‡ Keith's Catal., 148; Officers of State, 369.

The number of his ecclesiastical benefices is remarkable. The monks of the Isle of May acknowledged him as their prior in 1498. He was appointed to the bishopric of Moray in 1501, and held at the same time the priories of Coldingham and Pittenweem, to which was added, before 1512, the commendatorship of Dryburgh. Through the favour of Louis XII., he was made archbishop of Bourges, in France, in 1513; but he had scarcely done homage for this preferment, when, having received intelligence that the archbishop of St Andrews had fallen in the field of Flodden, he hastened away to Rome to solicit the vacant see. Leo X., out of his affection, as he professed, for the Scottish nation, and to bind closer the ties of kindness between him and them, had already given the see, *in commendam*, to his nephew, Cardinal Cibo; but having been given to understand, that it was repugnant to the feelings of the Scots that the highest ecclesiastical office in their land should be held by a foreigner, he cancelled that appointment, and nominated Forman to this, and all the other benefices enjoyed by the late archbishop, among which were the abbeys of Dunfermline and Aberbrothock. After much opposition from the influence of rival candidates, one of whom was Gavin Douglas, the translator of Virgil's *Æneis*, he was enthroned in the cathedral of St Andrews in 1514; when he resigned the sees of Moray and Bourges, and the priory of Coldingham. When the Duke of Albany came from France, and assumed the regency in 1516, Forman resigned into his hands, as the laws of Scotland required, all the benefices which he had hitherto enjoyed only by the Pope's nomination, and was re-appointed only to the see of St Andrews, and the abbey of Dunfermline. Andrew Forman is said to have written, 1st, *Contra Lutherum*; 2d, *De Stoica Philosophia*; 3d, *Collectanea Decretalium*.^{*}

* Morton's Annals, p. 298-9.

† Pitscottie attributes the archbishop's favour at the courts of Rome and France to his having had the address to bring about a peace between Pope Julius II. and Lewis XII. when they were in the field at the head of their respective armies, ready to give each other battle. This agrees ill with the acknowledged truth of history."

The following is a curious, but absurd, account of a banquet given by Forman to the Pope and cardinals:—"Then the bishop made a ban-

Mr Innes thus describes the unseemly controversy between his and Hepburn's family as to the abbacy:—

"The abbacy, with other great benefices, was now an object of fierce contention between the family of Hepburn and Andrew Forman, archbishop legate—a dispute which ranked all the nobility of Scotland with one or other of the parties. James Hepburn assumed the title of abbot in 1515, as chosen by the convent. The legate held a prior grant from the Pope. The law was not quite clear; but, at any rate, it was not heard in such cases in the regency of Albany. The regent endeavoured to appease the factions by a compromise in 1517, and the abbacy of Dunfermline fell to the share of the archbishop, while James Hepburn had the bishopric of Moray."* Spotiswood gives also an account of the ambitious struggle, and says of Forman, that he was "a plain, open man, but said to be profuse," and adds, "that besides the benefices he possessed in Scotland, he was archbishop of Bourges, in France, by the gift of King Lewis XII., which did greatly increase his means."† Andrew Forman died, and was buried, in Dunfermline in 1522.‡

35. "JAMES BETON OR BETHUNE, archbishop of Glasgow, who succeeded Forman in the primacy, was his successor also in the abbacy of Dunfermline (in 1522), which he held a *second* time,

quiet to the Pope and all his cardinals in one of the Pope's own palaces; and when they were all set, according to their custom, that he who aught the house for the time should say the grace, he was not a good scholar, nor had good Latin, but began rudely in the Scottish fashion, saying, *Benedicite*, believing that they should have said *Dominus*. But they answered *Deus*, in the Italian fashion, which put the bishop by his intendment, that he wist not well how to proceed forward, but happened out in good Scots, in this manner, saying, which they understood not, 'To the devil I give you all, false cardinals, in nomine Patrie, Filii, et Spiritus Sancti, Amen.' Then all the bishop's men leugh, and all the cardinals themselves, and the Pope enquired whereat they leugh, and the bishop shewed that he was not a good clerk, and that his cardinals had put him by his text and intendment, therefore he gave them all to the devil in good Scots, whereat the Pope himself leugh very earnestly."—*Pitcottie's Chron. Sco.*, Edin. 1814, 8vo, i. 254.

Pref. to Dunf. Chart., xvi.

† Hist. 62.

‡ Keith's Cat., 35, 146; Morton's Annals, 298-9; Pitcottie Hist. 254.

in commendam (in trust), and afterwards styled himself *usufructuarius et administrator (generalis) fructuum*,* while he allowed the name, and probably devolved the duties, of abbot on George Dury,"† as early, at least, as 1530. He died in 1539.‡

36. GEORGE DURY, archdeacon of St Andrews, was the next abbot, and the last before the Reformation, as well as perpetual commendator of Dunfermline. He was the son of John Dury of Dury, in the county of Fife, and brother to Andrew Dury, abbot of Melrose and bishop of Galloway. He was born in 1496; and in 1527 and 1530 he appears to have been judge and executor of the privileges of the monastery of Aberbrothick. With the permission of archbishop Beaton, his uncle, and apparently subordinate to him, he took the title and discharged some of the functions of abbot or commendator of Dunfermline from at least 1530, and on the death of that prelate in 1539, he was promoted to the honour and authority of the office by King James V.§ He appears in Parliament as abbot and commendator of Dunfermline on the 25th February 1540, 13th March 1542, 15th December 1543, and 12th April 1554.¶ He was an Extraordinary Lord on the 2d July 1541, and repeatedly chosen a Lord of the Articles, as also appointed of the Governor's "Secret Counsale," on 15th March 1543, and afterwards of the Governor's Council in June 1545, and June 1546, and again on the 18th March 1547. According to some writers, it was mainly owing to him that the regent Arran did not accept the offers of the Earl of Hertford, which preceded, and might have prevented, the fatal battle of Pinkie in 1547. He was Keeper of the Privy Seal

* i. e. Possessor and administrator-general of the produce of the lands, without having right to the lands themselves.—*Printed Dunf. Chart.*, 386.

† Pref. to *Dunf. Chart.*, xvi.

‡ Keith's *Catal.*, 36.

§ "James Beatoun, before he deid, had providit successouris to all his benefices, quilkis were Mr David Betoun, then being cardinal, to the archbishopric of St Androis, and to the abbey of Arbroith; and Mr George Durie, quha wes archdene of St Androis, to the abbacye of Dumferling; quha enterit with the kingis benevolens, and without any stoppe to thair benefices eftir his deceis."—*Lesley's Hist. of Scot.*, Ban. Club Edit. 1830, p. 158.

¶ Act. Parl., ii. 366, 443, 603.

in 1554. The latest deeds of the ancient Register are granted by him, and in two of the volumes of feu-charters he is the granter down to the year 1560 or (new style) 1561 on the 29th January, in which year he and the Earl of Eglinton were sent to France,* probably on the embassy to induce the young widowed Queen of Scots to return to Scotland, and to represent to her the local aspect of affairs. He died or suffered martyrdom (*passus est*), according to Dempster, on the 27th January 1561, at a very advanced age; but his name appears in charters granted as late as 1564.† Two years after his death, he was canonized by the Church of Rome, probably for his zeal against the Reformers, he having voted for the death of the two early martyrs, Patrick Hamilton and Walter Mill, who were sentenced by archbishop Beaton and his court at St Andrews, to be burnt for heresy; as also having brought to trial his cousin John Dury for the same sin, as opposition to Popery was then termed, who was sentenced to be built up between two walls (!) till he died, but was liberated by the Earl of Arran. He subscribed also the sentence of death passed against Sir John Borthwick, 28th May 1540, who fled to England in the year following. It does not appear, however, that purity of morals was one of his claims to saintship, as he had two natural children legitimated on 30th September 1543.‡

37. ROBERT PITCAIRN succeeded George Dury as commendator, and is sometimes also styled abbot. He was the son of David Pitcairn of that ilk,§ born about 1520, and bred to the

* Diurnal of Occurrents, Ban. Club Edit., p. 64.

† A tack of the office of bailiary of the Regality of Dunfermline in favour of David Dury of that ilk, runs in the following style:—"George be the grace of God commendator of the abbey of Dumfermyng, and mayster robert pylcarne, our successour to the same, and convent thairof, cheptowertie gedtherit," &c.; which is dated "at Dunfermyng, the iiii day of April, the yeir jM^{ve} threescor thre yeris."—Vol. ii., fol. 31. Pref. to Dunf. Chart., p. xvii.

‡ Brunton and Haig's Historical Account of the Senators of the College of Justice, Edin. 1832, pp. 67-8; Scots Worthies; Hay's Scotia Sacra, p. 335; Keith's Hist., pp. 4, 10, and Appendix, p. 6; Knox's Hist., fol. (1732), p. 4; Dempster's Hist. Eccl.; Register of Great Seal, xxix. 81, *apud Diplomata Regia*.

§ i. e. "of the same place,"—an expression applied to a person whose surname and that of his place of residence were the same.

church. He occupied a very prominent place, and took a very active part, in the civil as well as ecclesiastical affairs of his day. He was appointed a Lord of the Articles in 1567, in which year he repaired to Stirling, to attend the coronation of the infant prince, which took place on the 29th July, more than a year after his birth; and immediately afterwards was present at a meeting of Parliament held at Edinburgh. His name appears amongst many others, who signed the bond of Association, after the resignation of the Queen at Edinburgh, in July 1567,* and at the head of fourteen other abbots on the Rolls of Parliament, 15th December of the same year, when the Reformed Church was legally recognised as the only national church.† He was appointed an Ordinary Lord of Session on the 2d June 1568, and accompanied the regent Murray in September or October of that year to York, as one of the commissioners against Queen Mary, after the battle of Langside, which was fought on the 13th May preceding. He visited England frequently in 1569 and 1570, for negotiating matters between the regent's party and Queen Elizabeth's, and is characterized by Buchanan as "a man of not less wisdom than integrity." He was made Secretary of State to James VI. in the latter end of 1570, on the deprivation of the celebrated Maitland of Lethington, and continued in that office under the successive regencies of Lennox, Mar, and Morton. He went to England in 1571,‡ as one of the commissioners to treat with Queen Elizabeth, and to contract a league offensive and defensive; and was in committees of Parliament, on the affairs of the church, from 1571 till 1578, when the Second Book of Discipline was ratified.§ In 1578 he, along with many others, deserted the waning fortunes of Morton, and so secured his place. His name is attached to the "Confession of the true Christian Fayth and Religione, subscryued by the kingis Majestie and his household, att Edinburghe, the 28 day of Januare 1580 [81]." In 1582, he was one of those that arrested the King at Ruthven Castle, an enterprise called, from that circumstance, the Raid of Ruthven; and on the King's regaining his freedom, he suffered accordingly. Calderwood says quaintly,

* Crawford's *Officers of State*, p. 442. † Act. Parl. ii., 14-22.

‡ Stuart's *Hist. Scot.*, vol. ii. p. 77-78. § Act. Parl. ii., 89, 105-6.

"that, coming to Court, and suspecting no harm, he was carried captive to Lochleven, but set at liberty after, to remain within five or six miles of Dunfermline, under the pain of L.10,000.* This agrees in substance with Sir James Melville," who states, that "to curry the favour of Colonel Stuart, then captain of the guard, he gave him a purse of 30 pieces of gold, at 4 pounds the piece; which pieces the Colonel distributed to so many of the guard, who bored them, and set them like targets upon their knapsacks, and the purse was borne on a spear-point like an ensign." According to Spotiswood, he fled to England, but returned, and died at Dunfermline on the 18th October 1584, in the 64th year of his age; where too he was buried, and a monument, bearing a Latin epitaph, more laudatory, it is believed, than just, and withal heathenish, was erected to his memory, in the north aisle of the present Old Church.†

As mentioned at p. 156, there is the following inscription over the door of the abbot's house on the south side of Maygate Street, which was occupied by Pitcairn:—

SEN . VORD . IS . THREALL . AND . THOCHT . IS . FREE
KEIP . VEILL . THY . TONGE . I . COUNSEL . THE

These words bear so close a resemblance to some lines, part of a metrical composition ascribed to King James I. of Scotland, that it is not improbable they may have been borrowed in substance from them. As a specimen of early Scottish poetry, good sense, and royal taste, they are here subjoined. They may be seen in Dalrymple's *Scottish Poems of the XVIth century* (but these were of the XVth), vol. ii., p. 216, and in Dr Irving's

* Calderwood's *Ch. Hist.*, folio, p. 141.

† Account of the Senators of the College of Justice, p. 139-140; Spotiswood, lib. 5; Row's *Hist. of the Kirk of Scotland*, by the Wodrow Society, p. 77.

The following is a literal translation of the Epitaph:—

"To Mr Robert Pitcairn, Abbot of Dunfermline, Archdeacon of St Andrews, Royal Legate, and Secretary of his Majesty.

"Here is interred the hero Robert Pitcairn, in a plain urn, the hope and pillar of his country, whom virtue, gravity, worthy of a generous heart, and fidelity with sincere piety adorn. After various changes of life, he now, with the mass of his body left behind, proceeds in spirit to the Elysian grove. He died in the year 1584, on the 18th October, aged 64."

Lives of Scottish Poets, vol. i. p. 315. The title of the volume is the "Compendious Booke of Godly and Spiritual Sangs."

" Sen word is thrall, and thocht is only free,
 Thou daunt thy tounge, that power hes; and may
 Thou steik thy eine fra warld's vanity;
 Refraime thy lust, and harken what I say:
 Graip or thou slide, and keep thee furth the hie way:
 Thou hald thee fast vpon thy God and man
 And for ilk inch he will thee quite ane span."

38. In 1584, PATRICK GRAY, Master of Gray, afterwards the 7th Lord Gray, of Kinfauns, became commendator by a crown grant, ratified by Parliament in December 1585.* Sir James Melville gives the following account of the origin of this appointment.—"The Earl of Arran, who was warded three or four days in the Castle of Saint Andrews, declared," he says, "unto me a secret to be shewn unto his Majesty, in case his life was taken from him, which was a promise made to the Queen of England that the King should not marry with any for the space of three years.—Nevertheless, he forgot not to travel for himself, for he sent his brother Sir William, to the Master of Gray at midnight, promising to get unto him the abbey of Dunfermline, so that he would obtain his liberty at his Majesty's hands, which was incontinently granted, and also the said benefice disposed unto the same Master (of Gray). Whereupon (Watton) the English ambassador was in a great rage at the Master, but their discord was afterwards agreed."† "He possessed all the talents of a courtier, a graceful person, an insinuating address, a boundless ambition, and a restless intriguing spirit. On his return home from France, where he had been admitted to the most intimate familiarity with the Duke of Guise, he paid court to King James VI. with great assiduity, obtained a great share of his favour, and was, by that Monarch, appointed a gentleman of his bed-chamber, master of his wardrobe, a privy counsellor, and commendator of the monastery of Dunfermline, 1584. The same year he was sent ambassador to England, and again in 1586, to intercede with Elizabeth for Queen Mary. He was banished from Scot-

* Act. Parl. ii., 412.

† Memoirs, Edit. 1751, p. 305.

land 1587, and resided several years in Italy.* He was accused of various points of treason, of consenting to the death of Queen Mary, &c., in consequence of which he was committed a prisoner to Edinburgh Castle, on the 20th August 1587, afterwards tried, and his life and estates were declared to be forfeited; but intercession being made to spare his life, on condition of banishment, it was spared.† In the same year, the Parliament annulled various fraudulent feus, tacks, &c. of abbey lands, granted by him.‡ He succeeded his father in the peerage in 1609, and died in 1612.§

39. On his merited disgrace, the abbacy was given in 1587 to GEORGE GORDON, the sixth Earl of Huntly. He obtained a letter under the Great Seal of the grant of the dissolved abbacy of Dunfermline, 26th of May 1587.|| This gift is one of the "Greevances of the Kirk, given in to the King's Majestie, by the 52d General Assemblie, convened at Edinburgh, February 6. 1587-8."¶ He is twice mentioned in the register, as granting deeds regarding the lands of Nether Grange, and the teinds of St Margaret's Stone and Randell's Craigs.* He it was who, to gratify his revenge against the Earl of Moray, attacked his house at Donibristle, and burned it to the ground, and killed the Earl, on 8th February 1591-2. He died in 1636.††

40. "Henry Pitcairn of that ilk," a relative, it is presumed, of Robert Pitcairn, is styled commendator in 1593, and his name might have been added to the list of abbots, at p. 179, although not strictly one of that number. In that year he resigned his trust to Queen Anne of Denmark,—she having obtained the abbacy for her life from James VI., on the morning after their marriage at Upslo in 1589, and it having been confirmed to her by a crown charter in 1593. In the same year, the abbacy was perpetually annexed to the crown by act of Parliament; and the infeftment then given

* Wood's Peerage, Scot. i. 671. † Moyse's Memoirs, Edit. 1755, p. 123.

‡ Act. Parl., iii. 473.

§ Wood's Peerage, i. p. 671.

|| Wood's Peerage, i. p. 650.

¶ Row's Hist. of the Kirk of Scotland, by the Wodrow Society, p. 135, 137; Calderwood's Ch. Hist., folio, p. 267.

** Printed Dunf. Chart., 424, 486. †† Wood's Peerage.

by James, on Pitcairn's resignation, to his Queen and heirs, with all infestments granted by her, was ratified by Parliament in 1612.* This whole transaction may, doubtless, be traced to the royal cupidity, and at the suggestion of some parasitical, worldly-minded courtiers, whereby the church was stripped of a large portion of its once vast possessions.

Such is a brief sketch of a long line of abbots, extending from 1128 to 1593, some of them distinguished for talents, wisdom, and character, occupying the highest offices in Church and State, "famous in their day, and men of renown," benefactors at once to their country, to the abbey, and to its surrounding inhabitants; and others, worthless and avaricious, ending a useless and dishonoured life, in the degradation of deposition or exile.

Some remarkable Incidents in the History of the Monastery.

In 1125, David I. transplanted a colony of Benedictine monks from Dunfermline to Urquhart in Moray.

About the year 1226, in the reign of Alexander II., and incumbency of abbot William, Pope Honorius III., understanding that the revenues of the monastery were not adequate to the maintenance of the increase of divine worship, caused by the introduction of more monks into it, and its being much enlarged and adorned, as also to the support of the brethren, and performances of the duties of hospitality, confirmed to the convent the vicarage of the churches of Hales and Kinglassie.†

About the year 1231, the abbot and convent made a somewhat similar representation to the new Pope, Gregory IX., specifying that there were wont to be thirty, but in future there were to be fifty monks, and supplicated the patronage of vacant churches.‡

* Act. Parl., iv. 474.

† Printed Dunf. Chart., p. 167. This Pope granted other three bulls to the monastery, pp. 166-8. And in the same reign and abbotship, Pope Gregory IX., within the short space of four years, made the splendid grant of thirteen bulls, relating chiefly to thirteen churches, under the patronage of the monastery. (Pp. 168-174.)

‡ Printed Dunf. Chart., p. 76.

In 1244, the abbey became mitred, as already noticed, Pope Innocent IV. having, at the request of the king, Alexander II., authorized the abbot to assume the mitre, ring, and other pontifical ornaments.*

In the same year, the Pope considering the excessive cold of the climate, indulged the monks with the privilege of wearing caps, suitable to their order, but they were, notwithstanding, enjoined to shew proper reverence at the elevation of the host, and other ceremonies.†

In 1246, King Alexander II. having solicited Innocent IV. to enrol Queen Margaret in the catalogue of saints, as her body had exhibited "infinite miracles," the Pope granted a commission to the bishops of St Andrews, Dunkeld, and Dunblane, to enquire into her life, merits, and miracles, to reduce what was proved to writing, attested by their seals, and to transmit it by a trusty messenger, that he might thence ascertain how far he could comply with the king's request.‡ The bishops accordingly proceeded to make the investigation, but having omitted to insert in their report either the names of the witnesses, or what they had deposed, he in the following year granted a new commission for farther enquiry, before indulging the royal wish.§ From two bulls issued in October 1249,|| it appears that, in consequence of the examination made by a cardinal, who corresponded with the bishop of St Andrews on the subject, his Holiness was at length satisfied, and granted to Margaret the honour of canonization, as well as an indulgence of forty days to the faithful visiting her shrine, on the day of her festival.

In 1250, the year immediately after the papal grant of canonization to Queen Margaret, and that of the coronation of Alexander III., the removal of the bones of the Queen from a less to a more sacred and honourable part of the edifice, commonly called the "Translation of Queen Margaret," as noticed at p. 130-131, took place in the presence of the young king and his mother. This event, which happened one hundred and fifty-seven years after Margaret's death, is thus fully described by the historian of Lochleven:—

* Printed Dunf. Chart., p. 180.

† Ibid., p. 178.

‡ Ibid., p. 181.

§ Ibid., p. 183.

|| Ibid., p. 185.

That yhere wyth weneratyown
 Wes made the translatyown
 Of Saynt Margret, the haly qwene.
 A fayre myrakil thare wes sene :
 The thryd Alysandyre bodyly,
 Thare wes wyth a gret cumpany
 Of erlys, byschapys, and barownys,
 And mony famows gret persownys ;
 Of Saynt Andrewys thare wes be name,
 The Byschope Davy of Barnhame ;
 Robert of Kyldeloth syne
 That Abbot wes of Dunfermyne.
 Powere had thai than at fulle
 Grawntyd be the Papy's bulle
 To mak that translatyown ;
 And that to do thai mad thame bowne,
 And fayndyt to gere the body
 Translatyd be of that Lady.
 Wyth all thare powere and thare slycht
 Her body to rays thai had na mycht,
 Na lyft hyr anys owt of that plas,
 Quhare scho that tyme lyand was,
 For all thare devotyownys,
 Prayeris and gret orysownys,
 That the persownys gadryd there
 Dyd on devot manere ;
 Quhyll fyrst thai tuk wpe the body
 Of hyr lord that lay thare-by,
 And bare it bene into the quere.
 Lystly syne on fayre manere
 Hyr cors thai tuk up and bare ben,
 And thame enteryd togyddyr then.
 Swa trowyd thai all than gadryd thare
 Quhat honoure til hyr lord scho bare.
 Swa, this myrakil to record
 Notis gret reverens dwne til hyr lord ;
 As scho oysyd in hyr lyf,
 Quhen scho wes hys spousesd wyf.
 Of this solempne translatyowne
 Befor thare is mad mentyown ;
 Bot thare is nought, notyd the yhere,
 Na this myrakil wryttyn here,
 That suld nought have bene forghet
 For the honoure of Saynt Margret.*

* Winton, B. vii. 10.

In 1252, Innocent IV. declared by a bull, that the monastery should not be compelled for payment of debts, unless it were proved that they had been contracted for its benefit; and in the same year, that any lands or other possessions belonging to it, which had been alienated, should be recalled.*

In 1259, Pope Alexander IV. forbade the monks to enter into any obligation, or to bind the monastery at solicitation of bishops, kings, and nobles, under pain of excommunication, because by such transactions the wealth of the churches was wont to be diminished.†

Between 1261-1264, Pope Urban IV., in order that the monastery might not be injured by the entreaties and power of ecclesiastical and secular persons, and the monks concede vacant churches rather from fear than from inclination, decreed, that they shall be retained for their original purposes.‡

In 1274, during the incumbency and presiding influence of Abbot Simon, Pope Gregory X. granted two bulls concerning the payment of debts, somewhat similar to that of Innocent IV., in 1252.§

In 1300, William de Lamberton, bishop of St Andrews, after narrating the high state of the discipline, the praiseworthy lives, and the charity of the monks, in order to render them still more fervent, bestowed on them the vicarage of the church of Dunfermline.||

In the reign of Robert I., two monks were added to their number, for whose support, Randolph, Earl of Murray, granted them his whole lands of Kinneder and Bandrum, in the parish of Saline.¶

On 18th February 1335, twenty-two monks here were witnesses to one deed.**

* Printed Dunf. Chart., p. 186. Pope Innocent IV. made altogether the magnificent grant of twenty-one bulls to the convent within the space of seven years, viz., from 1245 to 1252, doubtless by the instigation and influence of the Lord High Chancellor, abbot Robert de Keldelath; but at the same time, with no small expense to the convent, for it was not the practice to bestow them gratuitously, or as mere acts of grace.—Pp. 177-186.

† Printed Dunf. Chart., p. 188. This Pope granted other two bulls in 1256, to the monastery.—P. 187-8.

‡ Ibid., 158.

§ Ibid., 188-9.

|| Ibid., 72.

¶ Ibid., 244-5.

** Ibid., 257.

In 1363, David II. gave to the abbots of Dunfermline the burgh of Kirkaldy, with diverse privileges and immunities, which were disposed on 20th January 1450 by Richard, the abbot for the time, and convent thereof, to the bailies and council of said burgh of Kirkaldy, by an indenture made betwixt them.* This indenture was afterwards ratified by a charter of King Charles I., on 5th February 1644, and by another of Charles II., in 1661.†

In 1451, Pope Nicholas V., at the request of James, bishop of St Andrews, who was personally present at the Holy See, issued a bull granting to the inhabitants of the diocese of St Andrews, including, of course, the abbey, permission to make use of butter and other products of milk (*aliis lacticiniis*), without any scruple of conscience, during Lent, when animal food is forbidden, oil of olives not being produced in the country.‡

At the general dissolution of monasteries in 1560, the number of the fraternity in Dunfermline was, probably in consequence of the abbey being much impoverished by wars, only 26.

Fame and Wealth of the Monastery.

The abbey long enjoyed a high celebrity, partly on account of its preserving the relics of St Margaret, the tutelar saint, and of its being the place of royal sepulture, and partly from the magnitude and splendour of its buildings, and its great wealth. It seems to have attained its highest repute about the middle and close of the 13th century, during the long and prosperous reign of Alexander III., when it had become one of the most magnificent and opulent monastic establishments in Scotland. Indeed, Matthew of Westminster, an English historian of that period, says, in regard to its extent, that its limits were so ample as to contain within its precincts three carucates of land, (or as much arable ground as could be tilled with three ploughs in a year), and so many princely edifices, that three distinguished Sovereigns, with their retinue, might be accommodated with lodgings at the same time, without inconvenience to one another.§

* Printed Dunf. Chart., 269-270, 318. * Act. Parl., vol. vii. p. 120.

‡ Ibid., 319.

§ There must surely be an exaggeration here, as to the extent of sur-

Of its wealth we may form an idea, when it is mentioned, that almost the whole of the lands in the western, and part of those in the southern and eastern districts of Fife, various lands in other counties, and at one time the barony of Musselburgh (then denominated Musselburghshire), in Mid-Lothian, belonged to it. This last place, however, was afterwards separated from it, and converted into a distinct lordship, in favour of the Lord Chancellor Thirlestane. The following are some of the remote places from which its ample revenues were derived, conferred either by Scottish Sovereigns or opulent subjects, clerical or lay, at various periods, from motives of gratitude or piety:—Kildun, near Dingwall, Buckhaven, Carnbee, Crail, Newburn, Kinglassie, Kirkaldy, Abbotshall, Kinghorn, Burntisland, named also Wester-Kinghorn, Kinross, Orwell, Perth, Scone, Bendothy, Kirkmichael, Dunkeld, Dollar, Tillicoultry, Clackmannan, Stirling, Logie, near Stirling, Linlithgow, Cramond, Liberton, Maistertoun, in Newbottle, Newton, Inveresk, Musselburgh, Tranent, Haddington, Berwick, Coldingham, Roxburgh, Renfrew; besides the immediately contiguous parishes, Inverkeithing, Beath, Saline, Cleish, Carnock, Torryburn, and, of course, Dunfermline itself.*

face which the precincts of the abbey would cover; for a carucate of land in the time of Richard I. was estimated at 60 and even 100 acres; of Edward I. at 180; and of Edward III. at 112, and also 150 acres. So that, at the lowest estimate, 60 or even 50, the number of acres in a ploughgate, perhaps corresponding to it, 3 carucates would be 150 acres, which is scarcely possible. The probability is, that 1 carucate, or 50 acres, would be nearer the truth, embracing all the land on a line from the abbey east to the Newrow, and south to part at least of the Nethertown.

* There is frequent mention made in the Register of the Schire of *Gellald or Gelland*, as at pp. 3, 5, & c., the gift of King Edgar, and of the Port at the Grange thereof, or at Wester Rosyth, p. 270, the gift of King David II. It is not improbable that the district, so named, may have been the southern part of the parish of Dunfermline, where were the two properties of East and West *Gellet*, and where is the harbour, now named Brucehaven, near the Old Church, at the west end of the ancient parish of Rosyth. It is mentioned, too, as adjoining to Pitliver, in the south-east part of the parish, and separated by a stream from the land of Abercromby, p. 125. It may even have extended to the eastern part of Torryburn Parish, where there was a farm, and still is a toll, named *Gellanderston*.

The particular lands and houses in these places are specified in the various charters of grants or confirmations, given by the Sovereigns of Scotland, from Malcolm III. and his Queen, Margaret, to James V.; by the bishops of St Andrews and Dunkeld; the Chapter of St Andrews; the Earls of Fife and Athol; Countess Ada, mother of King Malcolm IV.; Ela, Countess of Duncan, Earl of Fife; some commoners, and in the bulls of the Roman Pontiffs. Some specimens of these charters and bulls are given in the Appendix; particularly a charter by King David I., containing an enumeration of all his own grants, and those of his predecessors, Malcolm III. and his Queen; Duncan II.; Edgar; Ethelred (Earl of Fife, one of Malcolm's sons); and Alexander I. and his Queen, Sybilla; and another by King James II., including all these, with the addition of those made subsequently down to his time. The original of this last deed is understood to be preserved in the Harleian MSS. in England. The following are properties in the parish of Dunfermline and immediate vicinity, which paid teinds of victual to the monastery, as contained in "The Rentall of the Haill Patrimonie of the Abacie of Dunfermling, gevin in and sust^t. (sustained) be Allane Cowttis, chalmerlane thairof, etc. [1561]:"—Baudrick (Baldrige), Middle and Hoill, Blacklaw, Barnes East, Cavil, Craigluscar, Clune, Craigdukie, East and West, Dunduff, Drumtuthil, Gellet, East and West, Galrick, Gask, Grassmuirland, Knockhouse, Knock, Legattisbrig (Legate's-bridge), or Hoyle, near the Hill-House, Limekills, Logie, Lathalmond, Luscar, East and West, Lethans, North and South, Millhills, Mortlandbank, Middlebaldrige, Meldrum's Mill, Newlands, North Ferry, Outh, Pitliver, Pitreavie, Pitferrane, Pittencreiff, Primrose, Pitbauchlie, Pitconnochie, Randell's Craigs, Roscobie, St Margaret's Stone, Touchmill, Tinnygask. Besides these, there are elsewhere mentioned *Perdieus** *alias* Broomhill (as probably at one time overgrown with broom), Ford (Fod), North and South, Breryhill, Halbank, &c. all within the parish; East and West Luscar, and Pitdinnis, in Carnock; Kinneder and Bandrum in Saline; Lassodie and Cocklaw in Beath; Lathangy in Kinross; Arlary in Orwell; and Spittalfield in Inverkeithing.†

* *Vide* p. 160-1.

† Printed Dunf. Chart. 390, 435-440.

The monastery suffered many dilapidations of its pecuniary resources during the twenty or thirty years which preceded the Reformation; but even at that period its revenue, as shewn in the rental just noticed, made up in name of George Durie, abbot, amounted in money to L.2513:10:8 Scots, with upwards of 238 chalders of wheat, bear, meal, oats, and horse-corn, 34 stones of butter, about 20 chalders of lime, and 11 of salt.*

According to another rental, transcribed by James Ayscough, one of the librarians in the British Museum, from a very valuable collection concerning the Revenues of the Religious Houses in Scotland, which was very diligently inquired into a little before the Revolution (1688), the annual revenue was,—

In money,	L.2296 4 0			
Victual,—	Chalders.	Bolls.	Firlots.	Pecks.
Wheat,	27	0	3	0
Bear,	83	2	2	2
Oats,	158	5	2	0
Meal,	13	2	1	3
Salt,	2	8	0	0
Lime,	20	0	0	0
Capons,	374			
Poultry,	746			

Fishings, Pasturages, Mills, &c. of the Monastery.—The monastery had a right to fishings, as on the Firth of Forth, at Inveresk, Chart. p. 19, 46; on the Forth, at Stirling, p. 5; on the Tay, at Perth, p. 153, 322; on the Spey, p. 18; on the Tweed, p. 358; as also, it may be presumed, along the coast adjoining to the parish of Dunfermline; to a pasturage on the Spey, p. 18, and at Balchristy, p. 19, probably for

* This large supply of provisions would be necessary, in those times, not merely for the use of the ordinary inhabitants of the monastery, but, as there were then few places of public accommodation, for the benefit, also, of travellers and strangers, especially on the occasion of the four solemn festivals, as well as of the numerous pilgrims "on St Margaret's day" to her shrine, and other holy days, all of whom behoved to be supplied by the abbey while they resided here, in addition to the customary distribution of food to the poor and needy at the gates, from the hospitable table and kitchen of the abbot and convent.

the cattle of their tenants, or their own flocks; to the west mill at Kirkaldy, p. 400; and to a mill and smithy at Inveresk, p. 46; and at Maistertoun, in Newbottle, in 1272, p. 215.

Endowments and Privileges of the Monastery.—Some of these are very curious, as well as important. Thus, it received from King David I. a grant of all the wood which it needed for fuel and for building,—of every seventh seal caught at Kinghorn, after the tithe being taken,—of half of the skins and fat of all animals killed at festivals in Stirling, and between the Forth and Tay,—and the free cane of a ship, wherever it may have sailed in his kingdom,—and all the offerings made at the great altar, p. 4.; and from Malcolm IV., as previously noticed at p. 68, a grant of the heads, with the exception of the tongues, of certain fishes called *craspeis*, an abbreviation or corruption, probably, of the Latin *craspiques*, or *crassi pisces*, thick fishes, supposed to be a small species of whales, which should be stranded in the King's lordship, in that part of the Scotwater, or Forth, in which the church is situated, and this "for the salvation of the soul of his predecessor King David;"* and farther, a

* This donation is confirmed by Malcolm and William in these words,—"Et quodcunque cete ex parte Scocie applicuerit sive captum fuerit," p. 30. As partly illustrative of this, it may not be unsuitable to notice here, in passing, in addition to what was stated on p. 68, that the southern coast of this parish has been, and still is, occasionally favoured with a visit from some member of the same marine family, stimulated doubtless by the temptation of a rich morsel from the herrings and garvies. Thus, in 1652, a whale, eighty feet long, of the whalebone kind, came in upon the coast, the jaws of which stand for a gate in the garden of Pitferrane in this parish, and another in 1689, of the spermaceti sort, with large teeth in the under jaw, fifty-two feet in length. Sibbald's Fife, p. 292-3. And so recently as on the 22d July 1843, a large whale was caught at the North Queensferry, the capture of which was thus described at the time:—"On Saturday morning, about ten o'clock, a huge mass was seen floating on the surface of the water, about a quarter of a mile from the North Queensferry passage. The Superintendent and boatmen belonging to the Station were quickly on the alert; and discovering it to be a whale, immediately provided themselves with the requisite articles, and spiritedly set off to attack him. On nearing him, they succeeded in striking several harpoons into his back, which had the effect of dispelling his inactivity, and calling forth his mighty energies. The scene now presented peculiar interest—the whale at one time darting from his assail-

grant of half of the fat or blubber (*dimidium sagiminis*) of these same *crespeis*, or small whales, that should be caught between Forth and Tay, from which to extract oil for lights before the altars of the foresaid church, *ad luminaria coram altaribus prenominate ecclesiæ*. Pp. 22-23. In the reign of Alexander II., the monks were entitled to certain duties, as noticed at p. 98, from the King and Queen's kitchen, and they also obtained from this monarch an eighth-part of all the fines levied for offences in Fife, p. 44, confirmed by James II. in 1449, p. 311.

The abbey could possess all sorts of property enjoyed by othersubjects, as well as lands and houses. Thus, the abbot had a ship, which David I. freed from all duties, p. 12, and a boat on Lochleven (which formerly belonged to the commendators and convent of the Monastery of Dunfermline), commonly named "The Abbot's Boat," with all sundry profits, privileges, and pertinents thereof whatsoever.* The monks had from David, likewise, the passage and ship of Inverkeithing, on condition that persons belonging to his own court, and that of his son, as also strangers and messengers coming to and returning from him, might pass free, p. 7; and from Pope Alexander III., in 1163, a confirmation of the right to the half part of the passage of Inverkeithing, as the king had it,

ants, at another throwing volumes of water into the air, while he lashed the water with his tail. The men continued steadily to pursue him, and watched every opportunity to wound him with their spears. The contest lasted for some time; but in about an hour, the whale being weakened by his continued efforts and great loss of blood, victory declared on the side of the boatmen, who then towed the huge monster of the deep on shore. The following are the dimensions:—Total length, 51 feet; circumference of the thickest part of the body, 19 feet 9 inches; length of the head from fore part of lateral fins, 17 feet; length of the mouth, which is filled with whalebone, 11 feet; length of the lateral fins, 6 feet 6 inches; length of dorsal or back fin, 3 feet 3 inches; length from dorsal fin to point of snout, 35 feet; distance of the two lobes of the tail fin, 11 feet 8 inches. Being in possession of the back or dorsal fin, and from the measurement, we would suppose this whale to be a species of the rorqual, better known by the names of 'razor-back' or 'finner,' an individual of which variety, but of much smaller dimensions, was cast ashore at Queensferry some years ago."

* Act. Parl., vol. viii., p. 549.

in his own lordship, p. 152 ; from Robert I., half of the Queen's Passage or Ferry, which formerly belonged to Sir Roger Moubray, p. 231, 247, &c., confirmed by various Popes ;* the customs of vessels entering the harbour of Inveresk, then within the lordship of Dunfermline, and fixing their nets on the ground, with the exception of merchandise taken there and sold, p. 11 ; and five merks annually for vestments, paid from the first ships arriving at Perth and Stirling, p. 6-7. They received, in 1291, from William de Oberville, proprietor of Pittencrieff, a charter granting them the privilege of working coal and quarrying stones on his property, under certain conditions, as mentioned in the article *Geology*, p. 19. On account of the increased price of all things in the reign of King James I., that monarch granted, in 1409, to each of the monks, 40s. yearly of the current money, for an augmentation of their vestments, p. 279. But the principal source of income arose from the payment of tithes, of which the convent obtained various grants, chiefly from David I., as the tenth of all the huntings between Lammermoor and Tay, p. 6 ; of all his wild mares of Fife and Fotheriff,† p. 6 ; of all the salt and

* The following traditionary notice of the disposal of this part of the property of the abbacy, as given by a popular writer, may be here recorded. "The great passage across the Forth at Queensferry belonged, before the Reformation, to the abbot of Dunfermline. At that momentous period, it was disposed of to a joint stock company, the first thing of the kind, perhaps, known in Scotland, and of which a very amusing anecdote is told. The abbot (Dury, it is presumed) being very anxious to raise money, and afraid, moreover, that all his property would soon be wrested out of his hands, gave a precipitate order to an agent to dispose of the Ferry, if not to one person, to as many as could agree in clubbing for the purchase. The agent, accordingly, divided the Ferry into 16 shares, and offered the same for sale. The project was immediately successful. The shares were eagerly purchased ; the agent continued to sell as long as he found persons willing to buy, and, scandalous to relate, there is evidence still in existence, that he actually sold 18 sixteenth shares of the Queensferry passage."—*Chambers' Picture of Scotland*, 3d edition, vol. ii., p. 148.

† Fotheriff, or "Forthrev, as distinguished from Fife, contained the upper part of Fifeshire, with Kinross-shire, and the parishes of Clackmannan and Muckard."—*M'Pherson's Geographical Illustrations of Scottish History*, 4to, 1796.

iron brought to Dunfermline for the king's use, p. 4; of all the money rents of Stirling, p. 10; of all the gold that might come to him from Fife and Fotheriff, p. 16—a proof, as some think, of the precious metals being found in these districts, or, as others imagine, only referring to the king's rents or revenues; of all the cane payable to him, brought to Dunfermline from Fife, Fotheriff, and Clackmannan, in grain, cheese, malt, swine, and cows, p. 15; and even of eels, p. 35; of his lordships in corn, animals, fishes, and money, p. 5; and also the cane of a ship, wherever it may have plied in his kingdom, p. 4.

The men belonging to the abbey received, likewise, from King David exemption from labouring at castles, bridges, and all other works, p. 17; and when they engaged in such employments of their own good will, as they did at the request of William the Lion, the second monarch after David I., in repairing his castle at Ros, he declared that it should not be construed into a precedent, p. 32. They were not required, also, to attend at courts of law, which was an ordinary burden on other subjects, 1449, p. 312.

The abbot was superior of lands belonging to others, and received the resignation of his vassals* in the humble posture of kneeling. The Earl of Fife, at different periods, paid homage and swore fealty to the abbot before the great altar, for the lands of Cluny, in the shire of Gaitmilk (Kinglassie parish), which they held *in capite*, in chief, of them and the monastery. Their rights, too, they could enforce by the formidable authority of excommunication. In 1316, a jury was held at Kirkaldy, to decide whether homage was at any time paid by the Earls of Fife to the abbot for these lands of Cluny, when the following verdict was returned, "That they knew well, and, indeed, some of them saw Malcolm, Earl of Fife, do homage to Robert de Keldelth, then abbot of Dunfermline, for the lands of Cluny, before the great altar, previous to high mass, on the day that the Holy Margaret was translated at Dunfermline, in presence of King Alexander III., seven bishops, and seven earls of Scotland. That they know, and some of them also saw Colban, Earl of Fife, his son and heir, do homage to Sy-

* Persons holding by the will of a superior lord, dependents.

mon, abbot of Dunfermline, in the chapter-house of the same place, by this sign, that John Thyanus, at that time the abbot's chamberlain, got a well-furred cloak for the homage. Likewise, when Duncan, Earl of Fife, son of Earl Colban, passed the night at Dunfermline, with abbot Radulph, the abbot sought homage for the lands of Cluny, which, he replied, he was willing to perform; but the day appointed for that purpose was anticipated by Earl Duncan's decease," p. 235. This verdict was followed by a memorandum, that Duncan, Earl of Fife, the son of the preceding nobleman, on the 9th January 1316, did homage, and swore fealty before the great altar to Robert de Caral, then abbot, for the lands of Cluny, p. 236.

Right of the Monastery in Bondmen.—I shall only further mention in this list of rights, enjoyed by the Monastery of Dunfermline, but not peculiar to it, a fact illustrative of the state of the ancient inhabitants of Scotland, that the Monastery had the peasantry belonging to it, in a condition of servitude amounting almost to slavery; for they could be gifted, along with all that they had, from one person to another, like so many beasts of burden. There is a charter expressly *de servis* (concerning slaves), in the reign of William the Lion, in which he grants to God and the Church of the Holy Trinity of Dunfermline, and to the abbot and monks, in free and perpetual gift (in liberam et perpetuam eleemosynam), Gillandrean Macsuthen, and his children, p. 36.

There is a grant also by King David I., of three men, as "his own men," to this church, for ever, p. 13; and a charter of abbot A. (Alexander de Ber, 1313–1353), for the manumission of some slaves, and all their children, whom David had given to the Church, with Crebarin (in Inveresk parish), for the annual payment of an ox two years' old, or four shillings! p. 192.

It would appear, too, that the Master had a right to all the property, which the slaves or bondmen might acquire or enjoy, and it is certain that these persons could not change their residence, but were bound to remain on the lands. Accordingly, there are some charters regarding *fugitives* (termed at times *cumberlachi* and *camlaches*); and there is one by Wil.

liam the Lion, dated at Stirling, prohibiting any from unlawfully detaining fugitives from the domain of the Holy Trinity at Dunfermline, if they shall be found without his lordship, p. 37.

There was a right of property in the persons of this degraded class, as much as in that of an animal, a house, or estate, so that the former could be made, as well as the latter, matter of legal trial. For on the 12th May 1340, a jury was empannelled to try a question of this kind, before the Sheriff of Fife, in the church-yard of Katyl (Kettle), between Alexander, abbot of Dunfermline, and Duncan, Earl of Fife, by which the disputed men, a father and his two sons, were found to belong to the Lord abbot, 1340, p. 261.

In consequence of this certain and admitted right of inheritance, possessed by the feudal landlord or baron, in the bondmen, it became necessary to preserve the genealogies of these persons, in order that, in the event of their desertion or removal, they might be easily and successfully reclaimed. Accordingly, there are some curious genealogies of this sort in the chartulary, specifying the death and place of burial of each member of the family, or, if alive, their place of residence, pp. 220-222. One example may be given:—

“Genealogy of John Scoloc. *Patrick Scurfarauch* died at Oroch, and was buried in the cemetery of Kinghorn; *Allan Gilgreuer*, his son, died at Kinglassie, and was buried in the same place; *John Scoloc*, his son, died at Kinglassie, and was buried there; and *John Scoloc*, his son, died at Kinglassie, and was buried there; John Kinglassie, and was buried there, which John, indeed, had three sons, namely, Adam, John, Bel, and But Adam remaining at Kinglassie, and being killed there after the arrival of Baliol in Scotland, was buried in the cemetery (in the same place),” p. 221. It is a singular circumstance attendant on these genealogies, that the name or surname does not appear to have been always transmitted from father to children. Thus, in the one quoted, the son of Patrick Scurfarauch, was Allan Gilgreuer, and his son, again, John Scoloc.

Another remarkable circumstance is, that the names of the bondmen are essentially different from those of the free-born vassals and tenants, who usually took their names from their lands.

In a deed of perambulation between the lands of the abbacy of Dunfermline, and those of David Durward* of Dunduff, dated 1231, with a view to determine their respective boundaries, the names of the freemen who composed the jury, and of the native bondmen residing on the disputed lands, who were the witnesses, are easily distinguishable from each other. Among the former, which are chiefly Saxon and Norman, we find, *Constantine de Lochor*, *Philip de Lock*, *John of Oberville*, and many others ; and among the latter, which are almost all Celtic, are these uncouth appellatives, *Gillecostentin*, *Gillethomas*, *Bridin Camb*, *Gilleserf mac Rolf*, *Gillecolm mac melg*, *John Trodi*, *Riscolog*, *Gillandres*, *Seth mac lood*, *Gillepatric mac machin*, p. 111.†

Some light is thrown on the obligations of the monastery towards its own bondmen, in the verdict of a jury, consisting of eight persons, which sat in 1320, in the chapel of Logyn, on a question between the abbey and the men of Tweeddale, its vassals. The latter claimed, first, to have a bailie of their own kindred, for repledging them to the abbey court ; to which the jury reply, that they should have such a bailie, not, however, from feudal right, but from use and wont ; second, to have any of their race, that should be verging on want, or broken down by old age, supported by the monastery ; which the jury find, on oath, that the monastery is not bound to do of right (*ex debito*), but of kindness, because the claimants are their own men ; third, if any of their race should come to the monastery of Dunfermline for refuge on account of having slain a man, or committed any other crime, for which he is obliged to seek the immunity of the Church, that, so long as he remains there, he shall be defended out of the property of the abbey ; to which the jury answer, that they would do so to a stranger, much more so to one of their own vassals ; and, fourthly, they demand, that if any of their race should be fined for the commission of homicide, the abbot and convent

* i. e. Door-ward, or door-keeper of the abbey, who provided for the entertainment of poor strangers and pilgrims in the guest chamber.

† Tyt. Hist., Ed. 1829, ii., p. 256-257, and notes. Dalryell's *Monast. Antiq.*, p. 40-49. *Gille* or *Gill*, which occurs here so often, signifies in Gaelic, a servant. Hence *Gillandres* is *Andrew's servant*, and so on, just as the family name of *Gilchrist*, among us, denotes a *servant of Christ*.

should be bound to contribute twelve marks towards payment of the fine, to which the jury reply, "that they never heard of such a thing in all the days of their life," pp. 240-41.

Churches and Chapels of the Monastery.—The following is an Alphabetical List of all the Churches and Chapels, the patronage of which belonged to the Monastery of Dunfermline, along, generally, with a right to the teinds and lands pertaining to them. The names of the donors, too, and the dates of the donation, are given, so far as these can be ascertained. Exact accuracy, however, as to these is unattainable, as the fact of the donation is often mentioned, only in a charter of confirmation, and there left quite general:—

No.	Names of Churches and Chapels.	Donors.	Dates.
I.	Abercrombie (Crombie) } Chapel, Torryburn, Fife, }	King Malcolm IV.,.....	1153-1163.
II.	Abercrombie Church,.....	Malcolm, 7th Earl of Fife,	1203-1214.
III.	Bendachin (Bendothy). } Perthshire, .....	.....	Before 1210.
IV.	Calder (Kaledour), Edin- } burghshire,	Duncan, 5th Earl of Fife, } and Ela, his Countess, ... }	1154.
V.	Carnbee, Fife,.....	.....	1561.
VI.	Cleish Church or Chapel, } Fife,	Malcolm, 7th Earl of Fife,	1203-1229.
VII.	Cousland, Chap. (parish of } Cranston, E. Lothian), ... }	.....	Before 1159.
VIII.	Dunipace, Chap. (parish of } Larbert, Stirlingshire),... }	.....	..... 1163.
IX.	Dunkeld, Perthshire,.....	King Malcolm IV.,.....	1153-1165.
X.	St Giles, Edinburgh,.....	.....	Before 1560.
XI.	Glinen, perhaps in Perth- } shire,	King Malcolm IV.,.....	1153-1165.
XII.	Hailes (Colinton), Edin- } burghshire,	Ethelred, son of Malcolm } Canmore,	1095-1124.
XIII.	Inveresk, Edinburghshire,	King David I.,	1124-1152.
XIV.	Inverkeithing, Fife,	Waldeva, son of Gospatric,	Before 1554.
XV.	Inverkeithing, Chap.,.....	King Malcolm IV.,... ..	1153-1165.
XVI.	Keith (Humbie), Hadding- } tonshire,	King Alexander I.,	1107-1124.
XVII.	Kellin (Kelly), Fife, sup- } pressed,	King Malcolm IV.,.....	1153-1165.
XVIII.	Kinross,	King Robert I.,	1315.
XIX.	Kinghorn (Little), Fife,...	.....	Before 1188.
XX.	Kinghorn Wester, or } Burntisland, Fife,..... }	.....	..... 1184.
XXI.	Kirkaldy, Fife,	King David I.,.....	1124-1152.
XXII.	Kinglissie, Fife, .....	.....	Before 1158.
XXIII.	Melville (now Lasswade } and Dalkeith),	Gulfridus de Maleville, ...	..... 1188.

No.	Names of Churches and Chapels.	Donors.	Dates.
xxiv.	Moulin (Perthshire),	Malcolm, 2d Earl of Athole,	About 1170.
xxv.	Newlands, Perthshire,	John de Grahame,	In 1317.
xxvi.	Newton, Edinburghshire, {	Elwinus Renner, and Ada, {	Before 1164.
		his wife,	
xxvii.	Newburn, Fife,	King David I.,	1124-1152.
xxviii.	North Queensferry Chap.,	King Robert I.,	1306-1328.
xxix.	Orwell, Kinross-shire,	King Robert I.,	In 1315.
xxx.	Perth (St John Baptist),...	King David I.,	1124-1152.
xxxi.	..... St Leonards, .....	.....	Before 1163.
xxxii.	..... Chap. of the Castle, .....	.....	..... 1164.
xxxiii.	} Stirling, two churches,...	King David I.,	1124-1152.
xxxiv.			
xxxv.	Stirling, Chap. of the Castle,	King Alexander I.,	1107-1124.
xxxvi.	Strathardolf (Kirkmichael, Perthshire),	King William the Lion, ...	1165-1189.
xxxvii.	Wymet (annexed to Newton, Edinburghshire, ...)	King David I.,	1124-1152.

Farther Notices of these Churches and Chapels.

1. *Abercromby Church*.—The barony of Crombie, situated on the coast of the Firth of Forth, between Dunfermline and Torryburn, was anciently a distinct parish, but is now annexed to Torryburn. It is named the barony of *Abercromby* in a contract of marriage between Robert, first Lord Colville of Ochiltree, and Euphemia Myrton, his second wife, daughter of Sir Thomas Myrton of Cambo, Knt., dated 15th February 1656;* and the land of *Abercromby*, in a deed of the Chart., 1227, p. 125, as separated by a stream from the land of Pitliver and *Gelland*. The gift of the *chapel* to the abbey of Dunfermline by King Malcolm IV., between 1153 and 1163, p. 24, was confirmed by his successors, William the Lion, and Alexander II. and III., and by Popes Alexander III. (1163), and Lucius III. (1184).

2. *Abercromby Church* is separately mentioned in various parts of the Register, and was granted to the abbey of Dunfermline by Malcolm, the 7th Earl of Fife, between 1203 and 1214, with the teinds of Quichts (land near Outh in the northern part of Dunfermline Parish), and others, for his own soul and the souls of his father and mother, and of all his predecessors and heirs, p. 83. The gift was confirmed by King William the Lion. Malcolm succeeded to the Earldom on the

* Original Deed at Craigflower House, Torryburn.

death of his father, Duncan, in 1203, and had the lands of Burgoner, in the parish of Culross, resigned to him by his relative Euthredus, and confirmed by a charter of King William. He founded the abbacy of Culross in 1217, where he died, and was buried in the church of St Servanus there, about 1229.* The church is styled the *New Church* of Abercrumby, probably, as having come in place of the chapel, in a deed between William, abbot of Dunfermline, and William of Culross, dated 1227, relative to a dispute between the two abbeys, settled by the abbacy of Culross, continuing to enjoy the teinds of fruits, trees, &c., in their own territory of Abercrumby, and paying 15 marks of silver annually to the Abbey of Dunfermline, a settlement, confirmed by Pope Gregory IX. in 1230, in whose deed Culross is stated to have been in the diocese of Dunblane, p. 168.

The ruins of the church, consisting of the entire west, and part of the east gables, 16 feet in height, and in breadth, with portions of the side walls, all ruble,—about 41 feet in length, are beautifully situated on an elevated piece of ground, overhanging the shore, about a mile east from the village of Torryburn.

3. *Bendachin* (Bennachtin), now probably Bendothy, at the eastern extremity of Perthshire, near Cupar-Angus, seems once to have belonged to the monks of Dunfermline; but a controversy having arisen between them and those of Cupar, it was assigned to the latter by Pope Honorius III., about 1229, on their paying two and a-half marks of silver annually to the former, p. 76, 132. The lands, however, belonged to the monastery of Dunfermline, after that period, for abbot Adam gave a feu of them to two persons in 1490, p. 373.

4. *Calder* (Kaledour) church or chapel was situated in the western part of the county of Edinburgh, and granted to the monastery by Duncan, 5th Earl of Fife, and his Countess Ela, early in the twelfth century, pp. 55, 60, 89, 153. In the charters now referred to, it is named, simply, Kaledour, or *Kaledour Côm.*, (Comitis) after the Earl of Fife, who gave it and held the barony, enjoyed by his successors till the reign of David II. It is styled in a charter of confirmation by Mal-

* Sibbald's Fife, 229-230.

colm IV. "*Hucter Kaledour (Hither Calder)*, which Earl Duncan gave." P. 26. Separate mention is made of *Wester caledour*, in five charters, pp. 57, 64, 66, 81, 154, 157, one of which is a confirmation by Richard Bishop of St Andrews, and another by Pope Lucius III., in 1182. This church was granted, "*salvo jure episcopali et consuetudine*," "saving the episcopal right and custom." It was so named, as lying westward of the Calder river and of Easter Calder, which was also called *Calder-Clere* from Randolph de Clere, who obtained this manor from Malcolm IV. The Church of *Calder-Clere* did not belong to the monastery, having been given by Randolph to the monks of Kelso, and joined at the Reformation to Kirk-Newton; but it was included in the taxation of the diocese of St Andrews, p. 203. *Calder-C6m* was of more value than *Calder-Clere*, having been rated as high as 40 marks. It became an independent parsonage in the 13th century, but how does not appear. In 1646, it was divided into the two parishes of Mid and West Calder.*

5. *Carnbee* (Carnebie) east of Fife, was one of the churches of the monastery,† at least immediately before the Reformation, p. 444, 451, 452.

Cleish (Cleische, Cles, Cleth) Church or Chapel, 8 miles north from Dunfermline—Granted by Malcolm, the 7th Earl of Fife, between 1203 and 1229, p. 83. His name is at a deed entitled "*Controversy between Cles and Tulibotheuille*," (Tullibole, &c., in Fossoway parish, north of Cleish), dated 1227, p. 125–6. Gilbert of Cleish agreed to pay annually to the house of Dunfermline 10s. for land between Cleish and the forest of Vueth (Outh) according to a precept of King Alexander II., in 1231. The abbot, George Durie, presented a minister, who is named, to the perpetual vicarage of the church of Cleish, in March 1533, p. 383. It was rated at 10 marks, p. 207.

7. *Cousland* (Coukesland) Chapel, in the parish of Cranston (*i. e.* Crane's district or resort), in the vicinity of Dalkeith. It stood on the south side of the village of Cousland, where its remains might lately be traced, along with its ancient ceme-

* Caled. ii. p. 827–8; Chalm. Gaz. Scot. i. p. 122–3.

† Swan's Views of Fife, iii. p. 116.

tery. The patronage of it was granted to the monks of Dunfermline, in the 12th century, and the grant was confirmed by Pope Alexander III., in 1163, p. 152, and by Robert, before 1159, Ernald, and Richard, Bishops of St Andrews, p. 56-7. It probably continued with the monks till the Reformation, when it was annexed to Cranston.* In 1547, Cousland was burned by the Duke of Somerset, after the fatal battle of Pinkie.

8. *Dunipace* (Dunipast) Chapel of the castle, now annexed to the parish of Larbert, Stirlingshire. Grant confirmed by Pope Alexander III., in 1163, p. 152, and Pope Lucius III., in 1184, p. 157. This chapel at one time belonged to Cambuskenneth abbey, and there are about a dozen charters in the chartulary of that abbey, relating to it, and to the adjoining lands, mills, &c., which have not yet been printed. In the Dunfermline chartulary there is notice of a controversy between the two monasteries respecting it, settled by amicable composition in 1215, p. 128-130. It is rated at 30 marks, p. 204.

9. *Dunkeld*, Perthshire, originally a Culdean, but changed by David I. into a cathedral church in 1127 or 1130.† Grant by Malcolm IV., p. 22, with the lands and all other rights belonging to it, to be possessed for ever after the decease of Andrew, bishop of Caithness, for the salvation of the souls of all his ancestors, and afterwards often confirmed.

10. *St Giles' Church*, Edinburgh, "was anciently in the patronage of the bishop of Lindisfarne, or Holy Island in Northumberland, and since in the abbot and canons" (convent, perhaps) "of Dunfermline, is now in the magistrates and town-council of Edinburgh."‡ Shortly before the Reformation, the whole estate of Pitreavie in this parish belonged to a chaplainry in the church of St Giles, the incumbent of which, with consent of the magistrates, as patrons, feued it for a trifle to one of his nearest relations; one of the many instances in which church property was at that time alienated.

* Caled. ii. p. 818.

† Keith's Catal. 73; Spotswood.

‡ Maitland's Hist. Edin. 1753, fol. p. 272.

11. *Glinen* (Glenewme or Baleglinen), situation not ascertained; probably a suppressed church. It is generally mentioned in the chartulary along with the Churches of Perth, and may have been in Perthshire, or possibly may be meant for Glenholm in Peebles-shire, or Balmaclellan in Kirkcudbright. Grant by Malcolm IV., and confirmed by Pope Alexander III., in 1163, p. 24 and 152.

12. Hailes (*Hales*). The church and lands of Hailes (now Colinton), in Mid-Lothian, south-west from Edinburgh, at the base of the Pentland hills, were the gift of Ethelred, one of the sons of Malcolm Canmore, styled Earl of Fife, and abbot of Dunkeld, which was confirmed by his younger brother David I., p. 5, and by Pope Alexander III., in 1163, p. 152, by Pope Lucius III., in 1184, p. 157, and by Pope Gregory IX., in 1234, p. 175. It seems to have been withdrawn from the monks of Dunfermline, and given to the canons of Holyrood, who obtained a confirmation from David, the bishop of St Andrews.* This appears to have been in 1226, and 10th year of the pontificate of Pope Honorius III., as given in the charters of Holyrood.† “The church was afterwards given to the canons of St Anthony, in Leith, and this gift was confirmed to them by Bishop Kennedy, in 1445. It continued, probably, with the canons of St Anthony till the Reformation. The Church of Hailes appears to have been always of great value; and it was rated in the ancient *taxatio* at 60 marks.”

“As the rectory was monastic property, the cure was of old served by a vicar. Though the Church of Hailes ceased to belong to the monks of Dunfermline, they continued superiors of the lands of East Hailes till the Reformation. The family of Crichton held these lands of the monks of Dunfermline for

* Reg. of St Andrews, 33. Fordun states, that William de Malvoisin, Bishop of St Andrews, withdrew from the monks of Dunfermline the presentation of the vicarage of Hales, as also of Kinglassie, “because, on one occasion, while he was spending the night at Dunfermline, there was a deficiency of wine for his collation after supper.” The historian, however, adds, that the monks had provided a sufficient quantity of wine, but that the bishop’s own attendants, as fond of it as their master, had improvidently consumed it all!—*Lib. viii.*, c. 62.

† Ban. Club, Ed. 1840, p. 175.

payment of a certain feu-duty. On the forfeiture of William Lord Crichton, in 1484, the lands of Hailes reverted to the abbot, as superior, who held them three-and-thirty years.* In 1506, abbot James granted the estate of East Hailes in Colinton parish (where there was also a West Hailes) to Thomas Forrester of Strathenry, son of Sir Duncan Forrester of Torwood, p. 379, 476.†

13. *Inveresk*, 5 miles east from Edinburgh on the coast—Grant by David I., p. 5; confirmed by Pope Lucius III., in 1182, p. 154, and by Pope Gregory IX., in 1234, p. 171. David made a donation, at the same time, of Great Inveresk, with the mill and fishing, in addition to a confirmation of the manor of Little Inveresk, granted by Malcolm Canmore and his Queen, Margaret. The Church of Inveresk was dedicated to St Michael, the Archangel, and was rated in the ancient *taxatio*, by the name of Muscil, or Muskil, or Muxilburgh, at 70 marks. It had two celebrated Chapels, one of "Our Lady of Loretto," and the other dedicated to Mary Magdalene, with two others of inferior note.

14. *Inverkeithing*, 4 miles south-east from Dunfermline—Grant by Waldeve, son of Gospatric, early in the 12th century, p. 94, as previously noticed at p. 128; confirmed by Pope Lucius III., in 1184, p. 156, and by many others. In a deed dated on Sabbath, in the year 1330, it is mentioned that John de Kinross, perpetual vicar of Inverkeithing, came to Dunfermline, and represented to the abbot and monks, that his place was so much exhausted by exactions and contributions, as well apostolical as royal, that there were not sufficient funds for the ornamenting and repairing of the choir; and the monastery agreed to pay half the expense of doing so in future, p. 256. In the porch of the present church is placed a font, made of sandstone, which was found when the late church was repaired in 1806. "Its form is

* Caled. ii. 794.

† A controversy between the Churches of *St Cuthbert's* at Hailes, and *St Cuthbert's* at Edinburgh was amicably settled during the incumbency of abbot William, 1223-1238, by the convent at Holyrood agreeing, for the sake of peace, to make an annual payment at the feast of St Martin for finding lights in the church of St Cuthbert's at Hailes.—P. 136.

hexagonal, the extreme breadth being a little more than three feet, and, with its pedestal, it is about four feet high. The bowl of it is a sort of hemisphere, two feet broad, and one deep, with a hole of about an inch diameter, pierced through the bottom. It had been carefully buried, and surrounded with straw, the remains of which were still beside it, and it contained within the bowl of it a quantity of human bones, probably relics, and an ink-glass. The six angles of it are wrought into a kind of ornamental pillar, and on every one of the six faces there is the bust of an angel with expanded wings, having on its breast, and supported by its hands, a shield of a triangular form with curved outlines. These shields contain ancient armorial bearings. By persons skilled in heraldry, these are said to be the arms of Scotland; those of David Bruce, and Margaret Logie, his queen, or of Robert III., and Annabella Drummond, who were probably reigning when the font was made; those of Gourlay of Kincraig; those of Alderston, the heiress of which married the laird of Kincraig of that time being, or of a Stuart (of Rosyth), a Clerk, a Lindsay, &c.; probably those of Lewis of Menar, or of Loren of Harwood, or of a Fowlis, the arms of Melville, old Lords of Melville in Fifeshire, or of Craigie of Craigiehall. The difficulty of fixing some of these more precisely, arises from the bearings not being coloured or hatched to represent colouring.”*

15. *Inverkeithing Chapel*—Grant by Malcolm IV., p. 26; confirmed by Robert, Ernald, Richard, and Hugh, bishops of St Andrews, p. 56, 57, 59. The foundations of the chapel were lately dug up near an old tenement named “The Inns,” said to have been the residence of Anabella Drummond, Queen of Robert III., where, too, there were numerous vaults and ruins. These may have belonged to the Franciscans or Dominicans, the Grey or Black Friars, both of whom had convents in the place.

16. *Keith* (Keeth, Chet, Duas-chet). There were two districts in Humberie parish, the one anciently named *Adokkis*, the other *Simynis*, p. 68. The former may be the same, as

* New Stat. Acct., Art. Inverkeithing, p. 241.

was afterwards named Keith-Hervey, and Keith-Marshall, and the latter Keith-Simon, after the persons who got grants of them from David I. Keith-Simon was subsequently named Keith-Hundebey (hound's dwelling), after a hamlet near the church. It is noticed at p. 96 and 97 of Register. The church was anciently rated as high as 80 marks.* In the time of Pope Innocent III., 1199, it was settled that the chapel of Keeth should belong to the church of Crichton for ever, and that the church of Crichton should pay to the monastery of Dunfermline one mark of silver annually, p. 68-9. Grant by King Alexander I., p. 3, and confirmed by David I., and many others.

17. *Kellin* (Kellyn). As Kellin is given in the list of the churches of Fife, p. 208, it cannot be the Killin of Perthshire. It is most probably Kelly, a suppressed church on the south-east coast of Fife. It is mentioned as in the deanery of Fife, in the 11th year of King William the Lion's reign (1176).† Grant by Malcolm IV., p. 24; confirmed by his successors, by Pope Alexander III., p. 153, Hugh, bishop of St Andrews, p. 59, and others.

18. *Kinross* (Kynross)—Grant by King Robert I. in the ninth year of his reign (1315), p. 229, along with Urwell, in honour of his predecessors buried in the monastery, and on account of his own sepulture, "which we have specially chosen to be there."

19. *Kinghorn* (Little), 12 miles south-east from Dunfermline—Confirmation by Hugh, bishop of St Andrews, 1178-88, p. 60, by David, ditto, 12th January 1240, p. 71, and by the chapter thereof, February 1240, p. 82. In bishop David's deed, it is mentioned that the revenue derived from the church of Little Kinghorn was so small, that if a vicar were instituted there, little or nothing would accrue to the monks, and therefore the bishop ordained it to be served by fit and proper chaplains.

20. *Kinghorn Wester* (Burntisland)—Grant confirmed by Pope Lucius III. in 1184, p. 156; by Pope Gregory IX. in 1234, p. 175; by Richard, Bishop of St Andrews, p. 58, and the chapter thereof, p. 63, 81.

* Caled. ii., 533; Morton's Annals; 169.

† Sibbald's Fife, 207.

21. *Kirkaldy* (Kircaladin, Kirkaladunt), originally a Caledonian Church—Grant by King David I., p. 16, and confirmed by Pope Alexander III. in 1163, p. 152, and by Robert and Hugh, Bishops of St Andrews, p. 56, 59. See for origin of its name, formerly given, p. 170.

22. *Kinglassie* (Kilglassin, Kinglassin), about 12 miles north-east from Dunfermline—Confirmation by Pope Alexander III. in 1163, p. 152, and Pope Gregory IX. in 1234, p. 175, and by Robert, Ernald, and Richard, Bishops of St Andrews, p. 56, 57. It was in the "schire of Gaitmilk." (Goatmilk.)

23. *Melville* (Maleville, Mailvyn)—Grant by Galfridus de Malevin or Malville, an English baron, who came from England into Scotland in the reign of David I., and settled here under that of Malcolm IV., and was justiciary under William the Lion. He named the church and manor, obviously after himself. He gave the church "with its pertinents, and specially the land, which he had assigned to this church, on its dedication" for the souls of King David and Malcolm the younger (IV.), and for those of his ancestors and successors; stipulating, that for said charitable gift, "a perpetual light should be burned before the tombs of the said kings," p. 91, 190. The grant was confirmed by Hugh, bishop of St Andrews, one of the witnesses, p. 60, by Pope Gregory IX. in 1234, p. 175, and was ratified by Gregory de Maleville in two deeds, the last dated 1255, p. 116, 119. "The church appears to have been of moderate value, being rated in the ancient *taxatio* at 20 marks. It continued with the monks of Dunfermline till the Reformation. Yet, by an unusual custom, the benefice was enjoyed by a rector, who was presented by the monks, even down to Queen Mary's days. In 1633, the parish was suppressed, and the barony of Melville, forming the greater part of it, was united to the parish of Lasswade, while the barony of Lugton, forming the smaller portion, was annexed to Dalkeith." *

24. *Moulin* (Mollan, Molyn), in Athole, Perthshire—Granted by Malcolm, 2d Earl of Athol, in the reign and presence of

* Caled. ii. p. 806-7.

King William the Lion, about 1170, by whom it was also confirmed. It was given to the monastery, that when he and his Countess died, they might be buried in it, p. 33, 85, as previously noticed in note, p. 135. This grant was confirmed by his son, Henry, 3d Earl of Athol, who died in the reign of Alexander II., and by Thomas de Galwethia, 4th Earl of Athol, and his Countess, Isabella, p. 85-86.*

25. *Newlands* (Newland), in Tweeddale, Peebleshire, and diocese of Glasgow—Granted by John de Grahame in 1317, reign of Robert I., p. 236. "It seems afterwards to have passed from the monks of Dunfermline, for in Bagimont's Roll, it is mentioned as the 'Rectoria de Newlands,' in the deanery of Peebles, and is valued at the high sum of L.16."†

26. *Newton* (Neutun, Natoune), whose name is obvious, indicating that there had been in the neighbourhood some old town. The parish, now comprehending Wymet, lies on the western side of the Esk, below Dalkeith, between Inveresk and Libberton. The grant of the church was by *Elcatus Renner*, and *Eda* his wife, in the twelfth century, confirmed by Malcolm IV., p. 25; by Robert and Richard, Bishops of St Andrews, p. 55-57; and by Popes Alexander III., Lucius III., and Gregory IX., p. 151-3, 156-7, 174-5. The church was anciently rated at only 15 marks. Till the Reformation, the monks enjoyed the patronage, and the cure was served by a vicar. The lands of Newton were also acquired by the monks of Dunfermline, and, along with those of the annexed parish of Wymet, and their churches which were in the regality of Musselburgh, at one time belonged to the abbacy of Dunfermline, included in the vast grant of James VI. to Lord Thirlstane.‡

27. *Newburn* (Nithbren, Newbirne), east of Largo—Grant probably by David I., as the town and its appendages were, p. 8; confirmed by Robert, Ernald, and Richard, bishops of St Andrews, 56-7, and by Popes Alexander III., Lucius III., and Gregory IX., p. 152, 156, 175.

* Crawford's Peerage, 23; Nisbet's Her. ii. Appendix, 163; Wood's Peerage, i. 131.

† Chambers' Gaz. Scot. ii. 813; Caled. ii. 950.

‡ Caled. ii. 804.

28. *North Queensferry Chapel*, 6 miles south-east from Dunfermline—Granted by King Robert I., for the services of which the monks were to find two chaplains to celebrate divine worship in it, to keep it in repair, and to provide a chalice, vestments, books, and other ornaments suitable to and required in a chapel, p. 231–2. The chapel was much injured by the English in 1651. The west gable of it still remains, and the burial-ground continues in use.

29. *Orwell Chapel* (Vrwell, Vuerquhell), 2 miles north from Kinross—Grant, along with Kinross, by King Robert I., p. 229, and similarly confirmed.

30. *Perth*.—The original church was designated the Church of St John the Baptist, p. 24. When, or by whom it was founded, is unknown; but it was gifted to the abbey by David I., along with the manse which belonged to it, another house in the city, and the whole tithes of the parish, p. 3, 6; and the grant was confirmed by Malcolm IV., p. 24, and many others. The abbot and monks drew the rectory-tithes, and employed a vicar to officiate at Perth.*

31. *Perth*, Church of St Leonard's—Confirmation by Pope Alexander III. in 1163, &c.

32. *Perth*, Chapel of the Castle—Confirmation by Malcolm IV., p. 24.

33–4. *Stirling*, two Churches—Grant by David I., with a carucate of land adjoining, and teinds in corn, animals, fishes, &c., p. 5; confirmed by the Popes Alexander III., Lucius III., and Gregory IX., and by the Bishops of St Andrews, Robert, Ernald, and Richard.

35. *Stirling*, Chapel of the Castle, and teinds—Grant and dedication by King Alexander I., 1107–1124, p. 8; confirmed by Pope Lucius III., Bishop Richard, &c.

36. *Strathardolf* (Straithardle), now Kirkmichael, in the north-east corner of Perthshire—Grant by King William the Lion, between 1165 and 1189, p. 39; confirmed by Pope Innocent III., in 1216, p. 165, and by John and Richard, bishops of Dunkeld, p. 75, 199, &c. Strathardell and Moulin (already noticed), although now two distinct parishes, were

* New Stat. Acct. Art. Perth, p. 113.

anciently one parish, called "Moulin and Strathardell," but now "Moulin and Kirkmichael," and belonged to the patrimony of the Abbey of Dunfermline, till King James VI. bestowed the lordship, as a morning portion, on Queen Anne. Some time afterwards, the patronage came into the hands, by purchase, of the family of Spaldings of Ashintilly, with whom it remained for more than 100 years, or till about the middle of last century.

37. *Wymet* (or Woolmet, Wowmet)—Grant by David I., p. 5; confirmed by his successors, by Popes Lucius III. and Gregory IX., &c. The parish lay westward of Newton, towards Lobberton, and was somewhat larger than it. The church was rated in the ancient taxation at 20 marks. After the Reformation, and, without any process of augmentation, it seems to have been tacitly considered as forming an integral part of the parish of Newton. The chapel, as it was called, in which divine service had been performed in Roman Catholic times, was to a very recent period extant, and, having become the burying place of Wauchope of Edmonstone, the patron, was pulled down a few years ago, and gave place to a more elegant mausoleum.

Besides these churches, there may be others, not specially named, as given to the monastery, only the lands on which they are situated being so—such as Balchristie, in Newburn parish, at the head of Largo Bay, as noticed at p. 169; *Town of Christ or of the Christians*—Grant by David I., p. 5, &c.

There were also the private chapels in the parish of Dunfermline itself, previously noticed at p. 158–160, as St John's, St Katharine's, St Michael's, and St Mary's, making a total, well ascertained, of *forty-one churches and chapels* in the patronage of the Monastery, accompanied, in many cases, by the teinds and lands in the vicinity, from all which it derived both much revenue and influence.

Cells or Priors of the Monastery.

The Cells or Priors of Urquhart and Pluscardine, in Morayshire, and of Coldingham in Berwickshire, anciently belonged to the monastery of Dunfermline.

The priory of Urquhart (Urchard, Hurchard), was situated in the parish of Urquhart and shire of Moray, at an equal distance between the towns of Elgin and Fochabers, and about a mile north of the post road, in a hollow or small valley north-east of the church of Urquhart. It was founded by king David I., in the year 1125, in honour of the blessed Trinity, "and for the enlargement of the house of God and propagation of the holy religion." In the original charter he grants "to the church of the Holy Trinity of Urchard, and to the prior and brethren there serving God, Urchard, two Finfans, and Fochopir (Fochabers), by their right divisions, a commony of pasture to animals, one fishing in Spey, twenty shillings in the burgh of Elgin; and to the *lordship-men* in Fochopir a right of the fishing which belongs to Thain,* and the teind-cane of Argyle, Moray, and of the Pleas, and of the whole rent of the same Argyle, also Penic, near Erin, by its right divisions, and the shealings of Fathenechten, and all the rights which the monks of Dunfermline were wont to have in Moray."† This grant is confirmed by Popes Alexander III., 1163; Lucius III., 1182; Gregory IX., 1234 (p. 152, 154, 156, 175). There is a charter granted by Robert (it is likely Keldelecht, between 1240 and 1252), abbot of Dunfermline, of the whole lands of Kindun, near Dingwall in Ross, with all their pertinents, to Richard of Moray, and his heirs, for his making an annual payment at the feast of the nativity of blessed John the Baptist, "in our cell of Urchard to the superior of it for the time being," which is sealed and attested by the chapter of Dunfermline, p. 195; and another somewhat similar to a different person by abbot Alexander de Ber, between 1321 and 1353, p. 261. In 1358, the reign of David II., the pontificate of Pope Innocent VII., and incumbency of John, abbot of Dunfermline, a protestation is issued concerning the priory of Urchard, p. 266.

The following is a list, with brief notices, of some of its priors :‡—

* Perhaps, Tain, in Ross-shire.

† Printed Dunf. Chart. p. 17, 18.

‡ The dates are not those of their appointment, death, or removal, but only of their being in office, as found witnesses to deeds, &c.

No.	Names.	Dates.
		A. D.
I.	Richard.....	1203-21.
II.	Thomas.....	1226-32.
III.	William.....	1237-39.
IV.	John.....	1248.
V.	W. de Rathen.....	1260-86.
VI.	John Blak.....	1353.
VII.	Robert.....	1369.
VIII.	Adam de Hadyngton.....	1388.
IX.	William de Busby.....	1390.
X.	Andrew Raeburn.....	1429.
XI.	William de Boyis.....	1454-62.

1. Richard is noticed as in office in 1203, 1212, and 1221, in Wilkin's Concilia, p. 533. He subscribed the fixing of the cathedral of Moray at Spiny, and the foundation of eight canons settled there by Bishop Bricius, brother to William Lord Douglas, in the reign of King William the Lion.*

2. Thomas was present at a synod of Andrew bishop of Moray, held at Elgin in the year 1232, and was sublegate for composing a difference between the bishop of Moray and David de Strathbolgyn.†

3. William is noticed in the Register of Moray, p. 36, 103, 461-2.

4, 5, 10, 11, John, W. de Rathen, Andrew Raeburn, and William de Boyis, appear in deeds of the Dunfermline Register at pp. 97, 122, 283, 334, 353.

William de Rathen is mentioned also in Reg. of Moray, 138, 279, 284.

6. John Blak, cellarer, having lost the abbotsip of Dunfermline, as noticed at p. 187-8, became prior of Urchard in 1353.‡

7. Robert was present at a synod called at Elgin in the year 1369, "*de decimis Solvendis de plaustis ducentibus in eremia.*"§

* Spottiswood Relig. Houses in Keith, 8vo, p. 404. Reg. of Moray, p. 43.

† Spottiswood, p. 404. Reg. Moray, p. 23, 30, 76, &c.

‡ Fordun, ii. p. 349.

§ Spottiswood, p. 404. Reg. Moray, p. 165.

8, 9. In 1388, William de Busby appealed to Walter Trail, bishop of St Andrews, against Alex. Bur, bishop of Moray, for an unjust appointment to the priorate of Urquhart.*

The south and east parts of the parish of Urquhart were erected into a temporal lordship and given by King James VI. to his favourite courtier Alexander Seton, from which he took one of his titles, Baron of Urquhart, in 1591. He afterwards became Chancellor of Scotland and Earl of Dunfermline. He sold the kirk-lands of Durris, which were a part of the lands of the priory of Urquhart, to Mark Dunbar, in 1592, reserving the patronage and the teinds; and Dunbar disposed the whole barony of (the parish of) Durris to Sir John Campbell of Calder, on 4th August 1608, who, in 1610, purchased from Dunfermline the patronage of Dalcross and the patronage and teinds of Durris. The Earl of Dunfermline mortified 12 bolls of meal, to be paid out of the mill of Urquhart, as the salary of the school of Urquhart. The rest of the property of the priory of Urquhart was bestowed by King William II. on Livingstone, Viscount Kilsyth, whose estates were forfeited in 1690 and himself attainted in 1715. His portion of it was subsequently purchased by the Duke of Gordon, and now belongs to the Earl of Fife. The patronage of the churches of Urquhart, Bellie, and Dalcross, belonged to this priory. The kirk of Urquhart was a parsonage, and dedicated to St Margaret, the mother of the founder of the priory.

The priory lands were erected into a Regality, and in 1535 James Beaton, archbishop of St Andrews, and George Dury, commendator of the Monastery, appointed four persons, who are named, to hold Justiciary Courts of the Regality of Dunfermline, below the lordship of Urquhart and priory of Pluscardine, p. 385. As the revenues of this priory were not returned in 1563, no account of them can be given. Scarcely a vestige of the ancient priory remained in 1775, and its site is now converted into a corn-field; the *abbey well*, the fountain which supplied the monks with water, is the only memorial of it which exists.

The priory of *Pluscardine*, also in Moray, situated about five miles south-west of the town of Elgin, in a secluded and

* Reg. Moray, p. 350-1.

beautiful vale of the same name, on the north side of a rivulet which falls into the Lossie, was founded by King Alexander II. in the year 1230,* and dedicated to St Andrew, under the designation of *Vallis Sancti Andreæ*. The original monks of it were of the order of *Vallis Caulium*, so named after the first priory of that congregation established in Burgundy in 1193, who were a reform of the Cisterians,† and followed the rule of St Bennet. So strict were their regulations as to leading an austere and solitary life, that only the prior and procurator were permitted to go beyond the precincts, on any account whatever. The priory was at one time independent, and strictly observed the Benedictine constitutions; but the monks afterwards becoming vicious, it was reformed, and made a cell, subject to Dunfermline. It had a cell, or subordinate establishment, at Grangehill, as also a *Grangia*, or granary there. Through the munificence of the Scottish sovereigns and great men, it became very rich. Its property embraced the whole valley of Pluscardine, 3 miles in length, some lands in Durris, and the lands of Grangehill, the old mills and their lands in the vicinity of Elgin, a fishing on the river Spey, granted by King Robert Bruce, &c.; and in 1563, as shewn by Keith and Shaw, its annual revenue amounted to L.525 : 10 : 1½ Scots, in money; 1 chalder 1½ boll of wheat; 51 chalders and nearly 5 bolls of meal, malt, and bear; 5 chalders and 13 bolls of oats, 9 chalders and 11 bolls of dry miltures, and 30 lasts of salmon. Grassums, cains, customs, poultry, capons, &c. are omitted. Deducted, in 1563, to ilk ane of five monks, in kething and habite,‡ L.16 in silver, and to ilk ane of them one chalder and five bolls of victual per annum.§

* Fordun, ii. 58.

† The Cisterians were named *white monks*, as the Benedictines were *black*, from the colour of their robe.

‡ In appearance and dress.

§ The wages to the master, cook, porter, baker, gardener, and malt-maker, was 14 bolls to each.

List, with brief Notices, of some of the Priors of Pluscardine.

No.	Names.	Dates.
I.	Simon I.....	1239.
II.	Andrew.....	1264.
III.	Simon II....	1286.
IV.	John Wiseman.....	1345.
V.	Thomas.....	1367-8.
VI.	Alexander I.....	1398.
VII.	Eugenius.....	1417.
VIII.	John de Benaly.....	1454-56.
IX.	William de Boyis.....	1456-64.
X.	George.....	1529.
XI.	Alexander II.....	1549.
XII.	Alexander III., Seton.....	1566.
XIII.	James Douglas (Commendator) ...	1577-8.
XIV.	Alexander Seton, again.....	1585.

1. Simon was witness to a charter of Andrew, bishop of Moray, 30th December, 1239.*

2. Andrew became prior of Newbottle in 1264.

3, 4. Simon II. and John Wiseman, are noticed in the Register of Moray, the former at p. 284.

5, 6. Thomas resigned from old age, in 1398, and was succeeded, in the same year, by Alexander.†

8, 9. About the time of John de Benaly, great irregularities had crept into the priory of Pluscardine, as well as previously into that of Urquhart, and the priors of both places, particularly of Urquhart, were accused of much wickedness, as appears from deeds in the Register of Dunfermline for the years 1429, 1454, and 1456, pp. 283, 333, 337, and 339. John de Benaly having resigned, in consequence of a commission that had been appointed to inquire into and correct these alleged abuses, William de Boyis, the *sacrist*‡ of the monastery of Dunfermline, was nominated in his place. John again, it would appear, was presented by King James II. as *sacrist* of the monastery of Dunfermline, in room of William de Boyis.

* Spottiswood, *Rel. Houses in Keith*, p. 427; *Reg. Moray*, 36, 462.

† *Reg. Moray*, p. 356-8, 368.

‡ The *sacrist* took charge of the vessels and ornaments of the altar and church, and provided the sacramental elements, robes, candles, &c.

William de Boyis was monk at Dunfermline in 1440, p. 295, bedell of the University of St Andrews, and a sworn notary-public by imperial authority, in the same year, p. 300; *sacrist* of Dunfermline in 1448, p. 309, and prior both of Pluscardine and Urquhart, on 20th July 1462, p. 353-4.*

10. George was prior, and coadjutor to Gavin Dunbar, bishop of Aberdeen, in 1529, when also Hector Foreman was a monk of this place, being witness to a donation of Gavin Dunbar, made to his cathedral of Aberdeen in that year.†

12, 14. Alexander Seton, fourth son of George Lord Seton, was born in 1555, and had the lands of Pluscardine presented to him, as "ane god-bairne gift," by Queen Mary, when she stood as god-mother to him; and when he was afterwards at Rome, he received from her the priory, of which his father had been *economus* and commissioner since 17th April 1561, an office conferred on him, in reward for his great loyalty. The grant was declared to be "as effectual, as if he had been provided to the benefice at the court of Rome, according to the order observit in tymes bypast."‡ In 1585, Alexander was prior,§ and in 1586 he became an extraordinary lord, by the style of Prior of Pluscarty.

13. James Douglas was a natural son of the Regent Morton, and acted as commendator.||

The prior was lord of regality within the priory lands, and had a distinct regality in Grange-hill, called the regality of Staneforenoon.

It has been thought that the famous book of Pluscardine, seen and perused by George Buchanan, was penned here; but Spottiswood remarks, that there are some who, with greater probability, take it to have been only a copy of Fordun belonging to this monastery.

Most of the ruins of this ancient priory still remain, and are very magnificent. They are more entire than those of any other monastery in the north of Scotland. The church, a fine edifice, stood nearly in the centre, built in the form of a cross,

* Reg. Moray, p. 230.

† Spottiswood, p. 427. Reg. Moray, p. 418.

‡ Haig's Sen. of Justice, p. 198.

§ Wood's Peerage, i. 489.

|| Ibid. i. 271.

having a square tower in the middle, all of hewn ashlar. It retains some of its beautiful windows, and some traces of the ancient ornaments on its walls. On one side stood the chapter-house, of an octagonal form and curious workmanship, with a vaulted roof, supported by one pillar. At the south-east end of the church were the kitchen and refectory, above which was the dormitory recently roofed in. The prior's chamber, and cells of the monks, were also contiguous to the church. Within the precinct were gardens and green walks. The refectory was lately fitted up as a place of worship, and some other parts of the building have been modernized into a residence. The Earl of Fife, the present proprietor, bestows every attention on these relics of former days, to preserve them from farther decay, and the adjoining shrubbery, walk, and plantation, which are kept in good order, add greatly to their beauty and interest. The whole, together, merit the attention and investigation of the curious traveller. There is a very neat engraved etching of the ruins, as they were in 1788, in Cardonnel's *Antiquities of Scotland*, and another well executed view of them, in the new edition of Shaw's *History of Moray*, 4to, 1827.

The priory of *Coldingham* is situated near the eastern coast of Berwickshire, two miles from Eyemouth, and stands in the bosom of a retired vale, about a mile distant from the sea. On the same site, as is generally believed, there previously stood one of the oldest nunneries of Scotland, but of what order is not known. The superior of it was Ebba, the same name as that of the foundress of another nunnery, still more ancient, at St Abb's Head, who was sister to Oswald, King of Northumberland. As the latter convent was destroyed by accidental fire, in the year 679, believed to be a divine judgment for the enormities perpetrated in it, the former was, along with its inhabitants, consumed by intentional conflagration, about 870, at the hands of the Danes, who, descending on these shores at that period, committed this outrage, according to the account of the minute annalist, Matthew of Westminster, p. 213, as an act of revenge upon the virtuous Abbess and her sisterhood, for spontaneously mutilating their faces to avoid the violence of these ruthless invaders. It was rebuilt by King Edgar as a priory, in honour of St Cuthbert, in the year 1098, and be-

stowed on the Benedictine monks of Durham. Old Andro Wyntown thus quaintly celebrates the event:—

“Coldyngame than foundyt he,
And rychely gert it dowyt be,
Of Saynt Ebb a sweet Hallow,
Saynt Cutlibert thair thai honowre now.”

CRONYKIL, 275.

As the priory did not come into connection with Dunfermline till towards the end of the 14th century, and continued in it only for a comparatively short period, it will not be necessary to give many particulars concerning it. Carr, in his history of Coldingham (1836, 8vo, p. 283-4), thus relates the occasion of its union with this monastery.

“In 1379, *Robert Claxton*, a Durham monk,” who had become prior of Coldingham four years previous, “was summoned before William, bishop of St Andrews, to answer to several serious charges of misconduct adduced against him. He was, in the course of the ensuing year, accused and convicted before the Scottish Parliament, of felony, exploring and revealing to the English the king’s councils, and the private affairs of the State, and of purloining its revenues. Fordun, who communicates these circumstances regarding him, mistakingly calls him *William*. He was ejected from office, and expelled from the kingdom. He took refuge at Holy Island, where he seems to have lived in a private capacity for several years.” In 1397, however, he was elevated to the priorate of that monastery, which he held till his death, which happened four years afterwards. At the time of Claxton’s expulsion from Coldingham, the priory was in such a state of misrule and desolation, that Robert II. determined upon withdrawing it from Durham, and annexing it to the *abbey of Dunfermline*. Accordingly, on the 5th* (25th) “of July 1378, with consent of the bishop of St Andrews, he issued a charter to that effect, appointing a *colony of Dunfermline monks to take up their abode*

* From the Account-Roll of Holy Island priory, we learn that prior Claxton paid at the rate of 2s. 6d. per week for board and lodgings. In the roll for the year 1380-1, the following entry occurs,—“Received of Dom. Robert de Clakston for 16 weeks, 40 sh. :” and again in 1381-2, “Received for the board (mensa) of Dom. Robert de Clakston, L.4.”—*Hist. N. Durham*, vol. i. p. 109.

in the priory. This mandate of the king, however, proved insufficient to alienate from the see of Durham one of its most ancient and valuable appendages, which was not effected till more than a century afterwards.”

The charter is dated at Perth, and confirms to God and the blessed Mary the virgin, and the church of the Holy Trinity and monastery of St Margaret, the Queen, of Dunfermline, the whole foresaid priory of Coldingham, with the whole barony of the same, its pertinents and appendages whatsoever.

William Drax or *Drake*, another prior between 1418 and 1433, and previously a monk of Durham, was also accused, according to Fordun, of many crimes of a sacrilegious nature, with having instigated his countrymen, the English, to set fire to the monastery and its offices, in which were contained the images of the holy crucifix, the Virgin Mary, and all that was calculated to excite veneration; in consequence of which he fled into England, and never dared to re-enter the kingdom while the king lived. To the honour of Dunfermline, William Brown, an eminent theologian there, opposed his election; but James I. and his Parliament, assembled at Perth on the 26th May 1424, declared Drax to be in lawful possession of the priorate.*

Alexander Stuart, natural son of James IV., and *Andrew Forman*, of the family of Forman of Hutton, in Berwickshire, both already mentioned as abbots of Dunfermline, were also priors of Coldingham, the former in 1509-10, and the latter in 1513-14. On the 10th August 1512, Alexander Stuart granted a charter at Dunfermline, confirming to a person in Coldingham three parts of a carucate of land in the town and territory thereof,† and in the September of the following year shared his father's hapless fate on the bloody field of Flodden.

* Carr's Hist. Coldingham, p. 285. In the Adv. Lib. there are various MS. Deeds connected with the priory of Coldingham, and among others a process of W. Drax against William Brown, Robert Bowmaker, and Stephen Bryce, monks of Dunfermline, A. D. 1420-33.

† Printed Dunf. Chart., p. 379. The extent of a *carucate* of land, as noticed at p. 209, has been variously estimated, and Carr in a note, p. 249, gives additional illustrations of this diversity. It may be concluded, as he justly remarks, that a *carucate* varied in extent in different places.

A list of the priors of Coldingham, from 1151 to 1622, is given by Carr, in his history, at p. 273-4.

King James III. annexed the priory to the royal chapel of Stirling, and by an act of Parliament passed in 1487, discharged all his subjects from attempting to dissolve the union under the pain of treason. His object in this was to apply its revenue to the support of his new and splendid chapel-royal at Stirling, and he succeeded in procuring a papal bull from Innocent VIII. sanctioning the suppression of the priory, and enacting that one-half of its revenue should be appropriated to that purpose, and the other half to the erection of a collegiate church at Coldingham. But the project, by exciting the keen opposition of the Homes of Berwickshire, who were interested in these revenues, led to their rebellion, in which they were joined by Sir Patrick Hepburne of Hailes, sheriff of Berwickshire, many of the nobility of the country, and at length by the king's own son. The melancholy issue of the conspiracy was the king's being stabbed through the heart, after a contest with the conspirators, at Sauchie Burn, near Stirling, on the 11th June 1488. It would appear that the successor and grandson of Lord Home, the instigator of the conspiracy, through the favour of the young monarch, enjoyed the benefit of the priory, "as on the 15th November 1500, the Parliament passed an act, confirming to him a third part of its revenues. Two years before his death, however, on the 8th June 1504, another act passed, annexing the priory to the Crown; and in 1509, the project originally devised by Robert II. was successfully carried into effect. In that year, by order of Pope Julius II., the monastery was finally withdrawn from the church of Durham, to which it had been subordinate from the time of its foundation, and inalienably annexed to the abbey of Dunfermline. Under this new jurisdiction it continued till the eventful year 1560, when, in common with the other monastic establishments of Scotland, it sustained a final overthrow." * In 1595, James VI. gave the lordship of it to Lord Home, in whose family it still remains. John Stuart, son of Francis, Earl of Bothwell, was the last Commendator, appointed in 1619.†

* Carr's Hist. Coldingham, p. 310.

† Playfair's Descrip. Scot., 8vo. 1819, i. 60.

There remains little of the ruins of this ancient and important priory, the inhabitants of the neighbourhood having carried away the stones for the erection of their cottages. The church, which was dedicated to St Mary, was a magnificent cruciform structure, the north wall and east gable of which still exist, forming part of the present parish church, and exhibit a beautiful specimen of the style of architecture during the transition from the Norman to the early English period. Near to the south wall stand the remains of an ancient building, called *Edgar's walls*, supposed to have been the occasional residence of the royal founder of the priory, some fragments of which were named the *King's Stables*, and *St Andrew's Well*, a spring which supplied the priory with excellent water.

Ancient Schools.—It has already been stated, at p. 166, that the Monastery of Dunfermline had the superintendence of schools. The Chartulary notices in several deeds that the schools of Perth and Stirling had been given to it (pp. 56, 57, 63, 66, 81, and 418.) A confirmation, sometime between 1165–1177, by Richard, bishop of St Andrews, to the same effect, adds, “and all schools which belong to the foresaid church,” viz., of the Holy Trinity of Dunfermline. P. 58.

Privilege of Excommunication.—The Monastery possessed the formidable privilege or power of excommunication, which it appears to have not unfrequently exercised. Reference is made to it at pages 142, 170, 179, 262, and 420 of the printed Register. Page 420 contains a bull of Pope Innocent IV. on the subject in 1245, a *fac simile* of the very elegant and ornamental penmanship of the first part of which is beautifully lithographed on the opposite page. A translation of this bull is given in the Appendix, at the end of this volume.

The following is an account of the proceedings, with regard to absolution from excommunication, as narrated in the Chartulary, relative to a transaction in the immediate neighbourhood, and translated in Dalryell's Tract on Monastic Antiquities, p. 56-8. “Memorandum, that in the year of God 1342, on Wednesday, before the feast of St Bartholomew the Apostle, Alexander, by the grace of God, abbot of Dunfermline, went down to the south side of the Queensferry, at request of

James de Dundas, concerning an amicable termination of a dispute that had arose between him and the abbot, on account of his molesting the abbot's men and boats landing at two rocks within the flowing of the tide, as they were wont to do. However, James de Dundas had alleged these rocks to be his property; though the abbot, his predecessors, and the monastery, had quietly and peaceably enjoyed the right of landing there beyond the memory of man; and on this had a charter from King David, their founder and first patron, as also the confirmations of various kings, his successors, and several popes, as the abbot then exhibited, in presence of the subscribers, namely, Magister Johannis de Gaytmilk, Alanus de Liberton, Michaelis Squier, Radulphus Clericus, Johannis de Herth, Alanus Dispenser, Ricardus filius Willielmi Scrismour, Robertus Young, Johannis filius Henry, Johannis de Lochilde, Radulphus Gourley; and many others, inhabitants of the Ferry. James de Dundas had, on account of his molestation, incurred the general sentence of excommunication, contained in the confirmation of the popes, which he had during some time obdurately resisted, until, on the before-mentioned day, he humbly supplicated the abbot, sitting along with some of his council on these rocks, as being in possession of them, that he would absolve him from the sentence of excommunication, and he should abstain from molesting the men and boats in future. The abbot, yielding to this humble supplication, absolved him from the sentence of excommunication, as far as lay in his power, on finding security to abstain from the like molestation; but, were it ever repeated, he should immediately again incur the same censure."—(*Printed Chart*, p. 262.)

Privilege of Regality.—The abbey possessed the very important right or privilege of a free regality, that is, had an exclusive civil and criminal jurisdiction over the occupiers of lands belonging to it.—“The origin of this is curious. At a very early period, probably about the middle of the twelfth century, in the reign of Malcolm the Fourth, the land of Scotland began to be partially divided into royalty and regality. Those parts which were distinguished by the term *royalty*, were subjected to the jurisdiction of the king and his judges; the districts, on the other hand, which were comprehended under the name of *regalities*, acknowledged the jurisdiction of those ecclesiastics or nobles, who had received a grant of land from the crown, with the rights of regality annexed to it. The clergy appear to have

been the first, who, in the charters of lands which they often procured from the crown, prevailed upon the sovereign to convey to them the right of holding their own courts, and to grant them an immunity from the jurisdiction of all superior judges. As early as the reign of Alexander the First, a royal charter, conferred upon the monks of the abbey of Scone the right of holding their own court in the fullest manner, and of giving judgment either by combat, by iron, or by water; together with all privileges pertaining to their court, including the right in all persons resident within their territory, of refusing to answer except in their own proper court;* which right of exclusive jurisdiction was confirmed by four successive monarchs. The same grants were enjoyed, as we know from authentic documents, by the Bishop of St Andrews, and the Abbots of Holyrood, Dunfermline, Kelso, and Aberbrothoc, and we may presume, on strong grounds, by every religious house in the kingdom."†

The civil jurisdiction of the regality was equivalent to that of a sheriff, but its criminal was royal, having power of life and death. The abbot, as the Lord of regality, did not usually preside in the court himself, but he appointed a bailie to officiate for him, who could try capital offences. And such was the power of the abbot's court, that, if any accused person, residing within the territory of the regality, were taken to another court, the abbot could, by himself, or procurator, appear before that other court, however high, even of the King's justiciar, and *repledge*, as it was called, or judicially demand back the delinquent to be tried before the tribunal of his own district. As early as the reign of David I., offenders, within the territories of the abbey, are declared to be amenable only to the court of the Holy Trinity and the abbot of Dunfermline, p. 12. James II., at the instance of abbot Richard Bothwell, exempted the abbey from the obligation of appearing before his courts in Fife and Clackmannan, by reason of the lands of Luscreviot and Dollar, which belonged to it, and he granted a letter, empowering the abbey to repledge any inhabitants of these lands, detained by his courts to the court of regality, in 1449, p. 312, 313. This baneful privilege, it would appear, had been extended to a particular family of the name of Makaroun or Kynmacaroun; but, in consequence of the murmurs of the country, and for bridling the multitude of transgressors pretending to be of the same race, the King

* Chartulary of Scone, p. 17.

† Tytler's Hist. Scot. Edit. 1829, vol. ii. p. 246-7.

found it expedient to abolish this power possessed by the monastery in their case. However, he removed the restriction in 1459, p. 351-2.

Ancient Register of the Regality.—Some volumes of the Record of the Court of Regality, on plain paper, and bound, were found about 1790, covered with dust and rubbish, in the garret of an old house, in the Nethertown back street of Dunfermline.* The date of the oldest of these is not more remote than 1582, and the last comes down to the eighteenth century. There are several instances there recorded of capital sentences pronounced on criminals by the bailie of regality, three of which are the following:—In 1583, Andro Stewart, vagabond, is sentenced to be “brunt on the richt shoulder, with the common marking-yrone of Dunfermling, scourged and banished.” In 1587, Hew Watt, vagabond, “is convicted of stealing cattle, and condemned to be hangit to the deith on Baldris gallows, or else drownit at will of the judges.”

The last person capitally condemned by this court was James Ramsay, son of David Ramsay in Lambhill of Corb, in Perthshire, at a trial which took place in February 1732. The depute-bailies of regality were James Dewar of Lassodie, Capt. Peter Halkett, younger of Pitfirrane, and Henry Wellwood of Garvoek. The assize, or jury, on this occasion consisted of fifteen, but sometimes it was only of eleven or thirteen. Three of Ramsay's near relations were tried along with him, but received only arbitrary punishments. James and his brother Andrew, after a long and violent resistance, were apprehended within a hut or den in Pitconochie-dean-park, in the barony of Pitfirrane. The place where the hut stood, was much covered with whins and high broom, and situated on a little eminence; and there were found in it several small articles, chiefly eatables, which were suspected of not being honestly come by. The crimes which the jury found proven against James Ramsay were stealing four oxen, a quey, and a bee-hive. His sen-

* This house still remains, and is remarkable for there having been, till lately, an unusually large arched fire-place on the first storey, and the cellar beneath being in several places vaulted. The earliest date traceable on its title-deeds is 1621.

tence, pronounced on the 8th February 1732, was, that he should "be taken fra the tolbooth of Dunfermline upon Wednesday, being the 22d day of March next to come, to that place of the common muir of Dunfermline, called the *Witch Loan*" (on the Townhill road); "and there, betwixt the hours of two and four of the clock afternoon of the said day, be hanged by the neck upon a gibbet till he be dead. And ordains all his moveable goods and gear to be escheat and inbrought for the use of the fiscal of court. Which is pronounced for doom."*

In December 1734, James Young, merchant in Dunfermline, was indicted for bruising and wounding Henry Wardlaw, son of Lieut. Patrick Wardlaw, and being the occasion of his death. But he was found not guilty. The depute-bailies of regality on this trial were Arthur Forbes of Pittencrieff, and Mr Hugh Forbes, advocate.

This is the last person, as far as known, who was tried before the court of regality, on a charge inferring a capital punishment. In these records, Sir Henry Wardlaw of Pitreavie,

* The following account of the trial appeared in the *Caledonian Mercury*, for 11th February 1732:—"Dunfermline, February 8. 1732.—This day was finished here a very tedious trial of four gypsies (or gypsies habit and repute), strollers, or vagabonds, which lasted between eighteen and nineteen hours, by the honoured Captain Halkett, James Dewar of Lassodie, and Henry Walwood of Garvock, deputies of the most Honourable the Marquis of Tweeddale, as hereditary bailie of the justiciary and regality courts of Dunfermline; when on a full and plain proof, James Ramsay, one of the gang, was sentenced to be hanged the 22d March next; and the other three to be whipped, the first Wednesday of each month, for one half year, and afterwards to be banished the regality for ever, with certification, &c.

"James Ramsay has, since sentence pronounced, confessed to the Rev. Mr Ralph Erskine, that he stole the four oxen, and young cow, one of the branches of the indictment."

Surely the punishment adjudged to the three accomplices of Ramsay is marked not only by severity, but inhumanity.—Ramsay's confession, as here related, does not harmonize with an extract from the Rev. Mr Erskine's diary, in which, after stating that he attended Ramsay to the place of execution, he adds,—“The man, however, was a mystery; he still denied the facts for which he was condemned.”* His pick-lock keys, of a very rude description, are still in existence, preserved among Mr Paton's Antiquities, in Wooser's Alley cottage, here.

* Fraser's Life and Diary of Rev. Ralph Erskine, 1834, p. 67.

John Dempster of Pitliver, Robert Ged, younger of Baldrige, and R. Moubray of Cockairney, are also frequently mentioned as depute-bailies of regality.

Benefits of the Regality.—From the territory of the abbey being a regality, the merchants and burgesses of Dunfermline had, as early as 1363, from David II., the freedom of trading within its bounds, under reservation to the king of the great customs on hides, wool, skins, and other articles produced without them, p. 269-70. David I. granted the monks an entire exemption from duties on all things purchased for their own use. Robert I. had, in 1332, intimated to his great chamberlain, that the monastery had a gift of the great customs of wool, skins, and leather, arising from their own lands and men, throughout the whole kingdom, p. 247; but the convent having made an encroachment on the great customs due to the king, Robert II. directed his council to issue an order for arresting the trone and customs, and bringing them into his own hands. This arrestment was removed in 1383, at the solicitation of the abbot and monks, but they received a warning not to repeat the invasion of the king's right.

The ancient *cocquet*, or seal of regality, engraven on copper, which was found in Dunfermline, is now deposited in the Advocates' Library at Edinburgh. An exact representation is given of it, and of the seal of Robert I., which was on the opposite side, in Plate IV. In the centre is a female figure, supposed to be that of Queen Margaret, wearing a crown, and holding a sceptre in her right hand; on the sinister, or left side, are the Saxon arms, on a shield, with cross flory, five martelets or swallows, two, two, and one; on the dexter, or right side, are the Scottish arms, a lion rampant, within a double tressure, flory-counter-flory; these two shewing the union of England and Scotland in her person, as being a Saxon princess, married to a Scottish sovereign.

There were letters issued by Robert I. to all who paid custom at the ports of Scotland, and even elsewhere, as at Bruges in Flanders, intimating, that wherever this seal was produced, it was to be authority for collecting the customs granted to the abbey by the king, pp. 246, 247, 252.

Extent of the Regality.—The regality of Dunfermline ex-

tended into the shires of Clackmannan, Linlithgow, and even parts of Elgin and Ross, and anciently also of Edinburgh; for it included the manor of great Inveresk or Musselburghshire, with the town and port of Fisherrow, and the lands of Carberry and Smeaton. The jurisdiction enjoyed by the abbey over this district was at first baronial, but afterwards it came to embrace the powers also of a regality. The lordship and regality, with the patronage of the church of St Michael, and of the various chaplainries in the parish, was conferred by King James VI. on his chancellor, Lord Thirlstane, the progenitor of the Earls of Lauderdale. But after the marriage of "the merry monarch" with Anne of Denmark, and his matrimonial gift to her of the whole lands and rights of the abbacy, various disputes arose between this nobleman and the Queen. He, however, contended that the lordship and regality had, *ab ante*, been gifted to him, and his defence being sustained, the whole descended to his family. In September 1649, John, the Earl of Lauderdale, was served heir to his father in this lordship and regality, with superiority over the vassals of the same lordship, "*et jure regalitatis ejusdem*" (Inquis. Special, xx. 150.)*

* New Stat. Acct. Inveresk, Nov. 1840. The writer shews the great antiquity of Musselburgh—that it existed as a town as early as the seventh century, being then known by the name of *Eseemuthe* (Inveresk); that in 1020, when the Lothians were ceded to the King of Scotland, the *Ecclesia de Muskilburgh* came under the jurisdiction of the bishop of St Andrews; and in 1176, it appears, from the ancient *taxatio*, that it paid to that see a larger assessment than any other church in Mid-Lothian (viz. 70 mercas.) If so, the statement in the preface to the Register of Dunfermline, p. xxi., that "there is reason to suspect that Musselburge was not a *name* in the days of Canmore," must be a mistake. The antiquity of Musselburgh (Muschelburg) is recognised also from the old local traditional rhyme—

Musselburgh was a burgh,
When Edinburgh was nane,
And Musselburgh will be a burgh,
When Edinburgh is gane.

"The vicars of Musselburgh were appointed by the abbacy of Dunfermline; and in their day and generation they were considered men of consequence, as their signatures, mingled with those of the magnates of the day, sufficiently testify." Early in the 13th century, they were ordained by the diocesan bishop to refund 10 marks annually, in lieu of the fish of every kind and tithes of the mills, belonging to the monks of Dunfermline.

In the Appendix to this volume, there is given an enumeration of the Officers employed in monastic communities and their duties, several of whom have been noticed in the preceding history, which may be acceptable to those who take an interest in the subject.

Management and Disposal of the Property of the Abbey, at and after the Reformation.

My chief authorities here are a private paper, with a perusal of which I was kindly favoured, carefully drawn up from materials supplied by a chartulary of the abbey, written between 1555 and 1585, noticed at p. 76 of this volume, belonging to the Marquis of Tweeddale, and by a still older volume, or part of a volume, in the Advocates' Library; as also the Register of Charters and Tacks of Teinds, &c., from 1557 to 1585, noticed at p. 77, and in the Appendix to the printed Chartulary, p. 486-492, now in the General Register-House, Edinburgh.

In 1563, a letter was addressed by Queen Mary, then in her twenty-first year, to the commendator and convent, of the following tenor:—

“Commendator and Convent of our Abbacy, Dumfermlyn. For asmikill as we have thocht expedient for divers ressonable causs and considerations, moving us agreeable to this present tyme, that all and sundrie the temporall lands pertaining to the said abbacy be set in feu-ferme be zou with ane consent to our weil belovit dalie servitour Maister Robert Richartson, Prior of Sanct Marie Ile,* his airs and assignais, for paiment zeirlie of the malis ferme and deweties usit and wont conteint in your rentall, with agmentation as efferis, quhilk beand done salle be na hort nor prejudice to your said place, nor zeat to the tenantis of the ground, be ressoun we have takin order with him on their behalfis. Quairfor ye sall not faillzie with diligence to extract the saids infeftments off feu-ferme to be maid to the said Maister Robert Richartson, as said is, as ze

* He was also Commendator of St Mary's Isle, near Kirkcudbright, in Galloway, which was a cell of Holyrood House Abbey, and Lord High Treasurer of Scotland from 1558 to 1571, when he died. A short biographical notice is given of him in Crawford's *Officers of State*, 323, and in Scott's *Staggering State of Scots Statesmen*.

will expect our speciall thankis. For we have gevin command to the berar to declair to you our mynd in their behalffis at mair lenthth quhom to ze sall giff credett as to ourself. Subscrivit with our hand at Dumbartane the xviii day of July, the zeir of God Jajv9 and thre scoir thre zeirs." (1563).*

Whether this letter was intended as a mere permission to grant feus of the abbacy lands, or for the private advantage of Mr Richardson, it is of no moment to enquire; but, in point of fact, three feu-charters were, at the distance of only four days thereafter (22d July 1563), executed in his favour; the first applicable to the lands in the barony of Musselburgh, the second to those in the parish and district of Dunfermline, and the third to the whole other lands belonging to the abbey.†

"Within ten years from this date Mr Robert Richardson resigned, at different periods, about three-fourths of the whole lands contained in these charters in favour of the tenants of the grounds, and new and separate charters were granted to the different individuals by the commendator and convent, proceeding upon these resignations." Some of these resignations were made just three years after the date of said letter, to John, an ancestor of the present Wellwood family, styled portioner of Touch, and senior officer of the Regality, of half of the lands of Touch, Forester Leys, 7th part of Grange, or East Barnes of Dunfermline, in 1566, fol. 64. There were also grants made to another branch of the family, Laurence, of "half mill of Touch and hail lands of Wester Baldrige, in 1567, fol. 89;" to a third, Thomas, of the coal and coalheugh of Wester Baldrige, fol. 145; to John Robertson, of Hol and East Baldrige, in 1588, fol. 16; to Patrick Dury, of Middle Baldrige, in 1565, fol. 76; to Katharine Halkett, and others, in 1566, of Pitliver, Breadleys, and mill thereof, fol. 109; and to Andrew Melville, of Garvock-wood, in 1595,‡ all now in the possession of the same family; so that the whole lands in the parish belonging to Mr Wellwood appear to have been originally church lands. The same thing can be proved, as to most of the other lands in the parish, from the same authentic docu-

* Chart. i. 47.

† Chart. 48-52.

‡ App. to Printed Dunf. Chart. p. 493.

ment, in the General Register-House,* and from the printed Register of Dunfermline, as noticed at p. 210, of this volume.

* The following are some of the registrations in this Record:—

A feu or tack, &c. was given of Knockhouse and Primrose, to Patrick Halkeit of Pitfurane, and his spouse and son. June 1559. Fol. 22; and of the lands of Pitfirrane, to the laird thereof. Fol. 137.

- of the teinds of Cavil to David Pitcairn. Fol. 144.
- of Pitreavie to Patrick Fylder. Fol. 142.
- of Logie to Lady Naughton. Fol. 140.
- of Pittenerieff and Clune to John Wemyss of Pittenerieff. June 1582. Fol. 45.
- of Perdewis, &c. to James Murray. Fol. 139.
- of the baill acres and croft land, near the burgh of Dunfermline, to Allan Coutts of Bowhill, chamberlain, for nineteen years. 1569. Fol. 120.
- of St John's gleib and chapel, and of Croftangry, to David Huchoun, and Grisildis Lundy, his spouse. Fol. 6.
- of 4th parts of Easter Pitcoorthie to Katharine Sibbald, and John Durie, her son. 1559. Fol. 19.
- of parts of Maistertoun to James Kelloch, William Kent, James Lunn, and Elizabeth Hume. Fol. 23, 25, 39.
- of quarters of Northfod to Robert and William Stenhouse, Thomas Smyth, and Adam Brown. 1566. Fol. 68, 89, 78, 81.
- of Brerhill, Pennyland, Cloudcroft, Hallbank, and croft of New Raw, to George Lundy. June 1563. Fol. 32.
- of part of Newlands to Robert Frazer (frisall). Fol. 17.
- of Millhills to Patrick Blacader. Fol. 108.
- of Pitbauchlie to John and Marriorie Fyn. Fol. 127.
- of Blacklaw to George Fleming. Fol. 64.
- of St Margaret Stane to Alexander Galrig. 1566. Fol. 70.
- of 7th parts of Grange and Grassmuir land to Allan Coutts, chamberlane. Sept. 1565. Fol. 81.
- of Balmule to Marion Telfer (Tailzefair). Fol. 29.
- of Easter Craigdukic to William Robertson. December 1565. Fol. 66.

It would seem that although Mr Richardson made the resignation referred to, he had still some beneficial interest therein; for it is mentioned "that certain grete soumes of money had been payit and debursit" by the commendator Pitcairn to him and his niece Alison Richardson, in consideration of which the commendator got a right to two charters, resigned by them in his favour; and after the death of Mr Richardson, a brother-german of the commendator, Mr John Pitcairn of Forther, and creditor of this lady and her uncle, applied for and obtained from the Lords of Council, on the 24th July 1579, "an act and decreet assoilzieing the conventual brethrin, but ordaining letters to be direct simpliciter charging the keiparis and haiforis of the common seill of the said abbey to append the same to the said twa charters." *

"These related to the lands of Easter and Wester Gellat, Masterton, Rosecobie, Coitt or Coats, the corn-mill of Collierlaw, the two Heugh-mills, the lands of Limekills, with the port of the same; and the lands called Morphiesfauld, being the only properties not parted with by the Richardsons, in favour of the tenants."

In 1587, it is well known, there was a general annexation of church property, by act of Parliament, to the crown, from

A feu or tack, &c. of the teinds of the mill-granary of Meldrum's Mill to Thomas Meldrum. 1570. Fol. 113.

..... of $\frac{1}{2}$ of Randell's Craigs to Katherine Halkeid and others. Fol. 119; and to Clement Sanders. Fol. 107, 122.

..... of the garden and dovecot of St Katherine (on the glebe), by Sir John Angus, elemosinary of the abbey, with consent of the commendator, to Allan Coutts, chamberlain. 1566. Fol. 102.

Mention is made, too, of procuratories of resignation of several sixteenth and thirty-second parts of the water-passage, or Queensferry, with parts of Muryhall on the south side, being granted in 1565 and 1566,—the foundation, probably, of the tradition referred to at p. 214. Charters, also, of some of the lands now specified, and of many others in the parish, as well as elsewhere, are noticed in the other registers, particularly in those of Queen Anne, between 1593 and 1611, of which abstracts are given in the Appendix to the Dunfermline printed Chartulary, pp. 465-486, 493-504.

* Chart. vol. i. p. 278.

which, however, the Abbey of Dunfermline was exempted. In consequence of this exemption, as formerly stated, King James VI. gifted this ecclesiastical domain to his Queen, Anne of Denmark, as a marriage dowry, just two years thereafter, viz. in 1589, which deed was ratified, and the abbacy erected into a temporal lordship, by a crown charter, on the 7th March 1593,* agreeably to an act passed in 1564, c. 88, which rendered it necessary that all grants of kirk lands should be confirmed by the crown.† The lordship included all the lands which belonged to the Monastery, except the barony of Burntisland, in which Sir Robert Melvill of Murdocairney, and that of Newburn, in which Andrew Wood of Largo, had been infeft, and also the barony of Musselburgh, which had been erected into a separate temporal lordship, and conferred on Lord Chancellor Thirlestane.‡

It would appear, that notwithstanding this gift to the Queen, she was long of reaping all the profits of it; in consequence of which the King of Denmark, and his ambassadors, in his name, often intreated the King, that "it might be made gude to her, scho enterit in reall possessioun thair of, to her awin proper use." The King was probably not very willing to part with all personal control and disposal of the extensive property, but from these frequent and urgent applications made to him, he got the parliamentary grant in 1593, just referred to, passed; also another in 1597;§ confirmed by a third in 1606; with a similar confirmation in

* Thoms. Act Parl. iv. 23.

† Great Seal Record Book, xxxvi. No. 569.

‡ In an inventory by the Duke of Lauderdale, of his title-deeds, are noticed, *inter alia*, "The haill lordship of Musselburghshire, comprehending the particular lands therein numerat, and all other lands and annual-rents appertaining of old to the abbey of Dunfermline, on the south side of the water of Forth, with the kirks of Inveresk, Natoun, Hailis, and chapel of Magdalene, with free regality, by George, Earl of Huntly, and commendator of the abbey of Dunfermline, and convent thereof, to and in favour of Sir John Maitland, of Thirlestane, Knight, vice-chancellor and secretary, to his heirs, &c. Subscribed by the said commendator, and six monks, and sealed with the common chapter seal, 26th July 1587."—Act Parl. 1661. vol. viii. p. 147. In 1709, the Duchess of Buccleugh purchased from a descendant of the family, what remained of the Lauderdale property.

§ Act Parl. 150.

1612,* of an infeftment in the gift, to her and to her children by him.

The lordship of Dunfermline, although annexed to the crown, by the act 1593, c. 192, so as to sanction the King's gift of it to his Queen, "was not incorporated with the crown; and one effect of the different parliamentary ratifications of the Queen's right, which have been noticed, was to dissolve that annexation entirely. The second charter to the Queen, gave her the life-rent, and the heirs of her marriage with his Majesty, the fee. Accordingly, after his decease, such parts of the lordship as had not been previously alienated, were taken up as an estate of inheritance, by Prince Charles, their son, who was infeft therein,† upon a precept of *clare constat*, as heir to his mother, granted by King James VI. his father. At this time Charles was in minority; but after he came of age, his father, notwithstanding the above infeftment, intromitted by his chamberlain with the feu-duties and profits, at least up to Martinmas 1624. He died in March 1625. Probably, however, the lordship of Dunfermline, or what still remains of it, belongs to her present Majesty, not *jure coronae*, but *jure privato*, as nearest heir of the person last invest, and that her Majesty may dispose of it in any manner she may think fit."

In concluding this long narrative of the extensive property, which once belonged to the Monastery of Dunfermline, and of its subsequent disposal, one cannot fail to remark, and to regret, how it should have almost entirely passed from its original ecclesiastical destination, to the aggrandizement of private families, or to the increase of the royal coffers. First, Lord Thirlestane received a large portion of it in the lordship of Musselburgh, and patronage of various churches in that immediate vicinity; then Alexander Seton, Earl of Dunfermline, got another portion, in the priories of Urquhart and Pluscardine, with various lands, edifices, and privileges, in Dunfermline, and county of Fife, as well as the abbot's house and domain at Pinkie; while the commendators of the abbey, and Robert Richardson, shortly before and after the Reformation, took, or gave away to various persons in the neighbourhood and at a distance, smaller parts of the abbey possessions,

* Act Parl. 474.

† 29th June 1619. General Record of Session.

for certain considerations, amounting in effect to a total alienation of them; and all this, in addition to the extensive appropriation made by James VI. for his Queen, and the crown, of the temporal lordship of Dunfermline. True, the religion which this vast property was intended to uphold, was an erroneous and unscriptural form of Christianity, and manifold evils resulted from the long and deep hold which it had of the public mind, by its superstitious will-worship, and baneful ceremonies and indulgencies. But, still it was the only form of Christianity which then existed, and, corrupt as it was, there were advantages, religious and secular, which, as administered, especially by its better educated and more exemplary clergy, regular and secular,* it conferred on an unenlightened and rude population. Its influence on general civilization, education, law, agriculture, architecture, music, painting, &c. must be admitted, and righteously, as the Romish system was superseded, in consequence of its gross abuses, by the purer and more life-giving Protestant faith, its revenues behoved not to be so avariciously seized, and selfishly appropriated, by the great ones of the earth, as history records that they were, both here and elsewhere. Certainly the Crown, the nobility, and the gentry of the land, have been enriched at the expense of the teachers of Christianity, and of the youth of our country.

Heritable Offices connected with Dunfermline.

At the Reformation, in 1560, the peculiar power of *Regality*, possessed by the Monastery, did not cease. It only passed into other hands, those of influential noblemen, who also received much of the temporal property of the extruded monks.

The jurisdiction in question, along with the lands of the Monastery, first devolved on Robert Pitcairn, archdean of St Andrews, who held them *in commendam*, or trust, and who afterwards became Secretary of State to James VI.

* The *regular* clergy were so denominated, from their voluntary subjection to monastic rules; and the *secular*, were deacons, archdeacons, priests, canons, prebendaries, deans, bishops, archbishops, located at the several churches throughout the kingdom, and discharging the official or pastoral duties there. The care of the souls of the people was divided between them.

In 1580, four years before the decease of this person, when he had reached an advanced age, he and the convent of Dunfermline created the office of *Heritable Bailie of the regality*, and by charter, dated 15th November, of that year, conferred it on David Durie of Durie (the nephew, it is supposed, of George, the former abbot, and who had previously exercised the office of regality bailie, under the abbot, but without any written title to it), and his heirs-male in fee, and in inheritance for ever.

The same charter conveyed to him and his successors all the feu-ferm, mails of money, and victual, and other duties payable to the Monastery, from all lands belonging to it, lying within the kingdom of Scotland, on the north side of the river Forth, as the fees of office. It contains also a provision, that the foresaid bailie, and "his successors in office, should have free entertainment in the Monastery, for themselves and twelve followers, horse and foot, in meat and drink, and suitable lodging and accommodation, whilst they should happen to be detained at the three yearly head-courts, and other courts of the regality, for the administration of justice, in their said office, at the sole expense of the commendator and his successors."

In 1596, David Durie, the original bailie, with consent of his eldest son and heir-apparent, resigned his office and its emoluments, into the hands of Queen Anne, as Lady of Dunfermline, in favour of, and for new infeftment of the same, to be made and granted to Alexander Seton, President of the Court of Session, by the title of Lord Urquhart. Upon this resignation, Lord Urquhart obtained, on the 15th February, of that year, a charter from Queen Anne, with consent of the King, her husband, making the grant anew, in the same terms as before, to him and his heirs-male; whom failing, to his brother William and his heirs-male, of the office of heritable bailie and justiciary, and the feu-duties and perquisites attached to it, as possessed by his predecessor. He and his followers were entitled to free entertainment, in what was now denominated the palace, when attending the regality courts, but which was afterwards commuted into a grant of ten chalders of teind black oats yearly, and the whole kain, *capons*, and poultry of the lordship.

On the 3d April 1611, Lord Urquhart (then Earl of Dunfermline) obtained another charter from Queen Anne, with consent of her husband, proceeding on his own resignation, and containing, among other subjects, the heritable offices of bailiary and justiciary of our lordship and regality of Dunfermline, "on both sides of the river and water of Forth."

On the 24th April 1637, Charles, 2d Earl of Dunfermline, son of Alexander, 1st Earl of Dunfermline, obtained a charter under the Great Seal from King Charles I., for himself, and as lord of the lordship and regality of Dunfermline, conferring upon him the same office, with all its rights and privileges, (except what belonged to the bailiary of Musselburgh), which was ratified by the Scottish Parliament, in 1641.

In this latter year also he obtained a crown lease, afterwards ratified by act of Parliament in 1663, for three nineteen years, commencing in 1639, of the feu-duties and teinds of the whole lordship and regality of Dunfermline, with the special exception of the lordship and regality of Musselburgh, whereby, from this date, he collected at once the whole payments due by the vassals of the lordship, having right to the feu-duties pertaining to the office of bailie, as the holder of that office, and to the surplus, as lessee of the crown.

About this period, Lord John Hay, afterwards first Marquis of Tweeddale, became engaged in cautionary obligations, partly by himself, and partly with the Earl of Callander and others, for Charles, Earl of Dunfermline, his uncle, to the extent of a million of marks Scots, for payment of which, he was obliged to sell his estate in Peeblesshire, now the property of the Earl of March.

He accordingly first, in 1650, and again, in 1665, applied for, and obtained, with some additions, a right, by a decree of apprising, to the office of heritable bailie, and also to the lease of the feu-duties and teinds, held by the Earl of Dunfermline.

On the 12th February 1669, he obtained an absolute charter, under the Great Seal, to the office in question, whereby, he was constituted, in his own person, heritable bailie of the lordship, and was duly infeft therein, on the 17th April thereafter.

On the 23d March 1693, Lord Tweeddale obtained, in his

own name, a renewal of the lease, from King William and Queen Mary, for three nineteen years, after the expiry of the first tack, to which, by virtue of his apprising, he had acquired a right, upon the narrative of eminent services done by the then Earl to the crown, and other considerations, as is usual in such deeds.*

Again, on the 6th June 1749, the then Marquis of Tweeddale obtained from George II. a further prorogation for 27 years, which continued till 23d March 1780, the tack-duty being, during the whole time, only one hundred marks Scots (equal to L.5 : 11 : 1 $\frac{1}{2}$ sterling) yearly.

This last lease, like all the preceding, contained a protecting clause to Lord Tweeddale's heritable rights, the more necessary then, that the heritable jurisdiction of the bailiary of regality had been abolished, and reverted to the crown since 1748; the family, although no longer performing the duties, still drawing the emoluments of the office.

In the year 1780, the last renewal of the crown-lease in favour of the Tweeddale family having come to an end, the Marquis of Tweeddale again applied for it, but without success, in consequence of a counter application having been made for it by the vassals of the lordship. A new lease was accordingly granted to the Countess of Rothes, the Earl of Elgin, and others, as trustees for themselves, and the rest of the vassals, to endure for nineteen years, commencing with crop 1780, at the yearly rent of L.100. By virtue of this lease, the lessees retained the surplus duties, instead of paying them to the crown, while the Marquis of Tweeddale collected only the feu and teind duties exigible for his heritable rights. This lease, though it expired in 1799, continued to subsist by *tacit relocation*, that is, silent acknowledgment, or undisturbed

* From the Acts of Parliament, vol. xi., p. 261, it appears that David, Earl of Leven, obtained a ratification, in his favour, of a tack of the feu and teind duties of lands within the parishes of Dunfermline and Newburn, (formerly granted to him under the privy seal, on the 15th May 1702), in an act of Scots Parl., 14th Sept. 1705, for two nineteen years. These lands are stated to be parts and portions of the lordship and regality of Dunfermline, and to have been formerly set in tack to Charles, Earl of Dunfermline, *deceased*, which tack was then expired, excepting the tack given to the Marquis of Tweeddale, *deceased*.

holding, till March 1838, when it was terminated by a process of removing, against the late Earl of Elgin, the only surviving lessee. The feu and teind duties payable to the crown are now under the management and collection of the Commissioners of Woods and Forests.

Great difficulties at one time arose, in collecting the duties payable to the crown under the lease separately, in consequence of these having been collected jointly with the fees of the offices, held by the Marquis of Tweeddale for nearly a hundred and fifty years; and it not being always easy to satisfy the vassals, or to procure their assent, as to the amount of the fees due for the heritable offices out of their lands, especially where divisions of property had taken place, and new apportionments of the fees had become necessary. Various litigations ensued, but the rights of the several parties are now understood to be finally adjusted and settled.

In 1748, as already noticed, the heritable jurisdictions of Scotland were all abolished; but compensations were given to the respective parties concerned, according to the opinion of the Court of Session, as to the amount of loss during life sustained by them. The whole sum, voted by Parliament for this purpose, was about L.150,000, out of which the Marquis of Tweeddale received L.2,672, 7s., as the value of the bailiary of the regality of Dunfermline, and Mr William Black L.500, as that of his office, as clerk to the regality,

Besides the office of Bailie of the Regality, there was also that of *Constable*, or *Keeper of the Palace*, and other royal edifices, and of the adjoining yards and pleasure-grounds, for the maintenance of which office, the teinds of Masterton and Pitliver were paid. This office was first conferred by a charter of Queen Anne, in 1596, on Lord Urquhart, and confirmed by an act of Parliament in 1606 to him, after he had become Earl of Dunfermline, and his heirs for ever. This office passed like that of the Heritable Bailie and Justiciary, and for the same reason, to the Marquis of Tweeddale, and is generally mentioned in the same charters and acts of Parliament, by which his right to that office was secured.

There was also the heritable office of *Mayor*, or *Serjeant*, afterwards named *Provost*, or Head officer of the regality,

instituted in 1579, a year before that of heritable bailie. He was immediately below the depute-bailie, and, on some occasions, which are specified, he was empowered to exercise a certain measure of civil and criminal jurisdiction. The original commission was granted to the same John Welwood, often mentioned as portioner of Touch, and whose ancestors, it is said, had been head mayors and officers to the abbey, beyond the memory of man. It was given to him for his lifetime, and after his decease to his son William, and his heirs, who are appointed heritable and principal *mayors* and *officers*, within all the bounds and limits of the parish, and regality of Dunfermline. They were infeft in their respective interests, by receiving the rod of office in open court. The fee of office was a certain quantity of oatmeal, from the west mill of Kirkaldy, and from the greater number of the vassals yearly, called Serjeant's corn, with 40s. Scots of the feu-duty, payable out of the lands of Touch. A deputy mayor was appointed, in 1645.

There was lastly the office of *Heritable Admiral* of the whole lordship of Dunfermline, except Musselburgh, once held by Ludovick, Duke of Lennox, Great Admiral of Scotland, but resigned by him on the 24th December 1612, to Queen Anne of Denmark. The duties of this office would have reference to the shipping, fishing, &c., on the water adjoining to the lands of the regality, and there were certain perquisites attached to it. The deed of resignation bears that he, his heirs, and successors, renounce in favour of the Queen and her heirs whatsoever, for ever, "their right, tytle, and possession of all ships and sea-wrack, accidents and casualties of all lands, seas, waters, and others, pertaining to the said lordship of Dunfermline, bordering, marcheing, and confyning with the lands thereof, wherever the same lye, within this kingdom vpon both sides of the water of Forth," &c. &c.—(*Act. Parl.*, vol. vii.)

All these offices came into the possession of the Earl of Dunfermline, and subsequently of the Marquis of Tweeddale. Although none of the offices any longer exist, the Tweeddale family still enjoy the fees or salaries, which originally belonged to them, and collect them under their respective

names of bailie, constable, serjeant, or mayor fees. None, I believe, are now paid as admiralty fees, these not being derivable from land.

I have been thus particular in stating the facts connected with the duties and emoluments of these ancient offices, from their own interest as matters of local history, from the importance which they have lately assumed in courts of law, and from the difficulty which many have of clearly understanding them, on account of their complex nature.

Memorable Historical Events, not previously noticed, and chiefly such as have not been alluded to by other Writers on the Parish.

The Piets, the original inhabitants of the eastern and northern parts of Scotland (so named, it is well known, from having been accustomed to paint or colour, for the sake of ornament, the exposed parts of their bodies, with the smearings of an azure herb), have left, it is thought, evidence of their existence here, in a fortification, on the summit of Craig-luscar Hill, about two and a-half miles north-west from the town. Some traces of its walls, now under the surface, still remain.

The Chartulary records one important fact respecting the homage formerly claimed by England from the Scottish Kings. It is a deed "concerning the homage which Alexander III., King of Scots, paid to Edward I., King of England, for his lands which he held in the kingdom of England." This was in 1278.*

* The deed is as follows :—"Memorandum quod anno, M.CC.LXX.VIII. die apostolorum Symonis et Jude; apud Westmonasterium, Alexander, Rex Scocie, fecit homagium Domino Edwardo, Regi Anglie, filio Regis Henrici, sub hiis verbis. Ego devenio hominem vestrum, de terris quas de vobis teneo in Regno Anglie, de quibus homagium vobis debeo, salvo regno meo. Tunc dixit episcopus Norwycensis, et salvum sit Regi Anglie, si jus habeat ad homagium vestrum de regno. Cui rex statim respondit, et aperte, dicens: Ad homagium regni mei Scocie, nullus jus habet, nisi solus Deus; nec illud teneo nisi de solo Deo. Tunc Robertus de Brus, Comes de Carryk, fecit fidelitatem pro dicto domino rege Scocie: jurando in anima sua sub hiis verbis. Sic Deus me adjuvet, et hæc sancta: dominus meus rex Scocie qui hic est, erit vobis fidelis de vita et membris, et de terreno honore, et vestra consilia celabit. Et tunc rex Scocie adjecit, secundum formam homagii quod sibi fecit, scilicet da

On the 22d July 1291, Edward I. visited Dunfermline, where, as at other places, he imperiously called upon persons of all ranks, earls, barons, and burgesses, to sign the rolls of homage as vassals of the King of England.

He did so, again, on the 13th of August 1296, in the course of a progress of twenty-one weeks made by him in that year, through various parts of Scotland, beginning at Coldstream, going as far north as Banff, and Elgin, and returning by Dunfermline, Stirling, and Edinburgh, to Berwick. It was in this expedition that he took away from Scone the famous and fatal stone, regarded as the national palladium, upon which, for many ages, the Scottish Kings had been crowned and anointed, and placed it in the Abbey of Westminster, as an offering to the shrine of Edward the Confessor, and a memorial of what he deemed his absolute conquest of Scotland, and that he or some of his army mutilated the ancient chartulary of the abbey of Scone, the historical notices in which were perhaps fatal to his pretended claim of superiority, by carrying off some of its charters, and tearing the seals from others.*

Early in November or December 1303, Edward again arrived in Dunfermline, from Kinross, and took up his winter quarters here, where he was joined by his Queen and a part of his nobility, and employed himself in receiving the submission of those Scottish barons and great men who had not made their peace during his progress through the kingdom in 1296. It was at this period, also, previous to his departure, which according to some, took place in February, and others in March following, that his soldiers, doubtless by his orders or with his approbation, shewed their gratitude for the ample

terris quas de vobis teneo in Regno Anglie. Et Rex Scocie concessit, quod faceret servicia Regi Anglie de illis, salvo regno suo, debita et consueta, de quibus eidem fecit homagium.—*Printed Dunf. Chart.*, p. 217.

Dalzell, in quoting this memorandum, adds, "It may be observed, in farther evidence of the Scottish Kings holding property in England, that David I., between the years 1124-1128, gives the monks of Dunfermline one hundred shillings of his rents in England, fol. 8." (*MS. Chart.*) *Monastic Antiq.*, p. 50-1.

* *Tyt. Hist.*, vol. i. p. 120-1 and 434-6. *Hailes' Annals*, Edit. 1776, i. 242-3.

and magnificent accommodation which they had so long enjoyed here, by setting fire to the Abbey, whereby it was reduced to a shadow of what it formerly was. This barbarous act has been ascribed to a political motive, and is thus related and defended by the English historian. "On account of the magnitude of the place, the Scottish nobles were wont to convene here, and to contrive their plots against the King of England; and in time of war, issuing thence, as from their places of ambush, proceeded to plunder and destroy the English inhabitants. The royal army, therefore, seeing that the temple of the Lord was converted from a place of sanctity into a den of thieves, and was become an eyesore to the English nation, utterly destroyed its noble edifices by leveling them to the ground." "The church, however," he adds, "and a few mansions, *fit for monks*, were preserved from the flames,"* or, as Lord Hailes sarcastically expressed it, "were graciously spared by the English Reformers."†

These buildings, we may suppose, would be regarded with envy by the English monarch, on account of their spaciousness and splendour, as well as with jealousy, as here alleged, on account of affording a retreat to his enemies; but, in plain words, as Pennant remarks, "because sometimes the gallant nobility held their assemblies here to free themselves from an English yoke."

Old Hardyng attests the same fact, and thus coolly speaks of Edward's desolations:—

King Edward then into Scotland went,
Through all Catness‡ destroyed (it) in great hete.
The mounthys hye§ and out ysles (straichte) he shent,||
Till they obeyed all hole his regiment,

* Flores Historiarum, M. Westminster, p. 446.

† Annals, vol. i. p. 276.

‡ Lord Hailes says:—"There is a probability, at least, that he never marched his army into Caithness. Whilst residing in Moray, he had a view of the coast of Caithness. He may, perhaps, have crossed over in a ship, from curiosity. This may account for the expression of historians, that 'Edward went as far north as Caithness.' The truth is, that, at that time, the country to the north of Ross-shire was of small account in the political system of Scotland." Annals, vol. i. p. 276.

§ High mountains.

|| Devastated.

And wyntred then at Dunfermlin Abbey,
Where Saint Margarite is worhipped ever and aye.

CHRONICLE, p. 300.

King Edward was, at least, one day in Dunfermline, on the 1st May 1304.*

On the 4th March 1323, Robert Bruce had a son born to him in Dunfermline, when the palace must have been in some degree repaired, who, after a long minority, ascended the throne under the title of David II. The event gave great joy to the country, and the writers of the day spoke of the infant as destined, like his distinguished father, to be a man strong in arms, and who would revel in the gardens of the English.† The complimentary prediction was too truly fulfilled, during the long residence of this unpatriotic king in England.‡

On the 7th August 1332, Edward Baliol, when contending for the crown of Scotland, during the minority of David II., after having landed with his army at Kinghorn (most probably Wester Kinghorn or Burntisland), came to Dunfermline, where he found a seasonable supply for his small army in five hundred excellent spears, and a quantity of provisions, laid up there by the orders of the Regent Randolph, then recently dead,§ and who, as noticed at p. 133, was buried at Dunfermline.

In 1335, a parliament was held at Dunfermline, when Sir Andrew Murray was elected to the regency of the kingdom

* Rotuli Scotiæ, i. 53-4.

† "Iste manu fortis Anglorum ludet in hortis."—*Fordun a Goodal*, ii. 280.

‡ Tyt. Hist., vol. ii. pp. 122-3, 145-6, 151, 173.

§ Hailes' Annals, ii. 148. Tyt. Hist. ii. 12. The Chronicon de Lanercost gives a different day of the month for this event:—"1332. August 10.—Edward, with his men, proceeded as far as the monastery of Dunfermline. But next day, after the festival of St Lawrence the Martyr (Aug. 11), they went to the water of Eren, and there the Scots met them on the other side of the water, with 30,000 armed men."—*Ban. Club Edit.* 1839, p. 267.

Baliol's army crossed, by stratagem and treachery, the river Earn at Forteviot, "near the place where there is now a bridge of several arches, and surprised and overcame the Scots on the opposite bank, in the fatal battle of Duplin. There still remains erected on the edge of the battlefield an ancient and elegantly sculptured stone-cross, commemorative of it.

during the same minority, and died highly respected in 1338, when his body was interred, first in the little chapel of Rosmarkie (he having gone to visit his estates in the north), but afterwards raised and carried hither, to mingle with the heroic dust of Bruce and Randolph.*

In 1385, a large body of Frenchmen were lodged in Dunfermline, as there were in some other inland towns, as Queensferry, Kelso, Dunbar, and Dalkeith, Edinburgh not being able to accommodate them all, on the occasion of John de Vienne, the famous admiral of France, having come over to this country in the reign of Robert II., in consequence of an application from the Scots to the regency of the French king, Charles VI., with a great number of knights and others, the flower of the French army, and of private soldiers, to assist the Scots in the invasion of England. It would appear, however, that the inhabitants were not very much pleased with their new neighbours, and their dissatisfaction here and in other places is thus well described by the garrulous historian of the period. "What evil spirit hath brought you here?" was the common expression employed by the Scots to their allies. "Who sent for you? Cannot we maintain our war with England well enough without your help? Pack up your goods and be gone, for no good will be done as long as ye are here! We neither understand you, nor you us. We cannot communicate together; and in a short time we shall be completely rifled and eaten up by such troops of locusts. What signifies a war with England? The English never occasioned such mischief as ye do. They burned our houses, it is true; but that was all; and with four or five stakes and plenty green boughs to cover them, they were rebuilt almost as soon as they were destroyed." It was not, however, in words only that the French were thus ill treated. The Scottish peasantry rose against the foraging parties and cut them off. In a month more than a hundred men were slain in this manner, and at last none ventured to leave their quarters.† The expedition failed, and by and by the French returned home,

* Tyt. Hist. ii. 53, 66. Fordun a Hearne, iv. 1032. Tytler by mistake names the place, Rosmartin.

† Tyt. Hist. iii. 35, who quotes Froissart par Buchanan, ix. 130.

“much disgusted,” as Hume says, “with the country, and with the manners of its inhabitants.”*

On this occasion, too, Froissart mentions that Richard II. of England having burned Edinburgh, “he and his lords went to Dunfermline, a tolerably handsome town, where is a large and fair abbey of black monks, in which the kings of Scotland have been accustomed to be buried. The King was lodged in the abbey, but after his departure, the army seized it, and burnt both that and the town.”† Hume says, generally, that the King “treated in the same manner Perth, Dundee, and other places in the low countries.”‡

On the 4th February 1441, James Bruce, son of Sir Robert Bruce of Clackmannan, whom King David Bruce calls “his beloved cousin,” was consecrated Bishop of Dunkeld in the abbey church of Dunfermline;§ and on the 30th March 1444, he, and James, abbot of Lindores, mandatories of the Pope, gave an instrument for confirming an agreement between the abbot of Dunfermline and the burgh of Perth, in the chapel of St Mary in the latter burgh, near the bridge,|| in which year also, James Bruce was made Chancellor of Scotland. He was elected bishop of Glasgow in 1446, and died in 1447.¶

In 1512, “This yeir, in the beginning of May, the Quene (of James IV.) tuik voyage furth of *Dunfermling* to St Duthois in Ross, and in all her journay wes honourable intertenit, and came to Edinburgh agane about the x day of July.”**

In August 1515, the abbot of Kelso and other friends of Lord Home were imprisoned at Dunfermline by the Duke of Albany, then Regent of Scotland.††

In 1525, “The Erlis of Arrane and Argile past in the west cuntrey, and the Bischop of St Androis to *Dumfermeling*. And thairefter the Erle of Angus tuik the government of the king (James V.) and realme mair baldlie nor of befor; and sent to the Bischop of St Androis (Archbishop James Beton),

* Hume's Hist. Lond. 1822, iii. 126.

† Froissart Cron. Lond. 1805, vii. pp. 63-9.

‡ Hume's Hist. iii. 126.

§ Crawford's Officers of State, p. 34.

|| Printed Dunf. Chart. 365.

¶ Keith, 8vo. 1824, p. 87-8.

** Leslie's Hist. Scot., Ban. Club. Edit., 1830, p. 32.

†† Morton's Annals, p. 96.

(quha wes chancellor) for the great seale, quhilk wes delyverit."^{*}

1526, Sept.—“The same nycht” (viz. after a rencontre of the Earl of Arrane with the Earl of Lennox at Linlithgow, in which the latter, and many other gentlemen of his company, were slain, and the King was brought from Edinburgh by the Earl of Angus), “the King with that cumpany past to Strivelinge, and thairefter schortly throw Fyff, sercheand the Quene and Bischop of St Androis, and becaus they could nocht find thame, being secretlie be thair freindes keepit and consealit, thairfoire thay spulyeit *the abbay of Dunfermeling* and castell of St Androis, taking away all the saide bischoppis mubles being thairintill with thame, and returnit sone thaireftir to Edinburgh.”[†]

On the 24th January 1560, some Frenchmen came hurriedly to Dunfermline from the east coast, where English ships had appeared, and whose admiral landed at Aberdour. Such was their fear, that they left their roasts at the fire and retired to Dunfermline on the same night, without meat or drink. But the Laird of Grange slew many of them before they reached Dunfermline. Two days after, the Frenchmen remained a whole night at Fotherick moor (Forthridge Moor, marked on Plate I.), without either meat or drink, and many of them were slain ere they got a bridge at Tullibodie, which was cut down by the Reformers or Congregation from Stirling, repaired.[‡]

^{*} Leslie, *ut ante*, p. 133.

[†] Leslie, p. i., 36.

[‡] Lindsay's *Chronicles*, 1814, ii. 550-1.

Apparently, in reference to the same event, although the date is given as 1559, the very learned, accurate, and celebrated French historian, Thuanus, says, in his Latin work, printed at Geneva in 1626:—“Our men repaired to Cupar (or Cupar Moor), and when they had proceeded a little along the shore to a promontory, named *Kingragium* (Kinggrange), having seen a fleet, thinking them their own friends, they were filled with great joy; but when it was ascertained that it was English, and when it was rumoured that their pedestrian forces were not far from the territories of the Scots, having immediately changed their plan, made signals; some went to Kinghorn, and others to Dunfermline, and most returned without food through haste. Already also many, either from weariness of their present condition or hatred of the Guises, and even

Upon the 3d day of March 1561, Queen Mary came from Edinburgh to Dunfermline, and thence went to Dysart and St Andrews.*

"Vpon the xv day (of April 1572), the suddartis of the Blackness past ovir the watter in ane bott, furneist with thrie peice of ordnance, and spoulzeit the tounis of the coist syid, and als wan the houssis of Rysith (Rosyth Castle) quhairin thai gat greit ritches, and came without hurt to (the said) Blackness."†

On the 28th January 1581, the second Confession of Faith, sometimes called Craig's Confession of Faith, because drawn up by John Craig, or the King's Confession, because signed by him, or the First National Covenant of Scotland, and which is embodied in all the subsequent National Covenants entered into by the Scottish Church and people, was subscribed by James VI. and all his household, at Dunfermline. Calderwood remarks that this Confession is an appendix to the first Confession, and comprehends it in a general clause in the beginning, and so both are but one, and he that subscribed the one subscribed the other.‡ It contains a strong protestation against Popery.

Between 1582 and 1585, three Danish ambassadors of noble birth, and splendidly attended, arrived in Scotland, and were introduced to King James VI., at Dunfermline, where they congratulated his Majesty, in the king their master's name, with a long discourse of the old amity bond, and mutual friend-

the most who preferred peace and liberty to war and slavery, because they were not strangers to the cause of the Protestants, shewed themselves less favourable to the royal party."—*Historia sui temporis*, 1543–1607, fol. i. 730.

A contemporary, though unknown journalist, who seems to have been in many instances an eye-witness of the scenes he describes, says,—“The Frenchmen, to get ane way to pass over the said water, tuik down the timber of the Tullibodie Kirk and (made) ane sure passage owir the said brig, baith for horsemen and footmen, and sua they came to Stirling vpon ye xxviii. of the said month (i. e. A.D. 1559).—*Diurnal of Occurrents in Scotland*, 1513–1571, 4to, 1833, p. 272–3.

* Lindsay's Chronicles, vol. ii. p. 561.

† Diurnal of Occurrents, p. 292.

‡ Hist. fol. p. 96–97.

ship, between the two kings, and their kingdoms. They also presented their claim, respecting the restoration of Orkney and Shetland to the Danish crown. Sir James Melville says, "So soon as the Danish ambassadors arrived by ship in this country, his Majesty ordered me to entertain them, and bear them company. And because they were three joined in commission, he willed me to chuse any other two, whom I thought meetest to bear them company with me. I named unto his Majesty, the Laird of Segie" (probably James Meldrum of Segie, made one of the Lords of Session, 9th July 1575, and who died 15th February 1588, or one of his two sons John and James), "and William Shaw, master of work" (very probably the same William Schaw, architect to James VI., whose monument is still at the bottom of the steeple in Dunfermline Old Church.)* The king ordered them to be treated courteously, and appointed them to reside at St Andrew's, till they received their despatches.† Shortly after this, they made a proposal for an alliance with Denmark, by his marriage with a Danish princess, to which, after fifteen days' "advisement and devout prayer," he informed his Council that he had assented. This marriage, like that of Malcolm III., with a Saxon princess, on her return to Hungary, the place of her nativity, was preceded by a storm, which had an influence in fixing the place of its solemnization. It had been arranged that the Queen should come to Scotland and be married, and it was said, that she had actually sailed. But tempestuous winds drove her back upon the coast of Norway, where she remained a long time, till they abated. This storm was attributed to the witches of Denmark, as some of them confessed, and were burnt for it. At length, the King became impatient, and resolved to sail himself, and bring home his Queen. Hav-

* Memoirs, Edit. p. 297.

† Aikman's Hist., iii. 94-5. It would appear, however, that his Majesty's command had not been attended to, either there or at Dunfermline, for on their setting out from Dunfermline, having been promised the King's horses to ride on, and being booted on a certain day, in expectation of them, because they were not forthcoming, they went forward on foot. On the king hearing this, he was much displeased, and caused his horses to follow hard after them, and overtake them.

ing got several ships equipped, he accordingly set sail, accompanied by the leading men of his Council ; and after encountering very rough weather (it being the beginning of winter), he landed in Norway, was married at Upsal, and after remaining at Denmark during winter, for he would not be persuaded to expose himself again to its raging seas, he returned with his Queen to Scotland, in spring, disembarking at Leith.*

In 1588, the year before the King's marriage, he constituted, as previously mentioned, Dunfermline a royal burgh, by virtue of a charter of confirmation, dated 24th May, in which he made various grants to it.

In 1596, a Convention of the "Estates" was held here, for the purpose of recalling the Popish Lords, who had been banished for a conspiracy ; and the Princess Elizabeth was born at the palace, on the 19th August, first daughter of his Majesty, afterwards Queen of Bohemia, whose baptism the Convention appointed to take place at Holyroodhouse, on the 28th of November following.

On 19th November 1600, King Charles I. was born here, of whose infancy some curious particulars were previously given in the account of the palace, at p. 92.

In 1624, a *Great Fire* took place, which nearly consumed the town ; the houses, at that period, being almost entirely composed of wood, at least from the second story. Its ravages were chiefly on the north side of the ancient pillory, at the prison, to the east port. The town was reduced to such poverty by this calamity, that it was obliged to supplicate assistance from the community of Scotland at large.

A petition was presented by the Magistrates to the Convention of Burghs, praying them to sanction a subscription for aid, throughout the burghs of Scotland. Edinburgh ordered a subscription, but the amount raised is not recorded.

" 21st June 1624.

" The quhilk day, Alexander Clerk, Provost, &c. being convenit in counsell, forsemeikle as the provost, baillies, and counsell of Dumferling, be their supplication presented to the counsell, hes lamented the pitifull desolation fallen to the said burgh and inhabitants yrof be the late fyre, q^eby the s^d burgh is almost hollilie destroyed ;

* Sir James Melville's Memoirs, p. 162-162.

and therefore craving such support as they in their wisdoms sall think fitt. The counsell comiserating their case, and being willing for their pairts, to contribute ffor releiff of their present necessiteis, hes Ordaint ane collection to be made through this burgh, for collecting the voluntar supplie of the stable nehtbours for the same, as they be disposed to give. And for collecting and ingathering of the same, hes nominat and elected—for the north-east quarter, Patrick Clies, merchand, and William Nennock MacGregor; for the north-west, Robert Haliburton, William Carnegie; for the south-west, &c. &c. quhome they Ordaine to pass through this burgh, and the nechtbours of the same, ilk ane tua, in their quarters, for above effect, and ingather their voluntar contribution, and present the same to the counsell, that they may deliver the same for the releef of the said burgh of Dunfermling, and neighbours thereof."—*Records of the Town-Council of Edinburgh*.*

Aberdeen contributed 1600 marks (about L.83 sterling), as noticed in the following extract from its records, which contains also some additional interesting particulars of the town, and of this disaster :—

"Anno 1624.—Dunfermline, the Town of, destroyed by accidental fire 25th May; consumed 220 tenements, occupied by 287 families,—their whole plenishing, with 500 bolls of grain in barns. The town containing 700 communicants, and 320 children under six years of age, said to be completely ruined.—Voluntary contribution for their relief, ordered by the Head Court of Aberdeen, convened for the purpose—1600 marks, collected by voluntary contribution as the town's benevolence, paid to the commissioner appointed for receiving it, for which he granted a receipt."—*Inventory of the Records of Aberdeen*, vol. li. pages 123, 124, 133.*

In 1633, 4–5th July, King Charles I. was in Dunfermline, during a Progress he then made in Scotland, on which occasion he, with all solemnity, created Sir Robert Kerr, Earl of Ancrum, Lord Kerr of Nisbet, &c. and dubbed five knights. The creation of the Earl was proclaimed by the heralds at the windows of the great chamber, the trumpets sounding.†

* Fernie's Hist. Dunf. 133, 134.

† Sir James Balfour's Annals, vol. iv. 8vo, p. 336. During this Progress, the King shewed his dislike to the Presbyterians, then named Dissenters, in various ways. Thus, at Edinburgh, on the 28th June (1633), it is stated that "he observed the Dissenters with an unfavourable aspect;" Bishop Laud of London being with him at Linlithgow on the 1st, and at Stirling on the 2d July, "he was presented with plate by each provost, but one of them being a Dissenter, he was not admitted to kiss his hand;" and "the nobility and gentry of Fife had prepared

In 1638, during the months of March and April, in the reign of Charles I., the Covenant, as drawn up by Alexander Henderson and Johnston of Warriston, was subscribed at Dunfermline, by the nobility, gentlemen, burgesses, and commons in the parish. The document containing it is still extant here, and is written on a very large sheet of vellum parchment. Among the signatures are Dunfermlyne (Charles Seton, Earl of Dunfermline); Sir Robt. Halkett, Pitferrane; James Durie, Craigluscar; Robert Ged; R. Ged younger; Henry Wardlaw of Pitreavie; William Wardlaw of Balmule; Johne Stanehouse, and Mr Samuel Row, then assistant minister at Dunfermline.

In 1643, the Solemn League and Covenant, a mutual bond of union which had that year been entered into between England and Scotland, for the better protection of the Protestant religion, prevention of the spread and ascendancy of Popery and Prelacy, and the preservation of the liberties of the kingdom in peace and unity,—a document which has been characterized by our latest church historian* as “the noblest, in its essential nature and principles, of all that are recorded among the national transactions of the world,”—was sworn and subscribed at Dunfermline, on the 5th, 6th, 7th, 8th, and 12th days of November of that year.† This Covenant contains

to give a noble reception to his Majesty, but many of them being Dissenters, his Majesty was pleased to take another way, and avoided them.” —*Rushworth's Hist. Coll.* Lond. Fol. 1680. ii. 184.

* Hetherington, p. 333.

† 29th October 1643.—“That day the Solemne League and Covenant for reforman and defence of religion, the honor and happines of the King, and the peace and safetie of the thrie kingdoms of Scotland, England, and Ireland, was red and intimat this Sabbath be Mr Rot. Kay, to the haill congrega’un, that nane pnt (pretend) ignorance thairroff, bot that they may be prepared to sweare to it, and subscrieve the same the nixt Lord’s day.”

“That day (29th October 1643), intimation was made to the people of the evening prayers to begin this week following, and yrfore they were desyrit to conveyn frequently yrto, and to have yr candle in reddines.”

5th November 1643.—“That day the Solemn League and Covenant for reforman and defence of religion, the honor and happiness of the King, and peace and safetie of the thrie kingdoms of Scotland, England,

most of the signatures already mentioned as attached to the former Covenant, with several new ones, among which are those of Mr Robert Kay, then minister at Dumbarton, and two years afterwards at Dunfermline, Robert Anderson, reader of God's word, and a great many more, many of them written in the same hand, probably for those who were unable to write. It is printed, and contained in a quarto bound book, having on one of the boards, "For the Kirk of Dunfermling."

Both these documents are in possession of the trustees of the Queen Anne Street United Associate Congregation. The MS. parchment one was originally in the custody of the Earl of Dunfermline, or of his factor, Mr William Walker, Provost of the Town, from whom it descended to his son, clerk of the regality, and factor to the Marquis of Tweeddale, successor to the Earl in his heritable offices, by whom, or his nephew, Mr Walker of Rhodes, it was presented to Mr Ralph Erskine, a few years after his settlement as minister here; who again, either himself gave it to the Session of the Queen Ann Street Congregation, of which, at his deposition, he became minister; or, according to another account, kept it till his death, after which it fell into the hands of his son, Mr Henry Erskine, Seceding Minister at Falkirk, and after he died, into those of Mr Fisher, Seceding Minister at Glasgow, who gave it to the Seceding Session of Dunfermline, in the belief that they had the best right to it.* The other printed copy of the League and Covenant was found, in 1654, in umq^{le} John Auchinwall's papers, and given, by the Session, to the same William Walker, late Provost, and one of the elders, to be kept by him for their use, as he had the National covenant already. He also received from them the Solemn League and Covenant in another book, renewed and subscribed in December 1648, which was in Mr and Ireland, was sworne, to be all the congrega^{ion} in the kirk convenit, and thairefter sub^{it} at sundrie dyetts, as the Booke of the Covenant itself at lent bears."

28th November 1643.—"That day it was declairit, that James Murray, writ^r in Edinr. hade gottin 37d. for his fie, and the bookes of the Covenant, and of the last General Assembly."

3d March 1644.—"That day, givin for binding of the Covenant, and a new cover yrto, 40d."—*Kirk-Session Records.* Fol. 29.

* Inglis' MS. Journal.

Robert Anderson's custody, probably the reader, to be kept with the rest.* What has become of this is unknown, but the other two are now where I have just mentioned.

In 1645, the plague raged in the parish, and carried off numbers, of which the following notices are taken in the Session Minutes:

19th October 1645, fol. 39.—“ At this tyme meetings were not frequent, because of the plague of the pestilence, wch then was in this parochie, and increasit in the same, so that many died.” 25th November 1645.—“ And because the number of the poore did encreas in this tyme of the plague, many treadismen put to penurie for want of comering, and handling of geir and money, qlk was then dangerous to use, and little alms collectit, thairfore it was thot fitt that meill should be given to the poore for thair pūte (present) help, and that the pūte collections and moneys wch were in the boxe (the mortificationis being reserved) should pay the said meill, till (after that the Lord of His mercie withdraw his iudgement of the plague) uther courses may be taine for supplying of the poore, and for restoring of the moneys again to the boxe.”

It is added that L.240 Scots (or L.20 sterling) were paid for 40 bolls of meal, to the ordinary and extraordinary poor of the Town.

4th December 1645.—“ That day it was thot fitt that a voluntar contribution should be collectit throw the parochie, both in brut and land, be the ministers and elders, once monethlie for the poore, in this parochie, specially in this thair great indigencie and necessitie, during this tyme of the plague; which contribution was collectit for this moneth of December, first in the burgh, be both the ministers and elders in their awin quarters accompanying them thair, set down in a roll contening the particular of what was receaved, and fra whome, extending in the haille to 54 lib. 9 s. And nixt a voluntar contribution was also collectit in the landwart, be one of the ministers in the north side thair of, and ane elder with him; and be the uther minister, and ane elder with him, in the south side, set down also in a particular roll,” &c. &c.

Same Day.—“ James Simsone” (one of the elders) delyuerit xij. lib. 14 sh. collectit be him at the kirk dore some sabbaths in November, which, with the rest of the collections and contributions, was not only distribute to the ordinar poore in this paroch at this tyme, but also to many extraordinair poore thairin, and for interteyning of these p̄sones in the moore, who were under infection of the plague, being poore, and myt not mtteny nor furnish themselves, and for paying of dead kistes and burialls, and v̄r necessars.”

There is also the following notice in the Minutes of the Provincial Assembly (Synod):—

* Kirk Session Records, 14th March 1654. Fol. 143.

Kirkality, October 1645.—"The Presbytery of Dunfermline removed, censured, aproven. Some of the brethreene thair exhorted not to remove their owne persons from their chardge, in the tyme of the distress thair flocks are under, because of the plague of pestilence."

In the following year, it would appear the plague had reached Perth, when a collection was made for that town in Dunfermline, as recorded in the following minute of Kirk Session:—

29th Dec. 1646.—"That day, according to the appoyntment of ye Session, the elders of this paroche, both in brnt and land, reported thair diligence in collecting throw their severall quarters, of the contribution for the toun of St Johnstoun (Perth), visite wt the plague of pestilence, as they were desyrit heirto. And they delyuerit the same to the Session, extending in baill to 572 mks. x sh. Whilk they did, and producit to the Session a discharge thairrof."—*Session Records.*

5th January 1647.—In the Session Register of this date, it is mentioned that that day the Session gave their consent, that 205 lib. (L.205 Scots) of the excise, collected in this parish, should be given to Jean Moubray, in the North Queensferry, for the freight of a thousand horse, with their riders, at the rate of three shillings Scots for each horse, with their rider, and eleven hundred foot soldiers, at threepence the man, being a part of the forces of this kingdom, transported over the Water of Forth at the Queensferry, by the said Jean and her servants, in her name, in her boat called the Burgan, at several times since the beginning of the troubles.

On the 25th April, too, of the same year, the Session, considering "the ruynous caice of the Kirk, especially of the roofe and stock of the bells, likelic to fall down if no speedie remeid be provyded for preveining the same, and finding no other to whom they may have recourse for helping of the said Kirk, in thir troublesome times of war (the King's Majesty, patron of this Kirk, *having no settled residence himself*, and my Lord Dunfermline, sub-patron thereof, having a free gift of the rents of this abbacy, from the King's Majesty, freeing him from all burdens herewith), bot the Exchequer house of this kingdom," resolved to supplicate the Lords of the Exchequer, for aid to repair it.

In 1650, Charles II., soon after his accession to the throne, on the decapitation of his father in January 1649, subscribed at Dunfermline, with apparent, but only feigned, sincerity, a most remarkable declaration, confirmatory of his former oath to adhere to both covenants. This has been styled

* Session Records, 1647, fol. 53.

"The Dunfermline Declaration," and is dated 16th August, 1650. In this declaration, Charles avowed that he renounced Popery and Prelacy, and "would have no enemies but the enemies of the Covenant, no friends but the friends of the Covenant," and that "he would always esteem them best servants, and most loyal subjects, who serve him and seek his greatness in a right line of subordination to God, giving unto *God the things that are God's*, and unto *Cæsar the things that are Cæsar's*." When Mr Patrick Gillespie put the pen in his hand to subscribe this declaration, he told him that "if he was not satisfied in his soul and conscience, beyond all hesitation, of the righteousness of the subscription, he was so far from overdriving him to run upon that for which he had no light, that he obtested him, yea, charged him, in his Master's name, not to subscribe the declaration, no, not for the three kingdoms." To which the king answered, "Mr Gillespie, Mr Gillespie, I am satisfied, I am satisfied, and therefore will subscribe it."* But, alas! history too truly tells, how all this protestation of sincerity was falsified.

In February 1651, there was a great dearth in Dunfermline.†

In July 1651, a battle was fought near Pitreavie House in this parish, between the army of Cromwell and that of Charles II., when the former crossed the Frith at Queensferry, on their march northward to Perth, in order to cut off the royal resources from the King, then at Torwood, in the vicinity of Stirling, an engagement which in its consequences proved very disastrous to the Scots. It has been called "The Battle of Fife," and sometimes also, "The Battle of Inverkeithing," and, "Battle of Pitreavie;"—the first action having been fought near Inverkeithing, and then continued up to Pitreavie, where the chief slaughter took place.

"During the time Cromwell's army was crossing the Forth at Queensferry, immediately before the battle of Inverkeithing, Oliver rode backwards and forwards on Monshill (in Barnbugle grounds), and was overheard muttering with devotion a prayer, 'O God, spare Christian blood.'‡

* Crookshank's Hist. Edit., Edin., 1751, vol. i. pp. 38–40.

† Session Records, fol. 118.

‡ Wallace's Prospects from Hills in Fife, 8vo, note, p. 97.

1651. "The king and the army being now lying at Stirling, after long deliberation, marched to Torwood and encamped there the 28 of June. Many fair occasions were then presented to the Scots army, for overthrowing the Englishes, lying in a body about Callander and Falkirk, but the politic enemy withdrew his army from these places to the sea-side, unknown to us, leaving his tents and huts unremoved, as if they had been there in person. Our army, not knowing their removing, lay still secure at Torwood, till at length report came to the King and the Scots army, that upon Thursday, Friday, and Saturday, the 17, 18, and 19 days of July, General Cromwell and his army had crossed the sea at Innerkeithing.

"Our army, after this advertisement, came back to Stirling and marched near to Dunfermline, and having halted there, Hepburn was employed with some horse to march, and a great number of foot, to go on upon the enemy. Maclean of Dowart, with 500 of his soldiers and sundry others of the foot companies, went on courageously, and looking that Hepburn should have assisted them with their horse, they were deceived, for the horse never went on for their help, and so the Englishes won that day, and slew and deadly wounded 1200 foot and 200 horse, among whom Colonel Culhislaid, of the name of Scott, was killed, Sir John Brown taken prisoner, and the whole name of Maclean destroyed, being all gallant men and able, passing the number of 500 men, at least, they and their followers, whereupon the King and the army lifted from Torwood, on Sunday at night, the 20 of July, and marched near to Dunfermline. But after they had heard, that the enemy was returned with 7000 horse toward Torwood, to take up their quarters there, the King and his army then returned to Stirling and Torwood, early on Monday the 21 of July, where they remained that day and the following. Thereafter the King and his army went back again near to Dunfermline, but returned, both horse and foot, back again to Stirling, upon Sunday the 27 July 1651. And upon this oft turning back and again, and upon the occasion of the late defeat at Innerkeithing, many of our Scots were discouraged and ran away from the army, and many more had fled, if strict order had not been taken with fugitives and runaways. And it was not a wonder to see such numbers leave the army, because of the manifest falsehood seen by them in their officers and leaders. And when the common soldiers saw opportunity of fighting with the enemy, and of a seen victory, yet they were stayed, and not suffered to go on, which altogether discouraged the soldiers."*

The English soldiers, after their victory, indulged in many acts of annoying petty plunder, as the two following minutes of the kirk-session testify:—

"17 Julii 1651, being a Thursday, Cromwel's armie landit heir, who on the Sabbath preftir, being the 20 day of the 5th month; battell being

* John Nicoll's *Diary of Public Transactions in Scotland*, from Jan. 1650 to June 1667, Ban. Club Edit., 1836, pp. 53, 54.

beside Pitreavie, killed and cutt manie of o' (our) men, robbed and plunderit all. Everie man that was able fledd for a tyme, so y^t y^r could be no meeting for discipline this space."

"12 August 1651. The boord and seats of the session-hous, and the kirk boxe, being all broken, and the haill money in the said boxe being all plunderit and taken away be Cromwell's men, it is thot fitt y^t the session-hous be repair'd and the boxe mendit, as also a new brod be made to gather the offering."

It is recorded on the 30th September, that no session was held "because of Cromwell's troups that were quartered heir."

1652. The 23d March of this year is mentioned in the parochial register of births, baptisms, and marriages, as being *mirk* (or dark) Monday.

1670. In the middle of June of this year, a conventicle, or field-meeting, was held at Beath-hill, partly in this parish, which produced a great sensation. It was kept by Mr John Blackadder, the ejected minister of Troqueer, and Mr John Dickson, the ejected minister of Rutherglen. A considerable number of people had assembled from the neighbouring country, and when they were engaged in public worship on the Lord's day, some officers of militia rode up, as if to disturb and disperse the meeting; but they were resolutely met by the men on watch, armed for self-defence, and the prudent interference of Mr Blackadder; and obliged either to continue quiet till worship was over, when they might go where they pleased, or to promise to depart peaceably, and allow the religious service to proceed, under the open canopy of heaven. "There is related to have been a very remarkable manifestation of spiritual influence, in the sacred services of that day, great solemnity, and deep devotional feeling, leaving impressions, which were never obliterated from the hearts and minds of many of the worshippers."

The news of this "horrid insult," as the treatment of the military disturbers was called, having reached Edinburgh, Archbishop Sharp caused a rigorous enquiry to be made, as to who were there, so that many country gentlemen were put to much trouble and expense for attending it. Among others, Robert Welwood of Touch, in this parish, confessed before the council, that he had been present, and was fined in 500

* Session Records, fol. 121.

marks, and ordered to lie in prison till he paid it; and engage in a bond of 2000 marks, to frequent no more conventicles. "This was the first armed conventicle, and the first ebullition since the restoration, of that spirit of resistance, which accomplished the glorious revolution,—gave new life to the friends of religion, and was the mean of multiplying and enlarging their meetings, throughout the United Kingdoms, and was publicly given thanks for, in the Scots congregations abroad."

In July 1674, Robert Ged of Baldrige, in this parish, was fined in the fourth part of his yearly rent for attending a similar meeting; and in June 1677, Sir Alexander Bruce of Broomhall, also in the parish, was fined in 1200 pounds scots, for not obliging his servants to sign the bond of conformity, and to refrain from attending conventicles. But all this severe treatment failed, as subsequent events evinced, to produce the effect intended.*

On the 4th November 1706, the burgh of Dunfermline, being opposed to the Union betwixt Scotland and England, instructed Sir Peter Halkett of Pittferrane, their representative in Parliament, to vote and protest against it, and appointed the convener of the deacons to deliver to him their letter of instructions. Sir Peter promised to present an address, which was accordingly prepared and given to him; but reserving to himself, as would appear, liberty to exercise his own judgment on the measure, he voted *for* the union, thus making Dunfermline, one of the thirty-three burghs in favour of it, while there were twenty-nine against it.† The address was read in Parliament, on the 8th November. ‡

On the 24th October 1715, about a month before the battle

* Burns' *Wodrow's Church History*, vol. ii., pp. 154, 159, 243, 260; *Cruikshanks*, vol. i., p. 262; *Hetherington*, p. 429.

† Sir Peter's conduct greatly offended his constituents, so that he did not appear in Dunfermline for twelve months afterwards, and the public, too much inclined to scandal, ascribed to him other motives than an enlightened regard to the national weal. *Council Records*. *Inglis' MS. Journal*. However unworthily some of the Scottish Representatives were suspected to have then acted, and however apparently less favourable to Scotland than to England the conditions of the Union were, the Union itself must now be admitted to have operated beneficially to both countries.

‡ *Act. Parl.* vol. xi., p. 310.

of Sheriffmuir, fought in the attempt of the old Pretender, James VIII., to ascend the throne, there was a surprisal of a Jacobite detachment at Dunfermline—

“A detachment of about four score horse, and three hundred Highland foot, chiefly followers of the Marquis of Huntly, was sent from Perth to Dunfermline, to raise the cess.—When the detachment arrived at Dunfermline, Gordon of Glenbucket, who commanded the Highlanders, conducted them into the old Abbey, which is strongly situated, and there placed a sentinel. He took up his own quarters in the town, and placed a sentinel there also. The commander of the horse, Major Graham, took the ineffectual precaution of doing the same at the bridge, but used no farther means to avoid surprise. The gentlemen of the squadron sought each his personal accommodation, with their usual neglect of discipline, neither knowing with accuracy where they were to find their horses, nor fixing on any alarm-post, where they were to rendezvous. Their officers sat down to a bottle of wine. During all this scene of confusion, the Honourable Colonel (afterwards Lord) Cathcart was lying without the town, with a strong party of cavalry, and obtaining regular information from his spies within it. About five in the morning of the 24th of October, he entered the town with two parties of his dragoons, one mounted, and the other on foot. The surprisal was complete, and the Jacobite cavaliers suffered in proportion; several were killed and wounded, and about twenty made prisoners, whose loss was the more felt as they were all gentlemen, and some of them considerable proprietors. The assailants lost no time in their enterprise, and retreated as speedily as they entered. The neighbourhood of the Highland infantry in the Abbey was a strong reason for dispatch. This slight affair seemed considerable in war, which had been as yet so little marked by military incident.—Stories were circulated at Perth of the loss which Cathcart had sustained in the action, with rumours of men buried in the night, and horses returned to Stirling, without their riders. This account, however fabulous, was received with credit even by those who were engaged at Dunfermline; for the confusion having been general, no one knew what was the fate of his comrade. But, in very deed, the whole return of casualties on Colonel Cathcart's side, amounted to a dragoon hurt on the cheek, and a horse wounded. This little affair was made the subject of songs and pasquils, in the army at Perth.”*

“In 1715, also, the family of Seton, Earl of Dunfermline, being extinct, one Mr Seton either assumed, or had the title given him by the Pretender during the rebellion in 1715, when a party of rebels possessed themselves of the place (Dunfermline), where they were attacked, and several of them killed and taken by a detachment from the Duke of Argyle's camp at Stirling, and another of volunteers, commanded by

* Scott's *Tales of a Grandfather*, third series, i., p. 306.

Colonel John Ereskin of Carnock. The rebels made their retreat into the ruins of the abbey, where the Colonel was for attacking them; but the commander of the regular troops being against it, and returning to the camp with what prisoners he had taken, the rest, among whom were some of their chief leaders, escaped.*

In the *Caledonian Mercury* of the 18th April 1715, there is this notice:—

“We hear of strange doings at Dunfermline, last Thursday, when the excise bill was burnt by the hands of the common hangman, by order.” And on the 15th September 1740, “We hear from Dunfermline that, the trades being met in the church, in order to elect their deacons, the loft in which they sat was so crowded, that it fell down, whereby several were crushed.”

Eminent Persons.

King Malcolm III. and his Queen Margaret, having been frequently mentioned in the previous part of this volume, as not only having been resident in this parish, but having occupied a conspicuous place in its early civil and ecclesiastical history, it may not be unacceptable to subjoin here two of the most recent and favourable delineations of their characters.

“The character of Malcolm is expressed in the transactions of his reign. He appears to have had the fierce and haughty spirit of a rude age, of a nation who knew no trade but war, of that condition which commands, but is not subject to obey. With this, he possessed, also, that lofty magnanimity, which consists in the union of conscious knowledge or power, with ardour of passion, correct notions of moral rectitude, and native benevolence of temper, without any debasing alloy of the grosser and meaner selfish principles. He was wise, not less than valiant; as appears from the success which crowned the greater part of his undertakings. Sound policy, free from the knavery and folly of cunning, evidently guided him in the general management of his wars and treaties with his English neighbours. The improvement of the national manners in his time, is indeed to be attributed rather to the influence of that great event, which drove so many of the English to his court, than to any foresight or illumination beyond the character of his age in himself; yet was it no small merit in him, to have received illustrious strangers with generous hospitality, and to have adopted, from their principles and manners, that which promised advantage to his subjects; but nothing simply for the sake of that novelty, which fascinates light minds. He

* Slezer's *Theatrum Scotiae*, Art. Dunf., p. 50.

must have been a man of no small prudence and strength of mind, who could be pious, in an age, when piety was almost universally superstition, without suffering the clergy to plunder, or domineer over him; and who could possess a woman lovely and accomplished as Margaret, of whom he was passionately fond, without resigning himself so wholly to her influence, as hardly to retain the reins of government in his own hands.

"Margaret was worthy of her husband, and of her royal rank. The age in which she lived, had no fairer ornament to boast of. A woman less prudent and less amiable, could not have softened the mind of a fierce and martial husband, or civilized the manners of a barbarous people, or established order, magnificence, and politeness in a court, in which simplicity and grossness had hitherto prevailed. She was fervently and punctiliously pious, without deserting the ordinary duties of life; splendid and elegant in her dress and manners, without any thing of frivolous levity. As a wife, chaste and affectionate; as a mother, she was tender, anxious, attentive, especially to the education of her children. It is, perhaps, the first praise of her understanding, that having obtained great influence over Malcolm's mind, she could content herself with that share of authority, which he willingly communicated to her, not pretending to direct or govern him in every thing. Of her personal beauty, old monks speak with all the rapture of young admirers. The Romish Church derives not greater lustre from any other of those names, which it has dignified with canonization, than from that of Queen Margaret."*

"Malcolm Canmore was a prince of high spirit, and of steady and inflexible courage. In the course of a reign of twenty-seven years, he supported the contest with England, under William the Conqueror and his

* *Heron's Hist. Scot.*, Perth, 1704; i. 256-8, who refers to *Vita Margarete in actis sanctorum*. Fordun's *Scot. Lib.* v. cap. 16 to 27, and adds, "I am sorry to observe, that Sir D. Dalrymple, judging of the character of Margaret by the standard of the taste and moral sentiments, not of the age in which she lived, but of this present time, has accused her of weaknesses for which she cannot be justly blamed."—(*Annals*, i. 38).—For many interesting and curious particulars regarding Malcolm and Margaret, *vide Hailes' Annals*, i. 32-42; and *Sibbald's Fife Edit.*; Cupar-Fife, 1803, p. 245.

The following fact is not generally known, and which I give in the words, and on the authority, of the narrator. "The first wife of Malcolm III. was *Ingibjorg*, the daughter of *Fin*, and the widow of *Torfin*, Earl of Orkney, who was probably in life when Margaret made her first visit to Malcolm's Court."—*Orkneyinga Saga*, p. 90; *Torfae Orcades*, L. i. cc. 15, 16; *ex M'Pherson's Notes to Wyn-town's Cron.*, vol. ii. p. 472.

Mr M'Pherson, the Editor, adds, "It is no sufficient reason to deny credit to these writers, that the fact was unknown to the *Scottish* historians, who lived too long after the time to be well-informed, and to the *English* historians, who knew nothing of the transactions of the Scots, before the marriage of Malcolm with Margaret, but their hostilities."—*Ibid.*, 472.

son Rufus, often with great success, and never without honour. To him, and perhaps yet more to the virtues of his queen, the Scottish nation were indebted for that dawning of civilization, which is the consequence of wise laws, and a steady administration of government."—*Tytler's Univ. Hist.*, vol. v. in Fam. Lib. No. xlv. p. 48.

It would rather be out of place, and not within my province to state additional particulars, respecting the history and character of the many royal personages who have already been noticed, as having frequently or occasionally resided in Dunfermline, Robert I. and II., David I. and II., James IV., V., VI., Mary, Queen Anne of Denmark, &c. Suffice it to quote a single sentence from Sibbald regarding Charles I., who was born here.

"The greatest honour this shire ever had, was that it gave birth to King Charles, the Royal Martyr, who was born in the abbey of Dunfermling, and baptized by Mr David Lindsay, bishop of Ross, on December 23. 1600.

Whose heavenly virtues, angels should rehearse,
It is a theme too high for human verse;
His sufferings and his death, let no man name,
It was his glory, but his kingdom's shame."—*Hist. Fife*, p. 426.

The words express, at least, the author's views and feelings as to the unfortunate Prince, but certainly too strongly for historical truth.

One person, who figured greatly at the end of the reign of Queen Mary, and almost the whole of that of King James VI. of Scotland, and I. of England, was

Alexander Seton, first Earl of Dunfermline, a branch of the noble family of Seton, Earls of Winton. He was the third* son of George, sixth Lord Seton, and was born about the year 1555. Queen Mary, who was his god-mother, as noticed at p. 237, presented to him, "ane god-bairne gift, the lands of Pluscarty in Moray." Being a younger brother, and his family decided Roman Catholics, Mr Seton was intended for the Church, and after receiving a suitable education in his own country, went to Rome to complete his studies. There he entered the College of Jesuits, and made great proficiency in various branches of learning. When only 16 years of age,

* He has been named, by mistake, at p. 237, *fourth* son, which the reader is requested to correct.

he delivered, in the Pope's chapel, in the Vatican, in presence of Gregory XIII., and the assembled cardinals and prelates, an oration of his own composition, on the Ascension of our Lord, which was much applauded. He took holy orders at Rome, and there received from Queen Mary, as already stated, the priory of Pluscardine, a cell of the abbacy of Dunfermline, of which his father had been appointed by her *economus* and commissioner, since 17th April 1561. In consequence of the establishment of the reformed religion in Scotland, he relaxed his pursuit of that sort of learning, which was more appropriate to the character of a churchman, and betook himself to the study of civil law, which he prosecuted with great assiduity; and for that purpose travelled into France, where he remained for several years.

On his return to Scotland, when matters were in a more quiet state, he continued his legal studies, and at length passed advocate, after undergoing his preliminary trials with much solemnity and approbation, in the presence of the King, senators of justice, and lawyers, in the chapel of Holyrood-house.* From the royal favour which he enjoyed on his own and his father's account, he was appointed on 27th January 1585, an Extraordinary Lord, by the style of Prior of Pluscardine, and on 16th February 1587, being then Baron of Urquhart, he was promoted to the place of an ordinary senator of the College of Justice, under the style of Lord Urquhart; but not until he satisfied the Court, on account of the suspicions arising from his popish leanings, that he would be a sufficient judge, by binding himself to take the sacrament of the Lord's Supper, along with the rest of his brethren, in one of the city churches. In 1591 he was raised to be a Peer of Scotland, by the title of Lord Fyvie, and on 4th May 1597-8 he obtained a letter under the Great Seal, erecting the barony of Fyvie into a free lordship, with the title of a Lord of Parliament, to him and the heirs-male of his body. He had the charge of the education of the King's second son, Charles, till his father's accession to the Crown of England, in 1603. On

* It is said that his chalice, with which he said mass at his homecoming, was sold in Edinburgh. — *Staggering State of Scots Statesmen*, p. 16.

28th May 1593 he was elected by the judges, in virtue of a late statute, to be President of the Court of Session, and in January 1595 was appointed First Commissioner of the Treasury, or Exchequer; but from the invidiousness of the office, he soon, along with his colleagues, resigned it. About this period, being suspected of shewing too great favour to the Roman Catholic Church, the synod of the bounds cited him, high as his office was, to appear before them—an indignity which the Court appeared inclined to resent, but in order to prevent the summons being called, he had to promise to appear of his own accord. He was remitted by the synod to the commissioners of the Church, to whose satisfaction he vindicated himself. He became obnoxious to the citizens of Edinburgh, in the troublous period of 1596, and was one of those who were wished by them to be excluded from sitting in council, at least when the cause of religion and the matters of the church were treated,—as being an enemy to its peace, and one of the principal causes of the disturbance which then existed. It was even proposed that he should be excommunicated. But the Crown would not submit to such terms, and the city had the mortification of being forced to elect him provost for ten successive years. He was also one of the Octavians, or eight Lords of Privy Council, in the court of King James. In 1604, he was appointed vice-chancellor, and soon after, lord high-chancellor of the realm—the Earl of Montrose having resigned in his favour, at the entreaty of the King, who was anxious to have the benefit of Seton's advice and legal knowledge, in promoting his favourite measure of a union between the two kingdoms. He was created Earl of Dunfermline, in 1605, and admitted a member of the English Privy Council, in 1609. He represented the Royal Person, in the Parliament held on 24th October 1612, wherein the obnoxious prelatial acts of the General Assembly, held at Glasgow in June 1610, were ratified, and the act of Parliament, 1592, establishing presbyteries, is asserted to have been rescinded.* In 1613, he built Pinkie House, near Musselburgh, or rather converted the old one, which was a country mansion

* Spottiswood, p. 518; Douglas' Baronage, p. 451.

belonging to the abbots of Dunfermline, who were at an early period superiors of Musselburgh, into its present shape, on the front of which is the following inscription, now hid by a portico, as translated into English, and which seems to savour a little of vanity :—" Lord Alexander Seton built this house, not after the fashion of his mind, but after that of his fortunes and estates, 1613." Here he died, on the 16th June 1622, in the 67th year of his age, and was interred, on the 19th July following, with all funeral solemnity, in his burial-place in a vault of the old parish church of Dalgety, now in ruins, on one of the small galleries of which were emblazoned the family arms.*

Although popishly educated and inclined, and no friend to the bishops, he was held in great estimation for his talents, wisdom, scholarship, legal learning, moderation of temper, love of peace, and faithful discharge of his duties. Archbishop

* About the year 1821, when some repairs were going on in Dalgety Church, the master of the masons, suspecting that there was a concealed apartment or vault in a part of the building, although there was no visible door, window, or place of access to it, requested and received permission from the Earl of Moray to make an opening, in order to ascertain the truth, and gratify his curiosity. There were accordingly found, upon examination, in the vault, six coffins, one of which was that of the Earl of Dunfermline, and another seemingly of the Earl's third wife. The inscriptions upon them respectively were :—" Alexander Setonius, Fermelinoduni, Comes Scotiae, Cancellarius, obit 66. Anno Aetatis suae, 16 June 1622."—" Dame Margreta Haye, Countess of Dunfermling and Callander, obit 30 December 1659. Aetatis suae 67." One of the lead coffins was 8 feet long,—only three had inscriptions. Dalgety then belonged to the first Earl of Dunfermline, and not to the Earl of Moray, who acquired it only long after, and annexed it to Donibristle, which was comparatively a much smaller estate. This may account for the Earl of Dunfermline preferring to be interred in this vault in Dalgety Church, to reposing among the remains of royalty in the Abbey Church of Dunfermline.

In the ancient collegiate Kirk of Seton, in the parish of Tranent, East Lothian, there is an old marble monument, still extant, upon which there is the following inscription, as to Alexander Seton, after noticing the death of his father :—" Alexander Multis Annis Senator, et ab intimis consiliis tum princeps Senatus ab ipso ordine electus, demum a Rege prudentissimus qui primus Scotiam Angliamque in unam contulit dominatum, utriusque regni consiliorum particeps, *Fermelinoduni Comes et Regni Scotiae, factus est Cancellarius.*"

Spottiswood observes of him, "that he exercised his place with great moderation, and to the contentment of all honest men. He was ever inclining to the Popish faith as being educated at Rome, but was very observant of good order, and one that hated lying and dissimulation, and above all things studied to maintain peace and quietness." He must, indeed, have been no ordinary man, to have had such high distinctions, and so many lucrative and influential offices conferred on him,* while at the same time, he must have been of a grasping disposition, having contrived to secure so large a portion of the property of the abbey, Pinkie House, with some lands near Musselburgh; Pluscardine, in Elgin; and Urquhart, in Moray; besides what he had in Dunfermline, and all his heritable offices. His honours and wealth do not seem to have been blessed to him, for he died in debt and comparative poverty. He was succeeded by his son, Charles, Earl of Dunfermline.

The earldom became extinct, for want of issue, in 1695; but the present Earl of Eglinton, who is lineally descended from the seventh Lord Seton, is said to be heir-male to it. His lordship was served, early in 1841, heir to the last Earl of Winton, and had the title of the ancient and honourable family of Seton, which was forfeited in 1715, revived in his person. The Right Honourable James Abercrombie, born 1776, Speaker of the House of Commons 1835-39, and third son of the gallant Sir Ralph Abercromby, who was killed at Aboukir, in 1801, was created, in 1839, a British baron, by the title of "Lord Dunfermline."

Broomhall Family.—This family trace their origin to Robert de Brus, a knight of Normandy, who came over to England with William the Conqueror, and claim to be the representatives of the male line of the illustrious house of Bruce, although the exact connexion with the monarchy has been lost. Some remarks on the descent of the family occur in the notice of the sword and helmet, the relics of the distinguished Scottish patriot, at Broomhall House. Pp. 161-2. The lands of Broomhall, formerly Wester Gellet, about three miles south from the town of Dunfermline, appear to have been possessed, at

* Haig's Sen. of Justice; Douglas' Peerage; Crawford's Officers of State, p. 155; Chambers' Gazetteer of Scotland, vol. i. p. 798.

the beginning of the seventeenth century, by Sir George Bruce of Carnock, who gave them to his son Robert. Sir George, from whom the Elgin family is descended, in a direct male line, was the youngest of three sons of Edward Bruce of Blairhall, Esq., who lived in the reigns of James V. and Queen Mary. The eldest succeeded to Blairhall, which line ended in an heiress, Mary, who married one of the family of Stewarts of Bute, and died in 1759. Edward, the second son, was an eminent lawyer, and built the house now called the Abbey of Culross, so named from its being situated near the old abbey or monastery. He was an ambassador to Queen Elizabeth, in 1594, and was of much service to James VI., on his accession to the English throne. Having followed his royal master to England, he was made by him Master of the Rolls, and created Baron Bruce of Kinloss, in 1603. His eldest son was killed in the duel with Sir Edward Sackville, and the son's heart is buried at Culross.

On Edward going to England, his brother George, who had, by his knowledge of the trade and interests of his country, and his spirited exertions in carrying on the extensive coal and salt works which he had established at Culross, attained to great wealth, purchased the property of Culross, and, on one occasion, magnificently entertained at the Abbey King James VI., with whom he was a great favourite, and from whom he had the honour of receiving knighthood.*

Edward was succeeded by his son, Edward, the second Baron

* The occasion referred to was this. The coal works were wrought to a considerable distance under the Firth, or at least where the water overflowed at full tide; and the coals were carried out to be shipped by a moat within the sea-mark, which had a subterraneous communication with the coal-pit. And "there is a tradition that James VI., revisiting his native country, made an excursion into Fife; and resolving to take the diversion of hunting in the neighbourhood of Dunfermline, invited the company, then attending him, to dine along with him at a collier's house, meaning the Abbey of Culross, then belonging to Sir George Bruce. Being conducted, by his own desire, to see the works below ground, he was led insensibly by his host and guide to the moat above mentioned, it being then high water; upon which, having ascended from the coal-pit, and seeing himself, without any previous intimation, surrounded by the sea, he was seized with an immediate apprehension of

Bruce, but having died unmarried, his brother Thomas, the second son, and the third Lord Kinloss, was created Earl of Elgin in 1633.* His son Robert, second Earl of Elgin, was created Earl of Ailesbury, in Buckinghamshire, in 1664. This line continued till the death of Charles, fourth Earl of Elgin, and third Earl of Ailesbury, in 1747, when the Scottish honours came to his kinsman and heir Charles, ninth Earl of Kincardine, grandfather of the present nobleman, who holds the titles of Elgin and Kincardine; and the English ones expired, through a failure of male issue in his nephew, fourth son of the third Earl of Cardigan, except the barony of Bruce, which devolved to him, with the magnificent property in Wiltshire, which had come into the family through an heiress of the Seymour family. Charles, the last Earl of Elgin and Ailesbury, and William, eighth Earl of Kincardine, are said to have been very intimate, and staunch Jacobites, between whom many

some plot against his liberty or life, and called out treason. But his faithful guide quickly dispelled his fears, by assuring him that he was in perfect safety; and pointing to an elegant pinnace that was made fast to the moat, desired to know whether it was most agreeable to his Majesty to be carried ashore in it, or to return the same way he came; upon which the King, preferring the shortest way back, was carried directly ashore, expressing much satisfaction at what he had seen. It is certain that at that time the King was sumptuously entertained at the Abbey, some of the glasses, &c. then made use of in the desert being still preserved in the family; and the room where his Majesty was entertained still retains the name of the *King's Room*.—*Old Stat. Acct. Culross*, vol. x., p. 144.

Sir George bought also the lands of Carnock, from Lord Lindesay, when "he repaired the kirk there, and skelated it, &c." His initials and the date (G. B. 1602) are still extant upon it. He was very kind to the worthy minister of Carnock, Mr John Row, and died in 1625. His son, Sir George Bruce, again roofed the kirk, in 1641.—*Row's Hist. Wod. Soc. Edit.*, p. 471-6.

* In 1637, this Earl founded and endowed an hospital in the east part of the town of Culross, for the maintenance of twelve aged persons of the burgh and parish of Culross, to be presented by him and his male successors and commissioners appointed for that effect, reserving power to him and his heirs to nominate others not of the parish of Culross. The recipients are now chiefly, if not solely, inhabitants of Dunfermline parish, who have been connected with the Elgin coal or lime-works.

letters passed, still extant at Broomhall House, containing allusions to news to be sent by mouth of trusty messengers, "such as the post may not read."

Edward, the grandson of Sir George Bruce, was created, in 1647, Earl of Kincardine, as also Baron Bruce of Torry. This Earl's son and successor, Alexander, was eminent in the history of the times, and Bishop Burnet depicts his character fully, describing him "as the wisest and worthiest man that belonged to his country, and fit for governing any affairs but his own." He was appointed an extraordinary Lord of Session in 1667, in which office he continued till his death in 1680. His son, the third Earl, being of imbecile mind, his eldest sister, Mary, wife of Cochrane of Ochiltree, was most anxious to retain the titles, and got her brother to sign a resignation of them to Queen Anne, with the view of obtaining from her Majesty a new patent, with remainder to heirs-female, instead of male only, for which Lady Mary was quite willing to sacrifice the precedence attaching to the older patent. This scheme was opposed in the Court of Session and in Parliament by Sir Alexander Bruce of Broomhall, who claimed the titles, as heir-male, on the death of the Earl. He argued that the deed of resignation had been forced on the fatuous Earl, who was also blind when he signed it; and that, even had the deed been good, the death of the Earl, before the Queen had accepted the resignation, invalidated the whole transaction. The question was warmly debated in the Parliament of Scotland, at the time of the Union, and the more so, because Sir Alexander Bruce was an Anti-Unionist, and his party anxiously wished to have the accession of his vote. The Parliament decided in his favour, by minute of 10th October 1706, "reserving to Lady Mary Bruce, and her husband for his interest, their right and declarator before the Lords of Session, as accords." He accordingly took his place as Earl of Kincardine, and swore the customary oaths. Thus the title of Earl of Kincardine came into the Broomhall family, and has ever since continued in it.

Sir Alexander was a very extraordinary, ardent, bustling gentleman. In 1704 he had been expelled from Parliament, in which he sat as burgess for Sanquhar, on account of a vio-

lent speech which he delivered against the Presbyterian Church government. He mixed much in politics, but no public documents or deeds appear to have preserved any record of him.*

His father, Robert Bruce, who, as already stated, received Broomhall property from his father, Sir George of Carnock, became a Lord of Session in 1649, under the title of Lord Broomhall. He was a member of the Committee of War for the shire of Fife, in 1648,—a commissioner for revising the laws and acts of Parliament in 1649,—a member of the Committee of Estates, appointed by Parliament in 1651, and died in 1652.

His grandson Thomas, born 1663, third son of Sir Alexander, and seventh Earl of Kincardine, was chief-counsellor to the Pretender, and nothing seems to have been done without his advice. But he always kept in the back ground; and the only paper extant, in the possession of the family, in his hand-writing, is a letter written to his son William from Brussels, in 1716, to be delivered to him after his own death, in which he upholds, in the widest sense, the doctrine of divine right and passive obedience. He returned home, and died in 1739, aged 77. He was succeeded by his son William, who died the following year at Brest, in France, aged 36. His successor was his eldest son Charles, who, along with his two younger brothers, received an excellent training under a most judicious mother. He was the ninth Earl of Kincardine, and fifth Earl of Elgin,—being the first of the Broomhall family who enjoyed the latter title. To this he succeeded in 1747, on the death of the Earl of Elgin and Ailesbury, inheriting, at the same time, the other Scottish honours of that branch—Baron Bruce of Kinloss, and Baron Bruce of Torry. The title of the family has ever since been, as at pre-

* It would appear that his writs and charter-chest were burnt by a great fire in the *Cowgate*, Edinburgh; and that a Parliamentary Report was given, in his favour, by John, Lord Duffus, the Lord Justice-Clerk, Sir Peter Wedderburn, Sir Robert Murray, and John Bell, regarding his lands lying in the parish and regality of Dunfermline (*i. e.* Wester Gelits and its teinds), *kirk-lands* of Rosyth, lands of Sillieton, Easter Baith, corn-mill of Burnmouth, and 8th part of the lands of Masterton, past the memory of man in his possession.—*Act. Parl.* vol. vii., *Appendix*, p. 102.

sent, giving precedence to the older title, Earl of Elgin and Kincardine. This nobleman, the grandfather, as already mentioned, of the present Earl, directed his whole energies to the improvement of the mineral wealth of his never large estate of Broomhall: and the village of Charleston, and the lime-works there, are a monument of his name and labours. His amiable and benevolent character was well described in an epitaph on his tombstone, written by Dr Hugh Blair of Edinburgh. He died in 1771, at the early age of 39. His Countess, who survived him thirty-nine years, was much about court, having been a great favourite of Queen Charlotte, and the early instructor of the lamented Princess Charlotte of Wales. She died in 1810, aged 71.

The late Earl, Thomas Bruce, succeeded his brother William Robert, who enjoyed the title only two months, and died in the eighth year of his age, on the 15th July 1771. Earl Thomas was long one of the representative Peers of Scotland: a lieutenant-general in the army: a general of the Royal Archers of Scotland: a family trustee of the British Museum: and a member of the Privy Council. He was ambassador at Constantinople in 1799-1801, when, in his zeal for the fine arts, he rescued the marbles of the Parthenon at Athens from the destruction which awaited them, and secured them as an invaluable possession for Great Britain. Having been purchased from him by Government for about £80,000—a sum, however, which it is understood was only about half of what they cost him—they have been permanently deposited in the British Museum, and bear the name of “The Elgin Marbles.” His Lordship was a liberal patron, not only of the fine arts, but of science, literature, and antiquarian researches. He established excellent schools at his home and coal-works, and was first president of the Mechanics’ Institution in Danfermline, as well as personally assisted at its formation. He was public spirited, and enterprising, carrying his local improvements on his estate and works to an extent, which embarrassed his private fortune. He was liberal and free from selfishness, in his charities: and, in his private manners, happily blended the suavity of the private gentleman with the dignity of the nobleman. He died at Paris, on the 14th November 1841, in

his 76th year, much regretted by his tenantry and work-people, by whom he was greatly esteemed. He is succeeded by his eldest son, by the second marriage, James, 8th Earl of Elgin, and 12th Earl of Kincardine, born 1811, a nobleman of very promising talents and character, at present governor of Jamaica.*

Pitfirrane Family.—This is the most ancient family resident in the parish, and has had many members, eminent for their public services, and private worth. The surname of Halket, anciently written *Halkede* or *Halkeide*, is considered by some to have been assumed by the proprietors of the barony of Halkhead in Renfrewshire, on the first adoption of surnames in Scotland. But others doubt this, as a very ancient orthography is traced, in other evidences, to be Haket, Hacat, or Hacet, and as a family of a different name has always been in possession of the territory so called. The exact period of the settlement of the Halkets in Fife cannot now be accurately*ascertained; but there is undoubted proof that they were free barons at a very remote period. The first mentioned of the family was David de Halket, proprietor of the lands of Lumphennans and Ballingall in Fife, who lived in the time of King David Bruce, whose son Philip, designed “*Dominus de Ballingall et Lunfinnans*,” flourished in the reign of Robert II, and III. and acquired the third part of the lands of Pitfirrane from his cousin William de Scott de Balwearie in 1399.† To the deed of conveyance John de Torry, abbot of Dunfermline, and son of Philip, was a witness. The first of the family found to be designed by the title of Pitfirrane, was David de Halket, grandson of Philip, and son of Robert, who was sheriff of Kinross, in 1372. He is mentioned as early as 3d June 1404, when he was infeft in the lands of Ballingall, with the office of the coronership of the shire of Kinross, by a precept from Robert Stewart, Lord of Lorn, Sheriff-depute of

* Douglas', Burke's, and Sharpe's Peerages. Private information.

† These lands were originally gifted to the abbot and convent of Dunfermline by Margaret, spouse of Sir Robert de Meygners, and her charter was confirmed by King David II. in 1360. Printed Dunf. Chart. p. 268-9.

that county. He is styled in a discharge from Henry Wardlaw, bishop of St Andrews, dated 13th August 1420, "a noble man, Davy Halket his cousin, Lord of Balmungie." He is noticed under the same designation, in two other original deeds, of dates 1431 and 1437.* His son, James, had the title of Ochtertyre, in Forfarshire, then belonging to the family, in his father's lifetime. John, the great-grandson of James Halket, son of David, was killed in the unfortunate battle of Fallside, about the year 1547.

The first members of the family that were knighted, were two sons of George Halket, who lived in the reigns of Queen Mary and King James VI. His eldest son, Robert, received the honour from King James VI., and was served heir to his father, in the lands of Pitfirrane, in 1595. A younger son, John, was knighted by the same prince; and attaching himself to a military life, he entered the service of the States of Holland, rose to the rank of a colonel, and had the command of a Scots regiment in the Dutch service. He was likewise President of the Grand Court Marishall, in Holland. He married a Dutch lady of rank, and was the progenitor of the Halkets in Holland, now represented by Charles-Craigie Halket of Dumbarney and Hall-Hill, Esquire, the former seat in Perthshire, and the latter in Fifeshire. He was killed at the siege of Bois-le-duc in 1628. Another son, Patrick, who got from his father the lands of Lumphennan, was the ancestor of the Halkets of England, whose seat is Moxhall.

Sir Robert was succeeded by his son, Sir James Halket of Pitfirrane, knight, who appears to have been deeply engaged with the covenanters in the reign of King Charles I.

* All these deeds are in M'Farlane's collections from the family writs of Pitfirrane; and the last, dated 31st July 1437, is also in the printed Dunfermline Chartulary, p. 285. It is a decreet-arbitral, pronounced by Sir Robert Livingstone of Drumry, Sir John Cockburn of Torry, and others, judges appointed for settling some differences between the abbot and convent of Dunfermline, and David Haket of Lumphennan, proprietor of the lands of Pitferrane, about their marches.—The lands of Pitconnochy were given by charter to the family in 1472; of Primrose and Knocka, in 1557; and of Knockhouse, in 1661, all in this parish. Primrose afterwards became part of Pitreavie estate, and now belongs to that of Broomhall.

From this prince he received his knighthood at Dalkeith, 14th June 1633.* He was member of Parliament for Fife-shire in 1649, and about the same period was employed to examine into the state of the fortifications of Inch Garvey, a small island at Queensferry. He became afterwards colonel of a regiment of horse, and died in 1670. From his first marriage with a daughter of Sir Robert Montgomery of Skelmorley, niece to the seventh Earl of Argyll, the Halket family trace a connection upwards to King Robert the Bruce. His second wife was Anne, daughter of Mr Thomas Murray, provost of Eton, and preceptor to Charles I., and who was one of the seven sons of Murray of Woodend. Her father claimed the honour of being descended from the Earl of Tullibardin's family, and her mother, Jane Drummond, from the Earl of Perth's. But her family descent, or marriage relation, was her least distinction. She was a lady of great natural gifts, which she had diligently cultivated, and of decided religious and moral character. She was born in 1622, and, through her father's connection with royalty, was soon known at Court, where she was held in high esteem for her talents, prudence, amiableness, and benevolence, as well as strong attachment to the royal family, to whom she made herself very serviceable. She was appointed by King Charles I., and his Queen, first sub-governess, and afterwards, on the death of the Countess of Roxburgh, governess to the Duke of Gloucester and the Princess Elizabeth. Immediately after the death of Charles I., she found it prudent to retire for a while from court to Scotland, and resided for some time in this town with the Earl and Countess of Dunfermline, who always paid her great attention. It is said that while here, Charles II. having returned to his ancient kingdom, she had the honour of kissing his hand, being complimented by him for the service which she had rendered to his brother, and being told that if ever he came to command what he had a right to, there should be nothing in his power he would not do for her. To which (humbly kneeling) she replied, that she had done nothing but

* Balfour's Annals, iv. 364.

her duty, and had recompense enough, if his Majesty accepted of it as a service, and allowed her his favour.

Shortly after this period, and the fatal battle of Dunbar, which caused her and the Earl's family to leave Dunfermline, she became acquainted at Edinburgh in 1652, with Sir James Halket, to whom she was married in 1656. He died in 1670, and she in 1699.* Their matrimonial life was mutually happy. She experienced many changes of fortune in the troublous reign of Charles I., which she bore with Christian fortitude and resignation. Her scriptural knowledge and piety, as well as uncommon activity of mind, were her prominent excellencies, of which she has left substantial evidence in some writings still extant, particularly, "*Meditations on the 25th Psalm; Meditations and Prayers upon the First Week, with Observations on each day of the Creation, and Instructions for Youth.*" (Edinburgh, 8vo, 1778); with a *Memoir*, containing many interesting and pleasing incidents of her life. She wrote 5 books in folio, 15 in quarto, and 1 in octavo, all of a religious and spiritual nature. Some of her MSS. are still at Pitfirrane.

Sir James Halket was succeeded by his son, Sir Charles, who was born in 1639. He was the first of the family created a baronet. He received two diplomas or royal patents of this honour from Charles II., first a baronetship of Nova Scotia, of date 25th January 1662, and a second on 25th January 1671. He was a member of the committee of convention formed by the Scottish Parliament at the Revolution, being then Burgess† for Dunfermline, and also, in 1689, was one of the Commissioners appointed to treat regarding the Union with England. He was one of those patriotic characters who opposed Dundee, in his attempt to support the cause of James VII., a professed Papist, by putting himself at the head of his friends in Fife, Kinross, &c. The second of his seven daughters, Elizabeth, was married to Sir Henry Wardlaw of Pit-

* During most of the 28 years of her widowhood, she resided in a house in the Maygate, having a communication with the churchyard, the easy access to which she much enjoyed.

† The committee consisted of nine out of each of the three estates, Nobility, Knights of shires, and Burgesses.

reavie, baronet, in 1696, and died in 1726 or 1727. She was a lady of great accomplishments, and has acquired celebrity, as being considered by many the authoress of an admired poem or ballad entitled "Hardyknute."*

* "Hardyknute was the first poem that I ever learnt—the last that I shall forget." (MS. note of Sir Walter Scott on a leaf of Allan Ramsay's *Tea-table Miscellany*.)—Whether Hardyknute really proceeded from the pen of Lady Halkett is disputed, some ascribing it to her brother-in-law, Sir John Hope Bruce of Kinross, and others thinking it to be far more ancient than either of them. The controversy is not likely to be now satisfactorily settled. Each of them, it would appear, disclaimed the authorship; whether from modesty, or some other less worthy motive, it is difficult to say. The lady "pretended she had found the poem written on shreds of paper, employed for what is called the bottoms of clues;" and the gentleman, "that he had found it in a vault at Dunfermline, written on vellum, in a fair gothic character, but so much defaced by time, that the tenth part was not legible." In support of the lady's title to the authorship, are ranked Mrs Wedderburn of Gosford, her daughter; Mrs Menzies of Woodend, her sister-in-law; Miss Menzies, her niece; Mr Hepburn of Keith; Mr Percy, author of *Reliques of Ancient English Poetry*, and Mr Chalmers, biographer of Allan Ramsay. And in favour of the gentleman's title are, Mr Pinkerton and Dr Irving, writers on the Scottish Poets. Lord President Forbes, and Sir Gilbert Elliot of Minto (afterwards Lord Justice-Clerk of Scotland), believing it to be ancient, contributed to the expense of publishing the first edition, which came out in folio, at Edinburgh, in the year 1719; and William Thompson, the Scottish musician, and author of "*Orpheus Caledonius*," "declared he had heard fragments of it repeated, during his infancy, before ever Mrs Lady Wardlaw's copy was heard of." Mr Finlay, author of *Scottish Ballads*, thinks "it was composed at a period unusually dark in the literary history of Scotland, and when poetical genius seems to have slumbered."

A supplement to it was published by Mr Pinkerton, among his *Select Scottish Ballads*, for which he professed to be indebted "to the memory of a lady in Lanarkshire," but which, in a subsequent work, he acknowledged to have been entirely written by himself. There seems to have been a singular union of desire in all parties connected with this work, from first to last, to have it ushered into the world anonymously, or under false colours.

Sir Walter Scott, without giving a positive opinion as to the authorship of the poem, although seemingly favourable to the claims of the lady, pronounces decidedly against its antiquity. "If a young, perhaps a female author," says he, "chooses to circulate a beautiful poem, we will suppose that of Hardyknute, under the disguise of antiquity, the

On the death of Sir James Halket, brother to the lady now spoken of, without issue in March 1705, which was occasioned by a fall from his horse, the baronetcy became extinct, but he was succeeded in the estate of Pitfirrane by his eldest sister Janet, who intermarried with Sir Peter Wedderburn of Gosford, created a baronet of Nova Scotia by King Charles II. in 1697, who, in consequence of this marriage, and the deed of entail of the barony, was obliged to assume the name and arms of Halket of Pitfirrane. It is now, accordingly, the Gosford baronetcy which is running. Sir Peter was an accomplished gentleman, and often a member of the Scottish Parliament before the Union. He represented the burghs of Dunfermline, &c., in 1706, and his name appears in a MS. list, in my possession, of those who voted for the

public is surely more enriched by the contribution than injured by the deception.—Hardyknute is irreconcilable with all chronology, and a chief with a Norwegian name is strangely introduced as the first of the nobles brought to resist a Norse invasion, at the battle of Largs: the ‘needle-work so rare,’ introduced by the fair authoress, must have been certainly long posterior to the reign of Alexander III. In Chatterton’s ballad of ‘Sir Charles Baudwin,’ we find an anxious attempt to represent the composition as ancient, and some entries in the public accounts of Bristol were appealed to in corroboration. But neither was this ingenious but most unhappy young man, with all his powers of poetry, and with the antiquarian knowledge which he had collected with indiscriminating but astonishing research, able to impose on that part of the public qualified to judge of the compositions, which it had occurred to him to pass off, as those of a monk of the 14th century.” The ballad itself, without the supplement, is inserted in Ramsay’s *Evergreen*, Finlay’s *Old Ballads*, and Percy’s *Reliques*. It relates to an invasion of this island, by Haco king of Norway, in 1263, whom Hardyknute was employed by the king of Scotland to oppose. The warrior’s residence was Fairly Castle, near Largs, on the Ayrshire coast, once the property of the ancient family of Fairly, now that of the Boyles of Kelburn, ancestors of the Earl of Glasgow. It is a single square tower, which stands “Hie on a bill,” and commands a wide and extensive view of the Firth of Clyde with its islands.—Ferne’s *History of Dunfermline*, pp. 98–105; Percy’s *Reliques of Ancient English Poetry* (vol. ii. London, 1765); Thomson’s *Orpheus Caledonius* (1733, 2 vols. 8vo); Finlay’s *Scottish Historical and Romantic Ballads*, (vol. i., Edinburgh, 1808); Pinkerton’s *List of the Scottish Poets*, p. 128; Chalmers’ *Life of Allan Ramsay*, p. 31; Irving’s *Scottish Poets*, vol. ii. p. 301; Sir Walter Scott’s *Essay on Imitations of the Ancient Ballad*, in his *Poetical Works*, Edit. Edin. 1841, p. 556–7.

Union. He died at the advanced age of eighty-five, in the year 1745. Burns has ascribed to him, or to his son, a famous song, addressed "To a very young lady," the authorship of which has been much contested.*

Sir Peter was succeeded by his son of the same name, a person of great honour and merit, who was Member of Parliament for the burgh of Dunfermline, &c., in 1714.† He was also a distinguished military officer. He was Lieutenant-Colonel of Lee's Regiment at the battle of Gladsmuir, where Sir John Cope was defeated, in 1745. He was taken prisoner by the Chevalier's forces, and dismissed on his parole; and was one of the five officers who refused, in Feb. 1746, to rejoin their regiments, on the Duke of Cumberland's command, and threat of forfeiting their commissions. Their reply, "That his Royal Highness was master of their commissions, but not of their honour," was approved by Government; and Sir Peter, in 1754, embarked for America, in command of the 44th regiment of foot. He acquitted himself there with bravery and good conduct, and at last fell, with his youngest son, James, a youth of a noble spirit, in the fatal action with the French and Indians under General Braddock, near Fort du Quesne, on the river Monongabela, 9th July 1755.

All the sons of Sir Peter having died unmarried, the estate of Pitfirrane and baronetcy descended, on the decease of the eldest of them in 1779, to his nephew, Sir John Wedderburn of Gosford, whose mother, Mary, married to Charles Wedderburn of Gosford, Esq., had been a daughter of Sir Henry Wardlaw of Pitreavie, and whose grandmother, Janet, was a daughter of Sir Charles Halket of Pitfirrane, baronets. He thereupon denuded himself of the estate of Gosford, in favour of his younger brother, and took the name of Halket of Pitfirrane. Sir John was captain in the army, and served at the capture of the island of Guadaloupe in 1759. He died at Pitfirrane, on the 7th August 1793, aged 73.

He was succeeded by his eldest son, Sir Charles Halket, Bart., who died, without issue, in 1837, aged 72; and he again,

* Campbell's Poets, Lond., 1841, p. 313.

† Playfair's Brit. Fam. Antiq., vol. viii., App. 69; but 1734, in Burke's Baronetage. 1841.

by his brother, Sir Peter Halkett, Admiral of the Red, and G.C.H.,* who for a period held the North American Station, and died in 1839, aged 73.

The present proprietor, Sir John Halket, is the only son of the Admiral, and 7th Baronet of Pitfirrane—a commander in the Royal Navy. His lady, Amelia Hood, daughter of Colonel Conway, descends from a branch of the Conways of Ragley, who were elevated to the peerage, as Barons, Viscounts, and Earls of Conway.

It may be added, that John Halket, Esq., uncle to the present baronet, late Governor of the Bahama Islands, and first commissioner for West India accounts, now residing at Richmond, published an octavo volume in 1825, containing “Historical notes respecting the Indians of North America, with remarks on the attempts made to convert and civilize them,” and that another uncle, Sir Alexander Halket, K.C.H.,† residing in Edinburgh, is a Lieut.-General in the army.

A relative of the family of the English branch, a son of a brother of the house of Pitfirrane, was an eminent divine—John Hacket, Bishop of Lichfield and Coventry, who died in 1670. His works are, “A Century of Sermons on several remarkable subjects.” Fol. 1675, and “A Life of (John) Archbishop Williams, or Serinia Reserata.” Fol. 1693.

The family still preserve some memorials of their ancient intimacy and favour with royalty, as, a large dark-coloured glass cup, out of which King James VI. drank wine and water, when he stopped at Pitreavie House, the then seat of Sir Henry Wardlaw of Pitreavie, on setting out from Dunfermline to take possession of the English throne; and a beautiful enamelled ring, which Sir Peter Halkett had the honour of receiving from the King’s own hand. It bears the inscription, “Given to Sir Peter Halkett by his Majesty’s own hand, when he left St James’;” and inside are the letters “J. R.,” surmounted by a crown.‡

* Grand Cross of Hanover (Guelphic order), so created in 1832.

† Knight Commander of Hanover.

‡ Douglas’s *Baronage*, 284-7; Playfair’s *British Family Antiquity*, vol. viii.; Supplement to Collins’ *Peerage*; Burke’s *Peerage and Baronetage*; “*Genealogia Antiquissimæ et dignissimæ familiæ de Halket de Pitfirrane in Com. de Fife accuratissime deducta 1841*,” beautifully exe-

Wardlaw Family.—The Wardlaws claim a very high origin, having first come from Saxony into England, about the year 500, and they derive their name from an office which they held in the law department under the Anglo-Saxon monarchs. Their earliest possessions were in the shire of Galloway, bordering on Dumfries, bestowed by Malcolm Canmore, on their retiring into Scotland, along with many others of the English nobility, at the time of the Norman conquest. At a later period, they acquired lands at Torrie, in Torryburn parish. About 1309, or soon after, in the reign of Robert the Bruce, the former lands, which had received the family name, and been erected into a barony, were lost by Wardlaw *of that ilk*, in consequence of his adherence, in common with all the chiefs of that district, to the unfortunate cause of Baliol, the unsuccessful competitor. He still, however, retained his lands at Torrie, which, for many ages afterwards, were the designation of his descendants. There came ultimately to be three leading branches of this family, the Torrie, the Luscar, and the Balmale and Pitreavie, in this vicinity, besides those of Riccarton and Warrieston, elsewhere. It is the third named with which Dunfermline parish is more immediately connected, and of which there is an existing but non-resident representative.*

cuted, and Catalogue of charters and other deeds, both in the possession of the family at Pittfirrane House; *Meditations and Life of Lady Halket*, Edin., 8vo. 1778.

* The eldest son and successor of Wardlaw *of that ilk*, was Sir Henry Wardlaw of Torrie, a favourite of the Bruce party, and a man of such consequence, as to receive in marriage the daughter of a brother of Walter, the Great Steward of Scotland, by whom he had a large family. He died sometime after 1385.

Cardinal Walter Wardlaw, the second son of Sir Henry, was first a Canon of Aberdeen, in 1362, afterwards Archdeacon of Lothian, and Secretary to King David II., in 1364, when he was also named one of the principal Plenipotentiaries for Scotland. In 1368, he was consecrated bishop of Glasgow, and nominated one of the ambassadors to England. On the accession of Robert II. to the Crown, he was, with Douglas, Lord of Galloway, sent to France in order to renew the ancient alliance between the two kingdoms; and, while employed in this negotiation, he was, at the special instance of the French Monarch, promoted to be a Cardinal by Pope Clement VII. (not Urban VI. as is sometimes stated) in 1381. He and the bishop of Dunkeld were plenipotentiaries for nego-

Sir Cuthbert Wardlaw,* who received in patrimony the lands of Balmule (3 miles north-east from the town), married Catharine Dalgleish, by whom he had a numerous progeny. His

tiating a truce with England, at Boulogne-sur-mer, in September 1384. In the printed Dunfermline Chartulary, p. 413, there is a deed from him, as Cardinal legate, addressed to the abbot and convent of Dunfermline, confirming to them the vicarage of the conventual church there. It thus begins and ends:—"Walter, by the divine pity of the holy Roman Church Cardinal, sufficiently supported by all the power of the legate *a latere*, in the kingdoms of Scotland and England, under the seal which we lately used, as bishop of Glasgow, 15 day of December, eighth year of the pontificate of Pope Clement VII." (1386). He died in 1389 (according to Keith), and was interred in the cathedral church of Glasgow, where a small altar was erected to his memory, adorned with his coat-of-arms, finely illuminated, and other insignia of his high ecclesiastical dignity, together with his name in large gilt Saxon capitals, which piece of heraldry, the King of France sent his own herald to execute, but which was all destroyed at the Reformation.†

Christian, sister of the Cardinal, was married to Sir Thomas Hay of Locharret, an ancestor of the noble family of Tweeddale.

Archbishop Henry Wardlaw, the nephew of the Cardinal, was first appointed to be rector of Kilbride, and, by virtue thereof, precentor, of the cathedral church of Glasgow, of which his uncle was bishop. Afterwards he went to Avignon, in France, and, while there, was nominated, by Pope Benedict. XIII., to be archbishop of St Andrews in 1404, and, in 1412, he was sent as his legate to Scotland and Ireland; and was protector of the children of Hotspur after the battle of Shrewsbury. He distinguished himself by his exertions to open public schools at St Andrews in 1411, with the patriotic intention, that the youth of the kingdom might be instructed in all kinds of arts and sciences at home, which was the foundation of the University in that city, and for which he received a Papal confirmation in the year following. He also laudably strove to reform the manners of the priesthood and court. He built, at his own expense, the Guard or Gairbridge of six arches, at the mouth of the water of Eden, long considered the first in Scotland, and has the reputation of being a munificent, public-spirited, and hospitable man. He maintained his attachment to the unhappy and aged King Robert III., and had the charge of James, Earl of Carrick, his only surviving son. He died on the 6th April 1440, and was buried "in Our Lady's chapel" in the Church of St Andrews, with great pomp and splendour, having held his dignified situation for nearly forty

* Sir Cuthbert was the second son of Sir Andrew Wardlaw of Torrie; but Playfair and Burke err in making the date of Sir Andrew's marriage 1578, as Sir Cuthbert's first child was born only in 1562.

† Keith's Scot. Bish., p. 246. Private MS.

eldest son and successor was Henry, born 6th March 1565, afterwards Sir Henry Wardlaw of Pitreavie and Balmule; his second, Robert, born 23d March 1567, afterwards proprietor of Whitfield and Touch; and his third, Thomas, born 4th September 1569, proprietor of Logie, who was member of the States for the burgh of Dunfermline, of which he was also provost, in 1621, at which time he shewed himself an active friend to the Church of Scotland, having been one of the first to dissent from the Articles of Perth, although the royal commissioners, who presented them to that Parliament, held out a promise, that the King would not, during his life, propose any additional ceremonies or changes.*

Sir Henry Wardlaw, the eldest son of Cuthbert, was the first forty years.—(*Keith; Chambers' Scot. Biog.* iv. 304-7; *Scott's Hist. Scot.*, fol., Lond. 1728, pp. 141, 214, 222-9. In the last of these pages of Scott is a speech of the bishop.)

The Wardlaws of Torrie were barons of Parliament till 1560, for, in that year, Henry Wardlaw of Torrie was in the Parliament summoned by Francis and Mary, in which summons it is directed, "that due advertisement should be made by the council to all such, as by law and ancient custom had or might claim to have title therein." The male line of Wardlaws of Torrie fell into decay about the middle of the seventeenth century, but the female line was carried on by the marriage of a granddaughter of the last Sir Andrew Wardlaw to Sir Robert Bruce of Clackmannan. A younger brother of this Sir Andrew, was

George Wardlaw, designated of Luscar, married on the 10th June 1576, to Agnes Mitchell, and the founder of the family of Wester Luscar, which was formerly in this parish, but is now in that of Carnock. A daughter of his son Nicol was married on 18th August 1635, to William Welwood of Touch. A granddaughter of James, the second son of Nicol, was married to Robert Ged of Baldrige, and another to Andrew Symson of Broomhead, town-clerk of Dunfermline; the latter on 9th December 1675. Another lineal descendant of the family was the Rev. James Wardlaw of Wester Luacar, minister of the second charge of Dunfermline from 1718 to 1742; whose son, Henry, born in 1723, continued the line of Wester Luscar. Rosebank and Stobiebroom, in this parish, once belonged to other members of this family, but have now fallen into the possession of adjoining large proprietors.

* Thomas Wardlaw was also Elimosynar of St Leonards Hospital, in this parish, and as such, granted a precept for infeftment for four acres of land, of which he was superior, to William Mudy and his spouse, Margaret Edeson, on 4th April 1618. This deed is now in the possession of Mrs Turnbull of Rhodes. He married in 1601, and had four sons and six daughters. One of the latter was married to George Bothwell of the Haugh, whence the name *Bothwell-Haugh* at the foot of the town;

designated of Pitreavie (2½ miles south-east from Dunfermline), and was also of Balmule. He was in high favour at court, and in 1603 was appointed chamberlain to Anne of Denmark, Queen of James VI.* By his wife, Elizabeth Hutton, he left five sons and three daughters, one of whom, born in 1606, was named Anne, after the Queen; and another, Margaret, was married, in 1640, to James Reed, provost of Dunfermline. He was succeeded by his eldest son, Henry, who was the first baronet of Pitreavie, so created (*of Nova Scotia*) by King Charles I. in 1631; and by his second son, William, in the estate of Balmule.

There have been thirteen baronets of Pitreavie, of whom Sir Henry, the third baronet, married Elizabeth, second daughter of Sir Charles Halkett of Pitfirrane, on the 13th June 1696; Sir David, the seventh, had a daughter, Elizabeth, born in 1698, and married, in 1718, to William Black of Hill, and clerk of the Regality: Sir David, the ninth, married Margaret Symson, daughter of Andrew Symson of Broomhead, Esq., already named; Sir John, the tenth, was a lieutenant-colonel of the 64th regiment, married Jean, second daughter of Charles Mitchell, Esq. of Piteadie and Baldrige, and sister of Admiral Sir Andrew Mitchell, and died in Dunfermline, on 1st January 1823. His only surviving child, Jane, is wife to Andrew Clarke, Esq. of Comrie Castle, in Culross

and another to the Rev. Mr Henry M'Gill, who was minister of Dunfermline, from 1622 to 1642. A sister of Thomas was married to James Dalgleish of Finnygask, and another to David Dewar of Lassodie.

* The following is a copy of an original letter of Queen Anne, to him, while Henry Wardlaw of Balmule, which is still in the possession of the family, and illustrates the manners of those times.

To our Right Trusty Servant, Henry Wardlaw of Balmule,
Chamberlain of our rooms at Dunfermline.

OUR LETTER.

Henry Wardlaw.

Having appointed the Lady Winifred, younger, to assist for us at the christening of the Earl of Hume's child, there are to require you to wait upon her at that time, and according to our custom, to distribute in our name amongst the servants the sum of five hundred marks Scots, and the same shall be thankfully allowed to you again in your accounts.
(Given under our hand at Whitehall, the 21st of October 1612.)

The same Princess bestowed a piece of jewellery on Sir Henry Wardlaw and his family, the description of the jewel of which is given at p. 247 of this volume.

parish. The present representative of the family is Sir William Wardlaw of Pitreavie, the 13th Bart., born 1794, residing in Edinburgh.*

Pitliver Family.—After 1622, Mr John Dempster, son of Thomas, of Muresk, and an advocate before the Court of Session, acquired the lands and barony of Pitliver, in the southwest extremity of the parish. His son, Sir John Dempster of Pitliver, received the honour of knighthood from King Charles I., and left only one daughter, and sole heiress, who was married to Sir James Campbell of Aberuchil, baronet. Sir James resided for some time at Pitliver, and was succeeded by his grandson of the same name, and fourth baronet of Aberuchill.† The Wellwoods, also, an ancient family, and often already mentioned in this volume, as originally connected with the monastery, became afterwards, by purchase, proprietors of Pitliver, and still continue so, but take their title from Garveck, an old residence not now in existence, which stood behind and above Transy, about 1½ miles east from Dunfermline. They are related to several families of note.‡

Keavil Family.—Mr Lindsay, who was an active elder of the Church, possessed Keavil about a century ago, but the property subsequently passed into the hands of the present family, who are connected by marriage with Sir James Wellwood Moncreiff, Bart., advocate, elevated to the bench, 24th June 1829, and with the Sumners, bishops of Chester and Winchester. The present proprietor, is George Robertson Barclay.

* The Wardlaws of Pitreavie, as descended from those of Torrie, carried the quartered coat of arms thereof, and, for crest, a star with the motto, "Familias firmat Pietas."—It may be mentioned that there was an ancient, but now suppressed parish, named Wardlaw, which forms the west division of the present parish of Kirkhill, in Inverness-shire. It had conjoined with it another suppressed parish, called Farnua, a parsonage dedicated to the Virgin Mary. There is a ridge of rising ground, the summit of which is still named *Wardlaw or Mary Hill*. It has been conjectured by a member of the family, that some of their ancestors had retired here, after they lost their estate in Galloway, and named the place after themselves, and that afterwards, Donald Bane, the usurper, dispossessed them of it, as he did many others, at that time.—*Playfair's Family Antig.*, vol. viii. p. 161-171; *Burke's Baronetage*; *Dunferm. Register of Births and Marriages*; Private MS.

† Douglas' Baronage, pp. 57, 531.

‡ Vide Appendix.

Esq., whose immediate predecessor was his uncle, James Robertson Barclay, Esq., M.D., Inspector of Hospitals and Fleets.

Admiral Sir Andrew Mitchell, K.B., was the son of Charles Mitchell of Pitteadie, afterwards of Baldrige, near Dunfermline, and descended from the ancient family of Bandeth, Westshore, commonly called Mitchell *of that ilk*, and whose ancestors were barons of Scotland.

He was born in this parish in 1757, educated at the High School, Edinburgh, and entered the naval service in the year 1771, as a midshipman, on board the Deal Castle. He proceeded, in 1776, to the East Indies with Sir E. Vernon, where he was soon promoted to the rank of lieutenant; and, for his bravery and activity during an action with the enemy, was, in 1778, made Post, passing over the intermediate rank of Commander. He distinguished himself in the Indian seas, under Sir Edward Hughes, in 1782-3; and peace having taken place, the Admiral returned to England, and left Captain Mitchell in command of the station, with the rank of Commodore, from which he returned in 1786. In February 1795, he received a ship, forming one of the fleet under Lord Howe. In June following, he was raised to the rank of Rear-Admiral of the Blue; and in 1799, was made Vice-Admiral, when he was appointed Commander-in-chief at Sheerness. In the summer of that year, he was directed to conduct the naval part of the operations under Lord Duncan, who was invested with the chief command, in the memorable attack upon Holland, led on shore by H. R. H. the Duke of York, with a view to detach the Dutch from the French Republic; a service which he performed, under circumstances the most unfavourable, in respect especially of stormy weather, with so much skill and bravery, as to receive the highest approbation from the government of his country. His Majesty conferred upon him the order of the Bath, and, there being no vacant stall at the time, was most graciously pleased to invest the Admiral with his own ribbon, as a farther mark of his approbation. Both Houses of Parliament voted him their thanks, and the City of London presented him with a sword of one hundred guineas value. In moving the vote of thanks, Lord Spencer (first Lord of the Admiralty) in the House of Peers, and Mr Dundas,

afterwards Lord Melville, in the House of Commons, spoke of him in the most complimentary terms. In 1805, he was raised to the rank of Admiral of the Blue. Being seized with severe indisposition, he went to Bermuda, where he died on 26th February 1806, bearing a long and painful illness, with fortitude and resignation.* He had three sons by his first marriage, all in the navy, and one daughter by the second. The last surviving member of the family, Captain Nathaniel Mitchell, died in Dunfermline, in the spring of 1843. The family resided in the Hill House, a little to the south of the town, towards the end of the last, and beginning of the present century.

Arnald Blair, a monk of Dunfermline, was chaplain to Sir William Wallace, and author of two Latin works, entitled "*Relationes quondam Arnaldi Blair, monachi de Dunfermling, et capellani D. Willielmi Wallas, Militis, A. D. 1327,*" which begins with Sir William Wallace being chosen governor of Scotland in 1298, and ends with his being betrayed and put to death, in 1305; and "*Diarium Arnaldi de Blair, capellani Willielmi Vallej, Militis, (Gubernatoris Regni Scotiae), monachi de Dumfermling, 1327,*" beginning at 1297, and ending 7th September 1305, and occupying four and a half folio pages.†

Mr John Durie, a monk of Dunfermline in 1563, embraced the Protestant faith, and became an eminent preacher of it. He was successively minister of Leith, Edinburgh, and Montrose. He took an active part in ecclesiastical affairs, especially after 1574, in opposition to the bishops;‡ attended the Laird of Grange on the scaffold in that year, and the Regent Morton at his execution in 1581; was suspended from his

* Ralfe's Naval Biography. Lond., 1828, vol. ii.

† Chambers seems to refer to the same person, but names him, *John*. Scot. Biog. i. 247. Little has been preserved of his works or history.

‡ "March 16. 1577, *John Durie*, minister of Christis Evangell, sumtyme ane of y^e Conventuall Brethir of the Abbacy of Dunfermling, and *Joshua*, his son, got a pension of L.66 : 13 : 4, for their lives, in lieu of his *habent-silver*, and other dues, from Robert Pitcairn, Commendator of Dumferling, which was confirmed by King James VI., January 23. 1579."—(Reg. Mag. sig. xxxv., 138.)—*Pitcairn's Criminal Trials*, p. 436.

There are two different acts of Parliament, referring to Mr Durie and his son's pension, confirmatory of this extract.

ministry by an act of the Privy Council of Edinburgh, and ordered to leave Edinburgh on the charge of having publicly accused the Duke of Lennox, in one of his sermons, as the cause of all the trouble in the Church, against which the General Assembly remonstrated in the list of "Grievances to the King's Majestie and his Council," so that he was the same year restored to his flock; was again banished from Edinburgh in 1583, and on his way to his ward at Montrose, narrowly escaped drowning. He died on the last night of February, 1600. Mr James Melville, who married his daughter, Elizabeth, relates, in his autobiography and diary, many interesting particulars of the incidents now alluded to, and speaks of him as a man, although of small literature, yet of ardent piety, great moral courage, and devoted attachment to the Reformation and Presbyterian cause. He had been a diligent hearer of John Knox, and observer of all his ways; and resembled him in this, that having considered well the best grounds of a matter, he uttered them fearlessly, fully, and faithfully, "with a mightie spirit, voice, and action." The most learned and godly men of the day and of the Church, frequented his house in Edinburgh, where the conversation and exercises were conducted in the most edifying and devout manner.*

Mr David Ferguson was the first Protestant minister of this parish, a man of great celebrity in his day, and held in much confidence and esteem by his brethren. As the chief of the reformed ministers were appointed to reside in the most important and populous towns, David Ferguson was sent to Dunfermline. Though "not graduated in a college," he was not devoid of learning, and paid great attention to the improvement of the Scottish language, which he much refined and enriched by his discourses and writings. He preached a famous sermon at Leith, at the time of the General Assembly, on the 13th of January 1571, which, for sound doctrine, faithful boldness, and good Scottish composition, was much admired, and soon printed. It was delivered before the Regent Lennox and Nobility, upon the third chapter of the Prophet Malachi (verses 7-12), and contains some severe reproofs of

* Melville's *Autobiography and Diary*, by Wodrow Society, and *Row's Hist. of Kirk of Scot.*, vide Indices.

the nobles for their neglect of repairing the churches, supporting the poor, and upholding seminaries of learning. As a specimen of his matter and manner, as well as of the pulpit eloquence of that age, the following passage may be quoted : " Then the same accusatiounis and complaintis that God vsait, of auld, be his prophet aganis the Iewes, serue this day aganis thame that ar lyke the Iewes in transgressioun, zea, thay serue aganis vs : For this day Christ is spulzeit amang us, quhil y^t quhilk aucht to mantene the Ministerie of the kirk and the pure, is geuin to prophane men, flattereris in court, ruffianes, and hyrelingis. The pure, in the meane tyme, oppressit with hounger, the kirkis and tempilis decaying for laik of ministeris and vphalding, and the schuillis vtterlie neglectit and oversene. Ar not thir thingis so ? Behald the wayis and streitis, and ze sall se thame (to the greit dishonour of Christ, and decay of the commoun-welth) replenischt with beggeris and vnbrydilit zouth, albeit na man auang vs, that may not, nor can not, sustene thame selfis, suld be sufferit to laik. Our zouth also aucht to be nurischit and matenit at the schuillis, that thairoutof efterward nicht spring preicheris, counsellouris, phisiciounis, and all vther kyndes of leirnit men that we haue neid of. For the schuillis are the seid of the kirk and commoun-welth, and our children ar the hope of the posteritie, quhilk being neglectit, thair can nathing be luikit for, bot that barbarous ignorance sall ouerflow all, for suppois that God hes wonderously at this tyme steirit vp preicheris amang vs, euin quhen darknes and ignorance had the vpperhand, he will not do sa heirefter, seing we haue the ordinarie meane to prouyde them, quhilk gif we cōtempne, in vane sall we luke for extraordinarie prouisioun." The discourse, as might be supposed, was condemned by many at the time, but it received the high approbation of John Knox and others, as the note at the end attests. " This sermon was presentit to the kirk, red and approuit be the persounis vnderwrittin, appointit thairunto be y^e assēblie haldin at Perth 6 Augusti, anno 1572. I. Sanctandrois. Ihone Erskyn. M. Ihone Wynram. Williame Crystesone, M. of Dundie. Iohn Knox, with my dead hand but glaid heart praising God that of his mercy he leuis suche light to his kirk in this desolatioun."*

* The discourse was reprinted from the St Andrew's edition of 1572, by Principal Lee, more than a dozen years ago, but never published by him, nor even generally circulated among his friends, as was his first intention, in consequence of his having been unable to procure such materials as he wished for a memoir of the author, which he designed to prefix to it. It is to be regretted, that the learned Principal was prevented from accomplishing his purpose, as it was so suitable to his favourite studies and tastes ; and he, of all others, was best fitted for the undertaking.

Mr Fergusson was twice elected Moderator of the General Assembly, first in March 1573, and again in October 1578. In 1586, he was appointed by the General Assembly one of the assessors, to assist the bishop of St Andrews, in the trial of persons presented to benefices in the county of Fife.

At the meeting of the Synod of Fife, held at Dunfermline, on the 12th May 1596, when the Covenant was renewed, "David Fergusson, the eldest minister in the companie, discoursed, how that a few preachers, videlicet, only six, whereof himself was one, went forward, without fear or care of the world, and prevailed, when there was no name of a stipend heard tell of; when authoritie, both ecclesiastical and civil, opposed themselves, and there was scarce a man of note or estimation, to take the matter in hand, &c. But now the fear and flattery of men, care of purchasing, or fear of losing of moyen or stipends, had weakened the hearts of a number of ministers; and with all he made an exhortation for the purpose."* He addressed the Synod also on the second day. He was the sole survivor of the six ministers. "Many a dark and stormy day had the reforming patriarch seen and struggled through; and his grave words must have sounded to his younger brethren like the voice of warning, admonition, and encouragement, breathed forth to his sons by a departing father."†

He again, in 1597, addressed the Provincial Synod of Fife, on an insidious attempt to introduce Episcopacy, quoting the words of the Dardan prophetess, "Equo ne credite, Teucric," upon which Mr Davidson, a native of this parish, about to be spoken of, catching the idea and feeling of his aged brother, exclaimed, "Busk,‡ busk, busk him" (the Parliamentary voter, a bishop in disguise), "as bonnilie as ye can, and fetch him in as fairlie as ye will, we see him weill eneuch, we see the horns of his mitre."§ At that time (1597) Calderwood states that he was "the oldest minister in Scotland." Still he was not an old man, being then only 64.

* Calderwood's Hist., Fol. Ed., 1704, p. 324. M'Crie's Life of Melville, Edin. 1819, ii. 60.

† Hetherington's Hist. p. 181.

‡ Dress.

§ M'Crie's Melville, ii. p. 127-8.

He was familiarly acquainted with King James VI., who so often resided at Dunfermline, and his conversation was much relished by his Majesty. He was remarkable for his witty sayings, one of which is recorded by his son-in-law, John Row, to have been uttered in a conference with his Majesty.

"David," said James to him one day, "why may not I have bishops in Scotland, as well as they have in England?"—"Yea, Sir," replied Fergusson, "ye may have bishops here; but remember, ye must make us all bishops, else will ye never content us. For if ye set up ten or twelve lowns over honest men's heads (honest men will not have your anti-christian prelacies), and give them more thousands to debauch and mispend than honest men have hundreds or scores, we will never all be content. We ar all Paul's bishopis, Sir, Christ's bishopis; ha'd us as we are."—"The d—I haid aills you," replied James, "but that ye would all be alike; ye cannot abide ony to be abone you."—"Sir," said the minister, "do not ban" (swear).*

"David Fergusson, a litle before his death, perceiving that the bishops were rising up in this kirk againe, said, 'If our king get England (as I think he will), I am persuaded that he will erect bishops in this kirk also, and then adieu with the welfair both of this kirk and policie of ours; and suppose I hope in God never to see it, ye that are young may live to see it, and then ye will remember that I spak it aforehand.'"†

He died on 23d August 1598, aged 65, and is thus briefly but pithily characterized by Spottiswood. "A good preacher, wise, and of a jocund and pleasant disposition, which made him well regarded both in court and country."‡ Besides his sermon, he was the author of a compilation of the Scottish Proverbs, set in alphabetical order, the same year in which he died, and printed at Edinburgh in 1644, 4to, and other works, noticed by M'Crie in his *Lives of Knox and Melville*.§

Mr John Davidson, another eminent reformer, was a native of this parish. He was first minister at Libberton, and afterwards at Prestonpans, in the reign of James VI. He took a

* Row's *Coronis to his Historie of the Kirk*, p. 314 of copy in Divinity Lib. Edin., and Wodrow Edit. p. 418-9. M'Crie's *Life of John Knox*, vol. ii. p. 299.

† Row's *Hist. Kirk of Scot.*, Wodrow Edit. p. 419.

‡ History of the Church of Scotland.

§ *Life of Knox*, ii. Note E; of *Melville*, ii. p. 153-4. D. Fergusson is often noticed also in the *Booke of the Universal Kirk*.

prominent part in the struggles of the Church, at that period, against the encroachments of the civil power, and suffered much for conscience sake, enduring both exile and imprisonment. He proposed in the Assembly, held at Edinburgh in March 1596, an overture, concerning the necessity of reforming the many prevalent corruptions of the church and the country, which was unanimously agreed to ; and after a form of confession was drawn up, the whole Assembly met by themselves, in the little church, when he was chosen to preside at their meeting, and lead their devotional exercises, which he did in a deeply affecting and impressive manner. " There have been many days," says Calderwood, " of humiliation for present judgments, or imminent dangers ; but the like, for sin and defection, was never seen since the Reformation." He died in 1604, distinguished for honesty, sincere piety, and no small share of learning and poetical talent. (See farther particulars of him in M'Crie's *Life of Melville*, *Scott's Worthies*, *Hetherington's History*, the *Earlier Writers*, *Calderwood and Pitscottie*, and the *Booke of the Universal Kirk*.)

Mr Robert Henryson was an eminent person in this parish, as a teacher and poet, at the end of the fifteenth century. The exact period and place of his birth, as well as the time of his death, are involved in equal obscurity. He must have been born, however, in the reign of James II. or III., and it is certain that he died in this burgh. The main fact regarding his personal history, well ascertained, is, that he was " Scolmaister of Dunfermling," or, as he has been styled, " Chief Schoolmaster of Dunfermline ;" and it has been conjectured, that he officiated as preceptor of youth in the abbey. It has also been supposed, that he was a notary-public, because a person of that name and office subscribes, as a witness, a charter granted by the abbot of Dunfermline in 1478 ; and it has even been attempted, but with little seeming authority, to identify him with Henryson of Fordell, the father of James Henryson, who was King's Advocate and Justice-Clerk, and who perished in the battle of Flodden. Robert Henryson is a witness to two other charters of the abbey, with the designation of " Magister." The poet, in his *Testament of " Faire Creseide,"* speaks of himself as " ane man of age ;" and Sir Francis Kinaston, the trans-

lator of his Testament of Cresseid, says, that, "being very old, he dyed of diarrhæ or fluxe." As to the period of his decease, it is at least certain that he died before Dunbar, a contemporary poet, who commemorates him, among other departed bards, in his "Lament for the 'deth of the Makkaris" (*i. e.* Poets), in the following couplet, in which he also fixes the place of his death:—

" In Dumfermling, he (Death) hath tane Broun,
With gude Maister Robert Henrysoun."

If the Lament was printed in 1508, as the latest writer on the subject affirms, then it cannot be correct, as former authors assert, that Henryson flourished in the reign of Henry the Eighth, which did not commence till 1509. Indeed, Mr Pinkerton's remark "that the Harleian MS. of Henryson's Fables is dated 1571, being collected near a century after his death by some admirer of his fables," would seem to confirm the supposition, that he did not live to see this English Monarch's reign. A new edition of these Fables was reprinted from the edition of Andrew Hart, 1621, at Edinburgh in 1832, 4to, and presented to the Maitland Club, by Mr Duncan Stewart, prefaced by some biographical and critical remarks. "The compositions of Henryson," the writer observes, "evinced a poetical fancy, and, for the period when he lived, an elegant simplicity of taste. He has carefully avoided that cumbrous and vitiated diction, which had begun to prevail among the Scottish as well as the English poets. To his power of poetical composition, he unites no inconsiderable skill in versification; his lines, if divested of their uncouth orthography, might often be mistaken for those of a much more modern poet." Besides the Collection of Fables, thirteen in number, which is his principal work, "The Testament of the Fair Cresseide," a sequel to, or completion of, Chaucer's beautiful poem of Troilus and Creseide, is much admired for its felicity of conception and poetical description, although there are in it occasional violations of propriety. His "Bludy Serk" is an allegorical poem of considerable ingenuity; and his popular ballad, or pastoral, entitled "Robin and Makyne," is thought to be the most beautiful of his productions. "The Garment of Gude Ladyis" is supposed by Lord Hailes to be a sort of Paraphrase on

1 Tim. ii. 9–11, but is fanciful, and sometimes ludicrous. His “Praise of Age” has a fine moral strain, and some impressive thoughts. “The Abbey Walk” is of a solemn character, designed to teach submission to the dispensations of Providence, and the theme is skilfully managed. It was in all likelihood composed within the precincts of Dunfermline Abbey, and meant to be applicable to it. An extract from it is given in the Appendix.*

Mr Adam Blackwood was born in Dunfermline in 1539. Being a Roman Catholic, he settled in France, and became a Senator in the Parliament of Poitiers. He died in 1623, aged 74. He published various works, a corrected edition of which, Latin and French, appeared twenty-one years after his death, at Paris, 1644, 4to. He had two brothers, also natives of Dunfermline; Henry, who became eminent as a Doctor of Medicine at Paris, and George, who became a Professor of Philosophy there, and afterwards a clergyman of celebrity.†

Mr James Bayne, schoolmaster of Dunfermline, published, in 1714, a short introduction to the Latin Grammar.

Mr James Moir, as noticed at p. 108, was a teacher and author in Dunfermline in 1756, and afterwards in Edinburgh, where he died in 1806, aged 93.‡

Mr Andrew Donaldson, brother-in-law to Mr John Mackie, a respectable gentleman, in the carpet manufactory trade in Dunfermline, who died in 1793, was a teacher in this town, a man of good education and character, but of singular

* Irving's *Scottish Poets*, vol. i. p. 375, London, 1810. Tytler's *Lives of Scottish Worthies in Family Library*, No. 37, 1839. Stewart's Reprint of Henryson's *Moral Fables* in Maitland Club, 1832. Dr Watt's *Bibliotheca Britannica*, 1824, 4to, vol. i. col. 485. Hailes' *Ancient Scot. Poems*, printed from Ban. MSS., Edin. 1770. Urry's *Chaucer*. Chambers' *Scottish Biography*, vol. iii. 1834. Mercer's *Hist. of Dunfermline*, 1828.

† Irving's *Lives of Scottish Authors*, vol. i. p. 161–9. *Chamb. Scot. Biog.* i. 239–41.

‡ A fourth edition, much improved, of Moir's *Dictionary*, which has had a very extensive circulation in Edinburgh, was published so late as 1819, 8vo. Its title is, “The Scholar's Vade Mecum, or a new Dictionary, Latin and English, consisting of such words as are purely classical, in which the English is given from the best authorities, and Latin words explained, in all their variations, according to the most approved edition, for the use of Schools, by James Moir, teacher of languages.”

habits. The following is part of the account of him, in Kay's *Edinburgh Portraits*,* whose book-shop he used to frequent.

"Of the family or early history of this eccentric personage little is known. He was born, it is believed, at Auchtertool (14th Dec. 1714), and was educated with a view to the pulpit; but his resources were limited, and no doubt with the resolution of embracing the earliest opportunity of following out his original intention, he accepted the situation of Master in the Grammar school of Dunfermline. He was an ardent student, and it is supposed that too close application, particularly in acquiring a knowledge of the Greek and Hebrew languages, tended to impair the faculties of a mind which might otherwise have shone forth with more than ordinary lustre. The result was, he soon tired of the irksome duties of a preceptor, and resigned his situation. He "was sure, Job never was a schoolmaster, otherwise we should not have heard so much of his patience."

Among other whims he entertained, he deemed it unlawful to shave, on the ground that, as man was created perfect, any attempt at mutilation or amendment, was not only presumptuous but sinful. Following up this theory in practice, he increased the singularity of his appearance, by approximating still more closely to the dress and deportment of the ancient Prophets. His usual attire was a loose greatcoat, reaching nearly to the ankle. In his hand he carried a staff of enormous length, and, as he seldom wore a hat, or any other covering, his flowing locks, bald forehead, and strongly marked countenance, were amply displayed. He adhered to the strictest simplicity of diet, and preferred sleeping on the floor, with or without a carpet, if permitted by his friends. He was tenacious of his beard, and when, on one occasion, entreaty so far prevailed as to induce his consent to be shaved, the violence of his regret, for what he considered a sinful compliance, was so excessive, that those interested in his welfare, convinced of the danger of such an experiment, refrained in future from all similar attempts.†

Notwithstanding his grotesque and formidable appearance, unless when under some transitory excitement, Andrew was a man of gentle, kind, and even engaging manners. Occasionally, when actuated by some strong mental paroxysm, he has been known to exchange his pilgrim's staff for an iron rod, with which he would walk about the streets of Dunfermline, declaring that he was sent to rule the nations, "with a rod of iron."

Andrew was undoubtedly an excellent scholar; and on relinquishing the Grammar school of Dunfermline, he came to Edinburgh, giving himself out as a private teacher of Greek and Hebrew. Although well qualified to act in this capacity, it was not to be supposed, from the state of his mind, that his employment would be extensive, or that he was ca-

* Vol. ii. pp. 227-232.

† On another occasion, some of his friends cut away, by stealth, a considerable portion of it, which put him much out of humour.

pable of pursuing any vocation with the necessary application and perseverance.

His peculiarly conscientious idea of independence, occasionally placed him in circumstances somewhat ridiculous; and his scruples against eating when he did not work, were frequently carried so far as to threaten starvation. His objections were only to be overcome by his friends suggesting the performance of some trifling piece of labour, such as bringing a "rake" or two of water from the well, or arranging the goods on the shelves of the sale shop. Having applied a salvo to his conscience in this way, he would then sit down to dinner.

His opposition to the prevailing customs of society, arose from an indiscriminate and rigid interpretation of particular portions of the Sacred Writings; and probably the same cause led to his dissent from the ordinary modes of public worship. He used to say that he had read of a Church in Ethiopia, where the service chiefly consisted in reading the Scriptures, "That," said he, "is the church I would have attended." He preferred reading the Bible in the original.

Andrew could occasionally say a good thing. Many still living must remember having heard of a Mr Low in Dunfermline, much famed for his success in setting broken bones, and adjusting dislocations. His cures were performed gratis, and his aid was only to be obtained through the mediation of a friend, or for mercy's sake. A gentleman in the medical profession, hearing Andrew speak in approbation of some of Mr Low's cases, expressed his distrust in such a practitioner, since he had not studied anatomy,—“Ay, that's true”, replied Andrew, “but Low acquired his anatomy at the *grave's mouth*,” referring to his inspection of the bones, as cast up by the grave-digger.

The closing years of this singular person's life were passed in Dunfermline, where he resided with a nephew. He died at an advanced age, and his remains are interred in the parish churchyard. The stone erected to his memory contains the following inscription:—“Here lies Andrew Donaldson, a sincere christian, and good scholar, who died 21st June 1793, aged 80.”*

Protest Low, the gentleman referred to in the preceding extract, was long and deservedly eminent for his success in the reduction of dislocations, and for the disinterested manner in which he acted, in the exercise of his peculiar talent. He took no fee, but occasionally accepted presents. All his patients were required to come to him, and whether he met them on the road, or in his house, he commenced his operations; and by a peculiar sense of touch, and strength of thumb, generally succeeded. He died on the 19th September 1817. On

* It may be added to this account, that Andrew never would name any person Mr or Mrs: and that, during the last two years of his life, in consequence of a vow he had made, he never went to bed. He sat during night on an arm chair, leaning on a pillow on a table, and in that posture died.

his portrait in the Town House is the following inscription :—

“ A TESTIMONY,

By a number of Gentlemen in this Town and Neighbourhood, of the high sense which they entertain of the disinterested and eminently successful manner in which Adam Low, of Fordel, Esquire, formerly Provost of this Burgh, has, for a long period of years, devoted himself to the relief of afflicted humanity, by reducing dislocations.”

Rev. Henry Fergus, late minister in the Relief Church, was an ardent student of physical science, on some branches of which he lectured in the Mechanics Institution in 1825-6. He published, in 1810, a volume in 8vo, entitled, “ A Short Account of the Laws and Institutions of Moses, &c.,” pp. 107 and 25; and in 1833, a volume in 12mo, entitled, “ The Testimony of Nature and Revelation to the Being, Perfections, and Government of God.”—Pp. xi. and 387. He was also the author of the History of the United States of America, till the termination of the War of Independence, in Lardner's Cyclopaedia. He died on 2d July 1837, aged 73.

Rev. David Black, D.D., long an Antiburgher minister in Dunfermline, and one of the Synod Clerks of that religious body, published, in 1806, a volume of sermons *on Death*. He died 5th November 1824, aged 61.

There are two persons still living, natives of the parish, but not resident in it, worthy of notice.

Ebenezer Henderson, D.D., Theological tutor, Highbury College, was the son of an agricultural labourer, long a member and elder, first in the Queen Anne Street, and afterwards in the Limekilns Secession Churches, in this parish. He was born at Linn, in the northern part of the parish, *quoad civilia*, but in Saline *quoad sacra*, and received his early education here. In 1805, he agreed to go out as a missionary to the East Indies; but being precluded, by the regulations of the East India Company, from occupying a station within their territorial dominions, he repaired to Copenhagen, in the hope of obtaining a passage to Tranquebar, and being allowed to labour on the coast of Coromandel. In this expectation he was disappointed. During his stay in Copenhagen, his attention having been called to the religious condition of Iceland,

Lapland, and other parts of the Danish dominions, and particularly to the great destitution of the Scriptures by the inhabitants, he brought their circumstances under the consideration of the British and Foreign Bible Society, through whose instrumentality and co-operation with Danish Bible Societies, whose origin may, in no small degree, be ascribed to Dr Henderson's exertions and influence, they have been liberally supplied with the Word of God. In 1814, he quitted Denmark for Iceland, and has published a very interesting "Journal of a residence in Iceland, during the years 1814 and 1815," 2 vols. 8vo. He subsequently travelled in Turkey, and other Eastern countries, as an agent of the British and Foreign Bible Society, and is understood to have made such good use of the opportunities thus afforded him, of making himself acquainted with the languages of the East, as to be esteemed one of the most accomplished oriental scholars in Britain.

Besides his "Journal of a residence in Iceland," he is the author of several learned works connected with Theology and Biblical Criticism, of which we may mention the following :— A dissertation on 1. Tim., iii. 16, in which he vindicates the received reading from the attacks of the Socinians ; a sermon, with critical notes, on Acts, xx. 28 ; strictures on the Turkish version of the New Testament, circulated by the British and Foreign Bible Society ; and a new translation, with notes, critical and expository, of the Prophecies of Isaiah, one vol. 8vo. He was also the editor of an edition of Buck's Theological Dictionary.

Mr Robert Gilfillan, at present resident in Leith, the author of a volume of poems and songs, was also born here. A third and enlarged edition of this volume, was published in 1839. It contains some very beautiful pieces. "The Midnight Review," although a translation, evinces a poetical genius. It appeared first in the Dublin University Magazine. "The Stanzas written among the ruins of a Village Church," are full of pathos, and exhibit a train of reflection in fine harmony with the local scene. They were written for the Scottish Christian Herald. "The Exile's Song" is natural and simple. It has been extracted both into American and English newspapers. "The Song of Peace," written on the occasion of *the downfall* of the Emperor Napoleon, is also very excellent.

Modern and other Buildings.

One or two public edifices may be mentioned, as comparatively recent, and others as strictly modern. The *Townhouse*, or *Tolbooth*, was founded in 1769, and finished (except the covering of the upper part of the steeple with slates) in 1771. The two upper stories were added in 1792. There are two principal apartments, one on the first floor, occupied as a Sheriff-court and Council-room, small, but lately conveniently fitted up; and the other on the second floor, used as a Town-hall and Exchange Reading-Room. In the latter of these, there are some excellent portraits, one by a London artist, of Vice-Admiral Sir Andrew Mitchell, already noticed at p. 306, and two by Raeburn, of George Chalmers of Pittencrief, Esquire, noticed at p. 91,* and of Provost Adam Low of Forde, Esquire, at p. 316, all full length. There are busts also of Mr William Pitt and of the late Lord Melville.

The third story is used as a Jail, but from its limited accommodation, and its being otherwise ill adapted for the purpose, is about to be replaced by a new and more commodious prison, nearly finished, at the town green.† The building is plain and neat, with a slender square tower, topped with a conic roof, 100 feet high. There are six carved stones, with various devices, built into the wall fronting Bridge Street, which are said to have adorned the ancient tower at the cross.‡

* Mr Chalmers' portrait has the following inscription:—


“To the Memory of

GEORGE CHALMERS, late of Pittencrief, Esquire,

The Neighbourhood that knew his worth, and the Town of Dunfermline, which, by sound intelligence of liberal improvement, combined with public spirit, he benefitted as well as adorned, erect this Memorial of his virtue, and of their esteem.”

† The new prison consists of three stories, and has eighteen cells, with two apartments for debtors, besides accommodation for the gaoler. The expense of its erection is about L.2070.

‡ The old Tolbooth, or Townhouse, which was adjacent to the new, stood across the street, with a long broad stair leading to the two upper stories, in which were the council-room and jail, and having the meal-market below, and an opening so large, that a cart of hay could have easily passed through it. It had no tower or clock, but a bell was



Guild-Hall, or Spire Hotel.—This edifice was built by the Fraternity of Guildry, and a number of private individuals in the town and western district, in 1807–8, as a Guild or Merchant-House, with County Rooms, but was never completed for that purpose, from want of funds, and a dispute about the place of entry to the Hall intended for the Guildry; the Fraternity claiming this to be by the principal door, High Street. It then went under the name of “The Cross Buildings.” It latterly became the property of six or eight persons, and was converted, in 1820, into a hotel, which, from its spire, 132 feet high, is now named the *Spire Hotel*. The room called the Guild-Hall, is very spacious, being 52 feet long by 35 broad, and in height 21 feet, and is let out for various purposes. The building is very large, and from its elevated situation and handsome spire, one of the first objects which attracts the eye, on approaching the town from the south.

School Buildings.—The New Burgh or Grammar School-House, is a very neat oblong building, at the head of the town, with play-ground in front. It consists of two large school-rooms on the first floor, and of an excellent dwelling-house for the Rector on the second. It has an ornamental circular tower, rising a little above the roof, meant for an observatory. On the front, and two gable walls, are inserted three triangular stones, with suitable inscriptions, which were placed in the attic stories of the Old Grammar School. The stone in front bears the Dunfermline coat of arms, the date 1625, and the motto, “Fave mihi, mi Deus,” with a new inscription beneath, “Reconditum, 1816, D. Wilson, præfecto;” that on the east has the words, “Sæpe docete et castigate. Vivat puer;” and the third, on the west, has “Disce et patere. Sic te beavit Deus tuus.” The two latter mottoes convey suitable advices to the teacher and pupil, and the first seems to breathe a prayer from each for the Divine blessing.

erected on the upper part of the front wall. It was removed in 1772, as was also the ancient archway or *pend*, which connected the Collier Row, now Bruce Street, and the Kirkgate. Previous to this period, the *Tron*-burn, or *Mill*-lead, ran in front of the old Townhouse, from which the inhabitants had the privilege of drawing water. Low dykes, which were indented by stairs, led to its margin.

In Queen Anne Place is the *Infant School*, and *New Union Mason Lodge*,* in one building, erected in 1832; the lower room being used for the former, and the upper for the latter purpose. Both apartments are very spacious. The Infant School-room is 38 feet long by 30 broad, and 11 high, and can accommodate from 200 to 300 children. It has a dwelling-house for the teacher on the same floor, with good play-ground adjoining.

At the east end of the town, is the *Commercial Academy*, founded in 1816, a high building of three flats; the lowest one containing two school-rooms, but inconveniently small for the number of scholars in usual attendance, and the two higher ones being designed as residences for the two teachers. It has the advantages of a large play-ground and garden.

At the east end of Golfdrum, there has been erected a very large and handsome educational edifice, named *The Maclean School*, which was opened in November 1842. It contains two spacious rooms, with two small side-rooms, all suitably furnished; one for an ordinary Juvenile School, and the other for an Industrial Female or Infant School, with a play-ground for each. There is also an excellent dwelling-house above, for the principal teacher; and accommodation for another teacher, or which may be used as a small additional class-room. The building, and all necessary furnishings and accompaniments, have cost L.1144, of which the trustees of the late Reverend Allan Maclean, senior minister of the parish, after whom it is named, have contributed L.777, and the Government L.367.†

Churches.—The following may be noticed:—*Queen Anne Street Dissenting Church*, a huge building “rearing its enormous rectilinear ridge over all the other buildings in Dunfermline; the abbey church itself not excepted.” It was once proposed to relieve the unsightliness of its appearance by a steeple, but the requisite funds could not be raised. Its in-

* A mason-lodge was built at Millport in 1762, which is generally supposed to have been the first in town; and there was one subsequent to it in Bridge Street, and another in Maygate.

† Mr M'Lean's trustees, viz. James Hunt of Pittencreeff, Esq., Robert Douglas of Abbey Parks, Esq., and Rev. P. Chalmers, had left to them about L.2000, at their discretionary disposal, for benevolent purposes, of which the above is part.

ternal arrangements, however, are most commodious and comfortable as a place of worship. It was begun in 1798, and finished in 1800.

Within the last sixteen years have been erected *St Margaret's Church*, of the United Associate connexion, 1827; behind it, the *Baptist Church*, 1834; *St Andrew's Church*, North Chapel Street, 1833; *North Church*, Goldrum, 1840, which last two are both *quoad sacra* churches, built in connexion with the Establishment; the *Independent or Congregational Church*, Canmore Street, 1841, and the *Episcopal Trinity Chapel*, Queen Anne Place, 1842,* all additions to the ornamental structures of the town, and affording comfortable accommodation to the congregations worshipping in them. A *Free Church* also, built of stone and slated, has been erected in Canmore Street, in the end of 1843.

But the largest, most splendid, and interesting ecclesiastical edifice of modern date, is the *Abbey Church*. It was begun in March 1818, and completed in September 1821. It immediately adjoins the Old Church on the east, the latter being now a porch or vestibule to it. It is of light ornate Gothic architecture, with tall, handsome windows, and having a fine square tower, near the east end, 100 feet high. On the summit of this tower, instead of a balustrade of the same architecture as the rest of the building, there are the four words, "King Robert The Bruce," on the four sides respectively, in capital letters of open hewn work, four feet in height, which can be easily read at a considerable distance. These are surmounted by royal crowns, and each corner is ornamented with a lofty pinnacle. This decoration is intended to designate the place of sepulture of our great patriot King, whose ashes repose immediately beneath; but the taste and architectural effect of it are questioned by many. It formed no part of the original plan, having been added in consequence of the discovery of Bruce's tomb, in the course of digging the

* This chapel was opened for public worship, and consecrated, on 25th October 1842. It is built in the early Gothic cruciform style, fronting the east. The chancel, or large west. window, of stained glass, is divided into three separate lights, and is the work of Mr Wailes of Newcastle. It is much admired, and cost nearly L.90 sterling.



Engraved by J. Smith. From a drawing by J. Smith.

DUNFERMLINE ABBEY.





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Engr. by John Murray

DUNFERMLINE ABBEY,

Interior of the New Church

foundations for the new church, and at the request of the Barons of Exchequer, who wished some memorial of it.

The interior of the church is much and universally admired for the simplicity, chasteness, and elegance of its form and ornaments. It is in the figure of a cross, as similar as could be supposed to that of the original abbey church, on the site of which it stands, having two transepts near the eastern extremity, from the centre of which rises the high tower already noticed, supported by four massive columns. These columns, like the smaller ones upholding the roof, are fluted with Roman cement on the solid mason-work, and their capitals are ornamented with beautiful imitations of foliage. The ribs of the different arches, and the decorations on the ceiling, are in excellent taste; and the effect of the whole, from any quarter, but particularly from one of the gallery doors, is grand and pleasing. Underneath the tower is the pulpit, placed at the head of Bruce's tomb, and having in front an open space, reserved for a sarcophagus, with marble tablet and inscription, which the Barons of Exchequer intended to erect, as a farther means of indicating and commemorating the spot, which encloses the remains of the vindicator of Scotland's independence. To make room for this, the precentor's desk is placed at one side, with another desk at the other side to correspond with it, used for baptisms, all in wainscoat, and ornamented in the Gothic style. But this intention has not yet been carried into execution, so that, as is much regretted, no outward token of the spot, where such interesting remains are deposited, is exhibited within the walls of the edifice.

The dimensions of the church are as follows:—

	Feet.
Length within walls,	105
Breadth,	71
Length of the transepts,	115
Breadth of do.	24
Height of the large and beautiful window at the east end of the church,	34
Breadth of do.	16

The church is well lighted with gas, and heated.

In the vestry there is a copy, in excellent penmanship, of the inscription, which was written on a roll of parchment, and



deposited in the foundation stone of the building. The expense of the erection, although, as there mentioned, by estimate only L.8300, was actually between L.10,000 and L.11,000, including all incidents; but not, it is believed, disproportionate to the architectural appearance and size of the structure. The church, as a building, is highly creditable to the taste and genius of the architect, William Burns, Esq., but far from answering its purpose, as a suitable and effective place of worship, on account of its magnitude, echo, and number of sittings obscured by the pillars, and situation of the pulpit.

Banks, &c.—There have been three new excellent Banks, built within these few years, two of them very recently; and several good private dwellings, in the Abbey park or Palace garden, which was once a fine enclosure; as also at Viewfield and its vicinity, and in different parts of the town and suburbs, most of which have gardens adjoining, and all contribute to the favourable effect, which the place has in the eye of a stranger.

A *Poors'-House* has been recently erected in the Town Green, east from the Burgh, near to the new prison, which has been taken possession of this last summer, (1843). It is a neat, plain, oblong building of two storeys, capable of accommodating 130 inmates, with the Governor and his family. It has a large hall for meals and worship, and two apartments for lunatics. It has cost L.2384.

The Landward part of the parish has a number of mansion-houses, some of them comparatively modern, and others more ancient. The following may be noticed:—

Broomhall House.—The seat of the Right Honourable the Earl of Elgin and Kincardine, situated on a high lawn, overlooking the village of Limekilns, at the Firth, and surrounded by extensive and richly wooded undulating grounds. It received, some years ago, a handsome new southern front, and it contains some excellent pictures. A little to the NW. of it is *Pitliver*, the property of A. M. Wellwood of Garvock, Esq., and anciently that of the Dempsters and Campbells in the 17th century. North of it is *Keavil*, once the residence of the Lindsays, also in the 17th century, now of George Robertson Barclay, Esq. Adjoining is *Pitfranc*, the seat of Captain Sir John Halket, Baronet, in whose family the property has been, since the end of the 14th century. These houses are

of different ages, but possess no striking peculiarity of form or style of architecture.

To the east of Pitfirrane are *Logie* and *Pittencrieff* Houses, the property of James Hunt, Esq.; the former, a modern mansion, situated in a valley, the latter somewhat elevated, and near to the ancient Palace, erected about 1610, by Sir Alexander Clerk of Pennicuik.* Quarter of a mile to the south of the town, is the old, stately, but decayed mansion of *the Hill*, finely situated on a rising ground, long the residence, as noticed at p. 307, of the Mitchell family, but now inhabited by several agriculturists and other workmen, tenants, or in the employ of the Earl of Elgin, whose property it is.† Two and a-half miles south-east is the ancient and lofty mansion of Pitreavie, formerly belonging to the Wardlaw family, but now to Mrs Madox Blackwood, residing in London. To the east is Middlebank, a modern house, the property of James Kerr, Esq. Farther north, are North and South Fod Houses, both also modern, the former belonging to James Stenhouse,

* Sir Alexander Clerk's armorial bearing and his initials are over the door, with the motto immediately below: "Praised be God for all his gifts." There is still visible, also, over one of the windows, the crest of the Earl of Dunfermline, to whom the estate of Pittencrieff once belonged. A third storey was added in 1740. As a picture of the simplicity of the olden times, it may be noticed, that the *Reddendum* of the charter of Pittencrieff property, which is held of the Crown, is the annual payment of a red rose, on the day of the feast of the Blessed Virgin.

† On the parapet wall, at the top of the stair, is the following inscription, in open letters 15 inches high, and 17 feet in extent, executed like those of "King Robert The Bruce," on the church. NI DEVS EDIFICET DOMVM—"Unless God build the House." On a stone connecting two long chimney-stalks, within the bartizan, at the same place, there are these two inscriptions, cut in elegantly formed Hebrew and Roman characters:

ECC. c. 2. 22 (21).

נְסִיחָה הַבֵּל
וְרֵעָה רַבָּה
: יוֹדֵעַ

ECC. c. 2. 22 (21).

HOC QVOQVE VAN
ITAS EST ET MA
LVM MAGNVM.

"This also is vanity and a great evil."

Over the two windows of the dining-room, are sculptures of two men, one over each window, supposed to be intended for representations of King David and King James VI., the one sitting with a harp in his hand, and the other rather more than a half length, in the costume of his age.

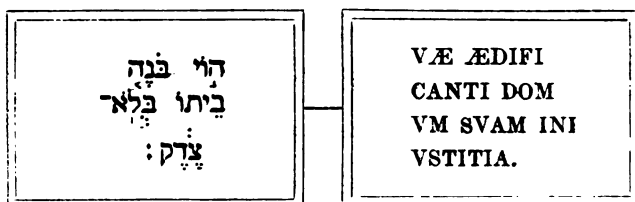
Esq., and the latter to the heirs of the late John Stenhouse, Esq. Three miles to the north-east from the town is Balmule, anciently belonging also to the Wardlaw family, but now to James Alexander, Esq.; and a quarter of a mile east from the town is Transy House, the property of John Kirk, Esq.

with ruffs; and on a stone pannel, between these windows, there are these Hebrew words, cut in alto relievo:—



"The Lord hath chosen them that fear Him."

Underneath the first window of the staircase at the main entrance fronting the south, but not at present visible from the ground, by reason of a flat roof over the porch, is the date 1623, with these inscriptions below, cut on two small neat stone pannels—



"Woe unto him that buildeth his house by unrighteousness."—JEREM. xxii. 13.

This window has at its top the initials W. M. surmounted by the fleur-de-lis, which appear to be those of William Monteith of Randieford, who acquired the lands of the Hill in 1621, and obtained a charter for them in 1624, and who, it may be presumed, erected this mansion in 1623, the date below the front window. He was an elder in this parish in 1640. It may be suggested, as not unlikely, that as there is a resemblance in some of the ornaments of this building, and even of the details of its architecture, to the splendid Hospital of George Heriot at Edinburgh, the same celebrated architect, Inigo Jones, who designed the latter, may have also planned the former edifice; more especially, since he was at Denmark with James VI., and returned to Scotland with him and his Queen, as her architect, and probably resided here for a time; when, too, he may have built the Queen's House in 1599, &c.—It may be noticed in this place, that the adjoining farm of Grange, acquired by the late Lord Elgin, once belonged to the ancient family of Moubray, now represented by Lieut.-Col. Sir Robert Moubray of Cockairney, in Dalgetty parish, knighted in 1825.

The emblems of the four kingdoms of Scotland, England, Ireland, and France, are also over several of the front windows.

Population.

The Population of the town and parish at various periods, as far as can be ascertained, is as follows:—

Year.	In Town and Suburbs.	In Parish.	
1400	500	...	MS. Annals of Dunfermline, by Dr E. Henderson.
1600	1,000	...	Ditto.
1624	1,400	...	Inventory of Records of Aberdeen.*
1690	1,800	...	MS. Annals.
1698	2,000	...	Ditto.
1719	...	5,000	Presbytery Records, taken for proposal to have a third Minister.
1755	4,400 MS. Annals.	8,552	Ditto, Return to Dr Webster for Windows' Scheme.†
1791	5,192	9,550	Old Statistical Account.
1801	5,484	9,980	First Government Census.
1811	6,492	11,649	Second <i>ibid.</i>
1821	8,903	13,681	Third <i>ibid.</i>
1831	10,625	17,068	Fourth <i>ibid.</i>
1841	13,323	19,778‡	Fifth <i>ibid.</i>

From this table it appears, that, between 1801 and 1811, an increase of population took place of 1669, a considerable proportion of which, viz. 661, much more than a third, was in the landward part of the parish; which might arise from the increased demand for agricultural labourers, caused by the impetus, given by the high price paid for grain during the war, to the improvement of land, and to the bringing under the plough of what was formerly in pasture. The same reason would occasion a greater demand for lime, and so augment the number of workmen at the small village of Charleston, where there is the greatest supply of this article; and accordingly, the population there rose between 1791 and 1812, from 487

* As it appears from an extract from these Records, quoted at p. 271, that there were 287 families in Dunfermline in 1624, by allowing nearly five to a family, the population is about 1400.

† Dr Webster's undertaking was begun in 1743, but not completed till 1755, which accounts for this last year being given as that of the Report.

‡ I have here excluded North Queensferry, which is in the parish *quoad civilis* (and was estimated in 1841 for the first time), in order to shew the proportional increase of the population with previous years. Including North Queensferry, it is 20,239.

to 787. Again, between 1811 and 1821, the increase in the parish was 2032, of which, in the town and suburbs, there were 1511, and in the country only 521, or a third; and between 1821 and 1831, the increase in the parish was 3387, of which, in the town and suburbs, there were 2622, and in the country only 765, a little less than a fourth: so that, in these last two periods, the increase of population was chiefly in the town and suburbs, which may be accounted for by the great impetus given to trade and manufactures, by the opening up of new channels for the sale of manufactured goods, on the cessation of the war in 1815, which called for a vast number of new hands to prepare them. In farther confirmation of this view, it may be stated, that, between the years 1817 and 1831 alone, there were about 1200 additional damask-weavers in the parish, exclusive of their families, and no less than six flax-mills for spinning yarn and thread erected. Previous to 1817, there were only two such mills; one at Brucefield, a mile south-east from the town, built in 1792, and another at Midmill, 2½ miles south-west, in 1815. Besides the increased prosperity of trade and manufactures, the facilities offered for feuing in the neighbourhood of the town may have contributed to the gradual and rapid advance of the population, within the period last mentioned.

The results of the census, taken in 1841, are as follows :—

HOUSES.			PERSONS.		
Inhabited.	Uninhabited.	Building.	Males.	Females.	Total.
1374 1	97 0	2 0	3,033 17	3,079 7	6,112 24*
1375 372	97 23	2 2	3,050 908	3,086 825	6,136† 1,733‡
1747 1177	120 70	4 1	3,958 2,783	3,911 2,671	7,869§ 5,454||
2924 1489	190 82	5 14	6,741 3,283	6,582 3,633	13,323¶ 6,916**
4413	272	19	10,024	10,215	20,239††

* Gaol. † In ancient burgh. ‡ In burgh, as extended by Police Bill.

§ In municipal burgh under the jurisdiction of the Magistrates.

|| In Parliamentary bounds. ¶ In town and suburbs.

** In landward part of the parish, including North Queensferry.

†† In parish, including as above.

Excess of Males and Females.

83 Males in extended royalty.

36 Females in ancient royalty.

47 Males in municipal burgh.

112 Males in Parliamentary bounds.

159 Males in town and suburbs.

350 Females in landward.

Excess of 191 Females in whole parish.

Of the eleven districts into which the landward part of the parish has been divided, North Queensferry has the largest proportion of females—being 258 to 203; or an excess of 55 females, to be accounted for by many of the males finding employment at sea, or elsewhere.

It is a remarkable fact, that the Collieries bear the nearest proportion of males and females in any part of the parish, except a small portion of the town, which has an exact equality. 250. Thus,—

	Males.	Females.
Milesmark Colliery, &c.	346	344
Wellwood do.	201	203
Townhill do.	209	210
Halbeath do.	324	309
	<hr/> 1080	<hr/> 1066 = 2146 tot.
	1066	
	<hr/> 14 Ex. of Males.	

This, however, does not include the whole of the coal-miners, as many of these reside within the Parliamentary bounds; while it comprehends, also, some of the adjoining agricultural population. The same equality was ascertained in September 1839, when these four collieries, and the small one at Cuttlehill, had, exclusively,—

Males.	Females.	Total.
1446	1449	2895
	1446	
	<hr/> 3 Excess of Females.	

The following table shews the relative increase of diffe-

rent parts of the parish ; and of the whole, within the last ten years :—

Males.	Females.	Total.	
3958	3911	7869	Municipal burgh in 1841.
3387	3552	6939	do. in 1831.
<u>571</u>	<u>359</u>	<u>930</u>	Increase.
2783	2671	5454	Parliamentary bounds in 1841.
1883	1803	3686	do. or suburbs in 1831.
<u>900</u>	<u>863</u>	<u>1768</u>	Increase.
		<u>930</u>	do. in municipal burgh.
		<u>2698</u>	do. in town and suburbs.
3080	3375	6455*	Landward parish in 1841.
3097	3346	6443	do. in 1831.
<u>17 less.</u>	<u>29</u>	<u>12</u>	Increase.
		<u>2698</u>	do. in town and suburbs.
		<u>2710</u>	Total increase in ten years.

Comparison of Totals in 1841 and 1831.

HOUSES.			PERSONS.		
Inhabited.	Uninhabited.	Building.	Males.	Females.	Total.
4413	272	19	10,024	10,215	20,239 in 1841.
92	13	1	203	258	461†
4321	259	18	9,821	9,957	19,778 in 1841.
2347	113	1	8,440	8,628	17,068 in 1831.
1974	146	3 less	1,381	1,329	2,710 Increase.
The total increase between 1821 and 1831 was					3,387
					677 Diff.

The number of distinct families, as reported in 1841, is the same as that of inhabited houses ; but, in 1831, the former

* This is exclusive of North Ferry, which was not estimated with the parish in 1831, being in it only *quoad civilia*. The population of North Ferry was estimated in 1841 for the first time, chiefly in consequence of the recent introduction of a legal assessment for the poor, which was found to extend to North Ferry.

† Deduct for North Ferry.

was stated to be 3552, while the latter was 2347; the houses, in this last case, having been taken as separate buildings.

The number of the population, in 1841, residing in the municipal burgh of Dunfermline and Parliamentary boundaries, as above, was, 13,323
 In villages, exclusive of North Ferry (461) as below, . . . 4,657
 Leaving in the country, 1,798

Total, exclusive of North Ferry, 19,778

In 1831 the numbers were—

In town and suburbs, 10,625
 In villages, 4,679
 In the country, 1,764

Total, 17,068

The villages, with their respective populations, in 1841, were—

Crossgates,	548
Halbeath,	455
Townhill,	285
Wellwood,	347
Roscobie,	70
Milesmark,	193
Parknook and Blackburn,	264
Crossford,	443
Charleston,	724
Linnekilns,*	950
Patiemuir,	130
Masterton,	144
Brucefield feus,	104

4657

Births.—It is impossible to state accurately the yearly average of births, for the last seven years, since very few of the dissenters, during that period, have recorded the births of their children in the Parish Register, and some of the parents belonging to the Establishment have also neglected to do so.

* At Linnekilns, not far from the harbour, the vault commonly called the King's Cellar, being intended, it is probable, for the storage of all imports for the royal table at Dunfermline, the upper part of which is now used as a school-room, has upon it an ancient stone, bearing the date 1551. The Pan-house, in the same village, has the date 1613.

The following is the average number of the registrations of births and baptisms for ten years, at four different periods, compared with the population, shewing a rapid decrease in the descent, which is to be ascribed to the cause just mentioned—a cause which began to operate during the third period, and became still stronger afterwards.

Between.	Medium Population.	Yearly Registration of Births.
1783—1792	9,250	280 or 3.027 per cent.
1803—1812	10,800	309 or 2.861 ...
1817—1826	14,000	254 or 1.815 ...
1827—1836	17,000	181 or 1.059 ...

The average for 1817—1826 is 55 less than that of the immediately preceding period, while the population was upwards of 3000 more, shewing that the neglect of registrations was then rapidly on the increase, and this disproportion is still more apparent in the two succeeding periods. Of the births which occurred in 1841, when the population was 19,778, only 105 were recorded in the Parish Register; in 1842, only 89, and in 1843, up to 15th December, only 43. These results point out the imperative necessity of some new legislative enactment, for enforcing registrations of births for general purposes, as well as for the benefit of individuals. The period between 1803—1812 affords the safest data for the calculations of a political economist, especially when I state that the registrations for each year of that period were pretty uniform.

Mortality.—A very correct Register of burials in the Abbey churchyard having been kept since 1833, the following is an abstract of them for ten years. A few of the funerals came from neighbouring parishes, but probably as many went out of Dunfermline to these parishes, so that the number of interments may be taken as very nearly that of deaths in the parish. The mortality bill for 1843 is given in the Appendix.

ABSTRACT OF BURIALS in *Abbey Churchyard, Dunfermline*, for 10 years,
from 1st January 1833 to 1st January 1842 inclusive.

Years.	Under 5 Years.	5 to 10.	10 to 20.	20 to 30.	30 to 40.	40 to 50.	50 to 60.	60 to 70.	70 to 80.	80 to 90.	90 and up- wards.	Total.
1833	130	24	26	21	12	12	24	28	19	22	3	331
1834	135	33	23	18	20	17	14	20	35	17	1	333
1835	109	22	19	23	15	11	23	21	33	14	4	354
1836	140	14	14	14	17	16	18	34	26	17	1	311
1837	209	20	22	31	18	35	32	44	55	25	2	493
1838	133	11	10	29	20	19	20	39	31	14	2	333
1839	147	15	20	18	22	24	23	25	29	22	1	346
1840	180	23	21	6	29	16	18	22	17	13	...	355
1841	266	44	26	29	13	31	29	22	34	16	3	513
1842	166	17	22	17	18	29	20	25	29	10	1	354
Totals,	1680	223	203	206	184	220	221	280	318	170	18	3723
Average,	168	22	20	20	18	22	22	28	32	17	2	372

Taking the average number of interments in the churchyard of Rosyth, which borders on the parish at Limekilns, to be 35 for the same period, the total average will be 407; and estimating the average population between 1833 and 1842 at 18,500, the average of deaths will be about 1 in 45 (45.45), or $2\frac{1}{3}$ per cent.

In 1841, the population was 19,778, and the number of burials in Abbey Churchyard, 513 = to about 1 in 38 (38.55), or $2\frac{2}{3}$ per cent., and including Rosyth (say 40), 553 = to about 1 in 35 (35.94) or $2\frac{4}{5}$ per cent.

There was an unusual mortality in 1837, owing to the great prevalence of typhus fever, measles, and what are usually named hives. Influenza, also, was very prevalent and fatal at the commencement of that year, chiefly among the aged and infirm; and it was remarked, that although many persons died of other diseases at that period, almost all these diseases assumed more or less the type of this epidemic, as an accompaniment. The number of deaths was nearly as great as that arising from cholera and other diseases in 1832; the former being 493, and the latter 500, of which last number there were 180 deaths by cholera alone. This alarming disease

prevailed in the parish from 3d September to 1st November 1832, and partially in the March preceding. There were nearly 500 cases, although only 180 deaths.

Diseases, and Medical Men.—This may be the fitting place to state, that there are no particular diseases incident to this parish, unless we may reckon of this description asthmatic complaints, which prevail among the coal-miners, caused by the peculiar atmosphere which they inhale, and which lessen the general length of life in that valuable class of labourers ; and a species of consumption, accompanied by expectoration of black mucus. Several cases of this sort of pulmonary disorder, which have occurred here as well as elsewhere, although, it would appear, to a greater extent in this place than in many others, are detailed in a very interesting paper by Dr William Thomson of Edinburgh, contained in the 20th vol. of the Medico-Chirurgical Transactions. The cases from this parish were communicated to the Doctor partly by the late Dr James Stenhouse, but chiefly by Andrew Dewar, Esq. surgeon, who has devoted much of his attention to the subject. This disease is met with only, or principally, among those colliers who are at the same time stone-workers, so that it would seem probable that it has connection with the materials among which they work. Mr Dewar remarks—"that there is a distinction between colliers and stone-workers. The former are employed merely at the coal-wall, while the stone-workers are occupied in whole, or in part, in removing the freestone and other rubbish which separate the different layers of coal. In these latter operations the aid of gunpowder is constantly required, and the workmen, from the very imperfect state of the ventilation, are frequently enveloped in dense smoke." The persons who are exposed to this noxious atmosphere are, so far as his experience goes, the victims of this most fatal species of disease in the lungs, or consumption with black spitting. He found that twenty-two persons, all stone-workers, had died of the disease, while forty-one persons of the same families, who were accustomed to work in the pit, were in good health. He adds,—

"All those who have suffered, under my observation, have been somewhat advanced in life ; none younger than forty, generally fifty and up-

wards. I have never seen a case in which the progress of the disease was rapid; on the contrary, many years elapsed from the first feeling of infirmity in the breathing, to the final termination. One circumstance I have observed to be of universal occurrence, viz. that the cough was not influenced by the weather in the same degree as in ordinary phthisis. I have often obtained for such invalids a situation on the work above ground, where, perhaps, they had covering, but not shelter, and the progress of the disease was uniformly for a time arrested; yet, in no instance was a cure effected. I have had no opportunity of examining a body after death. To dissect a collier is *periculosa plenum opus aleæ*. I have only another observation to make. At the colliery I attended (Halbeath), not a single case of this peculiar disease occurred among those employed in the pits, where gunpowder was not used, and yet all worked by lamp-lights. If the lamp-black from the oil-lamps be the cause, this fact is not easily explained."

I am aware also of the existence of some cases of the same kind at the Elgin colliery. One person, aged about sixty, died there a few years ago of this disorder, and who had almost all his life been a stoneworker in the pits, and latterly took contracts in this department. Another has died since, affected with this disease, who worked at stone two successive years. His health declined about four years afterwards, and he was obliged to cease from his employment for two or three days at a time. He became seriously ill in April 1838, and continued so till June or July of that year, when, contrary to all expectation, he regained his health so far as to be able to take easy work, and walk to church. He expectorated a little black sputa, and experienced a partial difficulty of breathing. He was about forty-four years of age at his death. Different accounts have been given of the cause of this disease; but one seems very probable, that it is owing to the united influence of the fine particles of the sandstone, mixed with the carbonaceous matter of gunpowder formed by the blasting, being inhaled in breathing.

There are three physicians, and seven surgeons in the parish, of whom two are at Limekilns.

Marriages.—As the accuracy of the Register of Proclamation of Marriages can be depended on, it may be interesting and useful to know the average number of them at four different periods, compared with the population and other circumstances. Accordingly—

From	Medium Population.	Yearly Average of Marriages.
1801 to 1810	11,830	82, or 1 in 144, or 69 per cent.
1810 to 1821	12,665	85, or 1 in 149, or 67 ...
1821 to 1831	15,374	119, or 1 in 129, or 77 ...
1831 to 1841*	18,400	149, or 1 in 123, or 81 ...

Or the average from 1801 to 1841 is 1 in 134,† or 74 ...

In 1801, the year of the great dearth, the number of marriages was 62, which was the same as in the year immediately preceding, while it rose in 1802 to 81, and in 1803 to 101. In the three following years it fell, being 77, 87, and 93 respectively. In 1827, after a great depression in trade, the number of marriages was only 106, while in the year immediately preceding and following, it was 125, and in 1830 it rose to 171. The Malthusians will consider these facts, as corroborative of their theory of population.

The number of persons in the whole parish, including North Queensferry, as nearly as can be gathered from the census of 1841, is for the following ages,—

Under 15 years of age,	. . . 9421.
Betwixt 15 and 30 inclusive,	. . . 5279.
Betwixt 30 and 50 ...	. . . 3782.
Betwixt 50 and 70 ...	. . . 1507.
Betwixt 70 and 90, and upwards,	. . . 250.

Total 20,239.

There have been, and still are, as it thus appears, many instances of considerable longevity in the parish; and what is ra-

* In 1842, the number of marriages was 192, and in 1843, till 15th December, 150.

† The proportion of marriages to the entire population in 1840, was, for

Glasgow,	. . . . . 1 in 182.
Edinburgh and Leith,	. . . . . 1 in 130.
Aberdeen,	. . . . . 1 in 140.
Perth,	. . . . . 1 in 159.
Dundee,	. . . . . 1 in 111.

ther remarkable, there were, till very lately, three brothers, each above 80, all residing in the parish, and in vigorous health; and two of whom had been exposed to all the hardships and varieties of climate incident to a life at sea.

There is one earl (Elgin and Kincardine), and one baronet (Capt. Sir John Halkett), who generally reside in the parish. The Marquis of Tweeddale has land, and feu-duties or fees arising from his heritable offices of Bailie of the Regality and Constabulary of the Lordship of Dunfermline, but no mansion-house in it. There are many individuals and families of independent fortune residing both in the town and country.

There are 38 proprietors of land, exclusive of the burgh and guildry corporations, of the yearly value of L.50 and upwards.

The average number in each family is rather more than four and a half (4.5771), or about $4\frac{1}{2}$.

The average number of insane and fatuous poor, either in an asylum or in the parish, for seven years from 1835-41, both inclusive, is,

In	Not in	
Asylum.	Asylum.	Total.
8	10	16
In 1843, 5	11	16

Some of these 11 are in the Poors' House. There are three or four blind, and five deaf and dumb persons, belonging to the parish. One of the latter is at present receiving education at the Glasgow Deaf and Dumb Institution; and another was also taught there, both at the expense of the Rev. A. M'Lean's trustees. A third was educated at the Edinburgh Institution, by voluntary contributions from the parish.

The people are not remarkable for any corporeal or other personal qualities. The language of the working classes is distinguished by some peculiar pronunciations and phrases, such as *toll* for *tell*; *buddies* for *bodies* (children); *lean ye* for *sit you down or rest yourselves*; a *false* for a *falsehood*; *belonging me* for *to me*; *fell* used in a good as well as a bad sense, as a *fell* or large meeting, a *fell* or fine boy, a *fell* or clever person, *fell* or very angry; a *frem* person, one not related by blood.

Habits of the People, &c.—The habits of the people as a class are industrious and active, and, with the exception of the lowest and most dissipated among them, are cleanly and orderly. Very many of the working population have a fair proportion of the comforts of life, and advantages of society. They have good and well furnished houses, dress respectably, educate their children, and can afford to have the same wholesome and nourishing diet, as is usual in a similar class in other parts of Scotland. As a proof both of the independent spirit and tolerably easy circumstances, from previous industry and economy of the weavers, who form the larger body of the operatives in town, it may be mentioned, that when, during the distress which occurred in the winter of 1837–8, from stagnation of trade, about L.1000 were raised by subscription for charitable purposes, and about L.600 of this sum were to be expended in labour on the streets and roads, comparatively few of them availed themselves of the benefit, either as to work or provisions. There were never more than about 40 men, and 50 or 60 boys, occupied on the street improvements, although about 800 were reported to be at times out of their usual employment; and it was chiefly widows and children, some of whom had been at the spinning-mills, which were not then in operation, or single women who had been bobbins or winders, that applied for provisions.*

Many of the weavers and operatives of all descriptions, are very intelligent and skilful at their employments, and have information far superior to their rank in life, availing themselves as they do of the means of instruction, which are afforded them in the parish, viz., the Libraries, the Periodical publications, and the Lectures which, for several years past, have been delivered almost every winter on some branch of useful knowledge, under the patronage of the Mechanics Institution, and latterly of the Scientific Association in the place. Some of them have read many of the best books in Science and Literature, and can talk pretty fluently and correctly on these subjects.

The weavers, and inhabitants generally, are a church-going

* During 1842–3, the weaving population have suffered greatly, from depression of trade.

people, as indicated by the attendance on the places of worship, and the crowds of persons who are seen going to and from these on the Sabbath. Many of the respectable middling classes are well informed on religious subjects; and although there is a great diversity of sects, and an occasional keenness in the discussion of controversial topics, there are considerable freedom and harmony of private intercourse.

It is to be acknowledged and lamented, however, that, as in all populous and manufacturing places, there are many exceptions to this favourable statement, both in respect of prosperity and character. A young weaver, from being soon able to earn a journeyman's wages, often contracts too early a marriage, which, especially if followed by irregular employment, and reduction of wages in consequence of depression of trade, as has of late years too frequently occurred, and much more by his own improvidence or dissipation, necessarily entails poverty and wretchedness. Accordingly, there are not a few journey-men weavers and their families, from one or more of these causes, living in great straits and discomfort, which they have little prospect of overcoming. As a natural result of this, there is discontent among a certain portion of the weaving class, as also other mechanics, accompanied by a keen interference in civil and ecclesiastical politics, and an anxious attempt to find remedies for their wants in the removal of real or imagined public evils, rather than in the amendment of their own habits as individuals and members of society. The cases of extreme indigence and misery arising mainly from intemperance, with its concomitant evils, idleness, profligacy, carelessness of persons and dwellings, neglect of education of children and of divine ordinances, are often very appalling and heart-rending.

There is too good reason to believe, that there is a large number of persons capable of attending public worship, but who are either habitually absent from it, or who attend it very irregularly: some, no doubt, from the common and to be regretted excuse, of want of clothes, or inability to pay seat-rents, but too many from indifference, disinclination, bad habits, and a growing spirit of infidelity and scepticism.

As to the collier population, it is well known that anciently

the coal-hewers were serfs to their employers, or “*adscriptæ glebæ*,” the law repealing which practice having been passed only in 1775, and made effectual by another only in 1799.*

In consequence of disputes at some of the collieries in this quarter, arising out of the union-laws, the collier population has of late been very fluctuating and unsettled. But in regard to the old resident part of the workmen, especially in the vicinity of the town of Dunfermline, who did not take any prominent part in these disputes, I would say, that, generally speaking, their intellectual, religious, and moral character, is decidedly superior to that of the same class of persons in many other places. Numbers of them attend divine ordinances with becoming regularity,—are in full communion with the established or dissenting churches,—are sober in their habits,—send their children to school,—dress well,—and have clean and comfortable houses. Many of them do not care so much for good living as decent attire; and hence, while they do not indulge much in butcher-meat, they have a very respectable appearance at church and funerals. They work eleven days in the fortnight, with every alternate Thursday or other day as an idle day, and even will work on that day when required. In consequence of working so many days, and receiving their wages only once a fortnight, they have not the same temptation to dissipation as in other places. But still, on pay-day, too many waste part of their earnings in this destructive indulgence. The old practice of confining their marriages to their own class is beginning to break down, from which an improvement may be expected in many respects. But the chief feature of improvement of late years, has been in education. This was generally at one time very much neglected, and hence the adult population was often ignorant and uncultivated. The cause of this deficiency was certainly in no small degree, the facility of finding easy employment with a little pecuniary gain for young boys and girls under ground, in keeping doors for ventilation, &c., a benefit which careless

* *Vide* Mr Milne’s Memoir on the East and Mid-Lothian Coal-fields, p. 141.—The writer has in his possession an old and curious specimen of the kind of bond which was entered into, on the occasion, written on stamped paper, of value 6d., with the title and date, “Bond of Engadgment, James Snaddon to Mr Wellwood of Garvock. 1736.”

or dissipated parents took advantage of, to the prejudice of the education of their offspring. But, recently, at all the collieries, the payments for education are made *universal* and *compulsory*, an arrangement which has caused a much more regular attendance. As the plan is perhaps best methodized and most efficient at the Elgin colliery, a short account of it will be given under the head "Education."

I am not aware of any distinguishing peculiarities in the character of the agricultural population of this parish. The Bothy system exists here as in other places, with its share of attendant evils. From many of the farm-servants shifting their situations frequently, they are not so well-known to their ministers, as other classes of the working population. Still, numbers of them are regular in their attendance on divine ordinances, and conduct themselves with christian propriety.

Poaching is considerably on the decrease, chiefly, it is supposed, on account of the vigilance of the rural police. In 1841, the number of persons prosecuted for offences against the game laws, in the western district of Fife, in the Justice of Peace Court, was 17, in 1842, 9, and in 1843, 6. There were, however, other cases, in which the evidence was deficient, and which were not brought to trial.

Pawnbroking has been on the increase of late. There are at present (December 1843) eleven shops, besides many private places, where the trade is understood to be carried on. None of the dealers in it are licensed, as they profess to purchase the articles deposited with them. They are styled "General Merchants or Brokers."

Industry.

Agriculture.—The following tabular view of the agriculture of the parish was drawn up chiefly in consequence of hearing certain remarks made by Earl Fitzwilliam on the Statistical Reports of Agriculture, including those of the new work of the Church of Scotland, at the meeting of the British Association held in Edinburgh, in 1834. These are now recorded in the printed transactions for that year, p. 693, and are, in substance, as follows:—"The expediency of furnishing more minute details

with respect to the agricultural part of statistical returns was suggested in these remarks. The statements ought to show not only the total amount of land in cultivation, but also the quantities allocated at the time of the inquiry to the various kinds of produce, the number and value of agricultural implements, the number of draught and other cattle, and similar details. Lord Forvilliam stated that he had succeeded in obtaining such returns for some parishes in his own neighbourhood, and observed, that accurate and minutely detailed information for only a small number of parishes would furnish more safe grounds for correct inferences than could be obtained from a more widely extended, but less precise inquiry.*

The information contained in the first four tables may be depended on as possessing all attainable accuracy, having been procured from written returns made by the several proprietors or tenants of land, in answer to queries submitted to them in schedules containing a variety of columns for the purpose. The information in the other tables was also obtained from the best sources. Except when otherwise noted, they all refer to the year 1850, soon after which the author expected his work to be completed, but in this from other causes, he was disappointed. This he regrets, as some slight changes may have taken place since that period, especially as to the number of farming implements.*

AGRICULTURAL STATISTICAL TABLE FOR 1850

1. Number of Acres Arable and not Arable, &c.

	Scots		Imperial			
	Acres	Square Miles	Acres	Square Miles	Acres	Square Miles
Number of acres Arable	10,474	15.99	1	1	0	0
not Arable	2,666	3.74	2	36	6	
under Wood	90	1.13	1	16	23	
under Water	150	2.07	1	2	14	
in Fences and Farm-Broads, supposed to be	60	.76	2	33	15	
in Country Mansions-Houses and Farm-Stables, supposed to be	36	.45	1	24	112	
Total number of Landward Acres, exclusive of Villages and Town Roads....	13,900	19.296	0	17	0	

* The substance of these tables and of the previous article on population was read at an extra meeting of the statistical section of the British Association at Glasgow, in September 1867, of which the chairman, in name of the meeting, was pleased to express his appreciation.

II.

	Scots.	Imperial.			
	Acres.	Acres. Woods. Poles. Falls.			
Number of acres under the various kinds of Crops, Pasture and Summer-Fallow, including a few acres in Tares,	549	692	1	22	9½
..... in Wheat,	493	621	3	2	3½
..... in Barley,	840	1,059	1	23	1½
..... in Oats,	2,794	3,523	2	39	13½
..... in Pease and Beans,	420	529	2	31	15½
..... in Turnips,	308	388	1	31	3½
..... in Potatoes,	552	696	0	27	21½
..... in Rye-Grass Hay,	828	1,044	1	1	18½
..... in Meadow-Hay,	222	279	3	37	7½
..... in Pasture-Grass,	3,561	4,490	3	22	14½
..... in Gardens & Orchards (Landward),	51	64	1	11	7½
	10,618	13,391	0	9	27½

III. Number of Draught and other Cattle and Live Stock.

Number of Draught Horses (Landward),	413
..... Saddle or Carriage (do.),	40
..... Young Horses (do.),	156
..... Milk-Cows (do.),	456
..... Black Cattle (do.),	1526
..... Sheep (do.),	1339
..... Swine, (do.),	167

IV. Number and Kinds of Implements of Husbandry.

	Iron.	Wooden.	TOTAL.
Number of Common Ploughs,	118	79	197
..... Drill do.	39	42	81
..... Furrow do.	3	29	32
..... Drain do. ....	...	...	11
..... Subsoil do.	8	5	13
..... Paring do. ....	...	...	9
..... Common Carts, .....	...	...	248
..... Hay do. ....	...	...	104
..... Common Harrows (pairs), .....	...	...	223
..... Brakes or Grubbers,	15	11	26
..... Drill-Harrows,	38	30	68
..... Circular Drill-Harrows, .....	...	...	1
..... Grain-Seed Machines, .....	...	...	6
..... Corn-Drills, .....	...	...	1
..... Drill Bean-Barrows, .....	...	...	11
..... Turnip-Seed Machines, one of which } also sows Bone-dust, .....	...	...	39
..... Thrashing-Machines,	Horse. 37†	Water. | Steam. 2 | 2	61
..... Rollers,	Stone. 56	Wood. 51	107
..... Hay-Scythes, .....	...	...	173

† In 1814, there were only 23.

Several of the farmers are provided with steel-yards for weighing corn, reaping-scythes, scythe-hooks, and large horse-rakes.

V. *Average produce of the Land in the Southern Section of the Parish.*

On Best Soils.	Bolls. Quarters.	On Ordinary Soils. Bolls. Quarters.
1. Wheat,.....	9 or 4½ per acre.	7 or 3½ per acre.
2. Barley,.....	7 or 5½ ...	5½ or 4½ ...
3. Beans and Pease,.....	8 or 4 ...	6 or 3 ...
4. Oats,.....	10 or 7½ ...	8 or 6 ...
5. Potatoes,	60 or 4 cwt ...	45 or 4 cwt. ...
6. Hay,.....	200 stones ...	120 stones ...
7. Turnips,	30 tons ...	24 tons ...

Northern Section.

On Best Soils.	Bolls. Quarters.	On Ordinary Soils. Bolls. Quarters.
1. Barley,.....	7 or 5½ per acre.	5 or 3½ per acre.
2. Beans and Pease,.....	4 or 2½ ...	4 or 2½ ...
3. Oats,.....	8 or 6 ...	5 or 3½ ...
4. Potatoes,	35 or 4 cwt. ...	25 or 4 cwt. ...
5. Hay,.....	150 stone ...	100 stones ...

The produce of a boll of Hopeton oats, in the southern district, may be computed at from 16 to 16½ pecks of meal, and that of the best potatoe or early oats, at from 17 to 18 pecks. Instances of a greater produce are rare. Besides the Hopeton and early oats, there are also sown the Dunn, Angus, and Strathmiglo.

VI. *Price of Provisions, and the rate of Wages of Agricultural Male and Female Servants, at three different periods, 1786, 1814, and 1838.*

PROVISIONS.	1786.		1814.		1838.	
	s. d.	s. d.	s. d.	s. d.	s. d.	s. d.
Oat-Meal, 7 peck, Dutch wt. from	0 8	to 1 0	1 2	to 1 3	1 2	to 1 3½
Beef,..... 7 lb.	0 2½	to 0 4	7d.		0 6	to 0 6½
Butter, ... 7 lb. Tron. ...	0 6	to 0 8	1 6	to 1 8	1 2½	
Eggs,..... 7 dozen,	0 3	to 0 4	1/3		0 7	to 1 0
A Hen,	0 6	to 0 9	2 0	to 2 6	1 6	to 2 0

WAGES.	1788.		1814.		1838.	
	<i>s. d.</i>	<i>s. d.</i>	<i>s. d.</i>	<i>s. d.</i>	<i>s. d.</i>	<i>s. d.</i>
Ploughman, £ year, with Lodging and Victuals,.....	£5		£16		£12 to 16	
Maid-Servants do. do.	£2		£5		£4 to 7	
Men Reapers £ day with Breakfast and Dinner, ...	0 8 to 1 0	0	1 3 to 1 6		1 8 to 1 10	with Dinner.
Labourers £ day without Victuals,	0 10 to 1 0	0	1 8 to 2 3		1 6 to 1 8*	

VII. *Gross Amount of Raw Produce, the Quantities of Grain and other Articles being taken as in 1838, and the Prices of the Grain on an average of the Years for seven years, and of other Articles as nearly as could be ascertained for the same period.*

	Acres.	Average produce per Acre. Bolls.	Average price per Boll.	Average total price per Acre.	Total produce in Bolls.	Total Value of each.
			<i>l. s. d.</i>	<i>l. s. d.</i>		<i>l. s. d.</i>
Wheat,	483	9	1 2 6	16 2 6	4437	4931 12 6
Barley,	840	6 $\frac{1}{2}$	1 0 1	6 10 6 $\frac{1}{2}$	8400	8495 5 0
Oats,	2794	8	0 15 8 $\frac{1}{2}$	6 5 4	22,352	17,520 1 4
Pease and Beans,	420	7	1 1 7	7 11 1	2940	3172 15 0
Potatoes,	552	41	0 7 0	14 7 0	22,632	7921 4 0
Turnips,	308	Tons, 27	...	5 0 0	...	1540 0 0
		Stones, 160	0 0 8	5* 6 8	132,480	4416 0 0
Rye-Grass Hay,	828	90	0 0 6	2 5 0	19,980	499 10 0
Meadow-Hay,	222	...	...	...	...	10,683 0 0
Arable Land in Pasture,	1561	...	...	...	...	741 10 0
Not Arable do.	2968	...	...	...	...	250 0 0
Gardens and Orchards (LanJward),	50	...	...	...	...	705 0 0
Annual thinning of Plantations, .....	...	...	...	...	...	38,189
Straw at 2s. per Boll of Corn, .....	...	...	...	...	...	3818 0 0
Coal, 120,000 Tons of all kinds, at 6s. 6d. per ton, at pit-mouth, .....	...	...	...	...	...	39,000 0 0
Lime Shells, 400,000 Bushels at 5d. per bushel, .....	...	...	...	...	...	9583 6 8
Lime Raw Stones, 15,000 Tons at 4s. per ton, .....	...	...	...	...	...	3000 0 0
Free and Whin Stone Quarries, .....	...	...	...	...	...	441 0 0
Total Yearly Value of Raw Produce raised in the Parish, .....	...	...	...	...	...	£116,767 13 6

There is no ground in a state of undivided common. The general kind of trees planted, or indigenous, has been noticed under the article Botany, p. 70. The management of them, with regard to yearly thinning and pruning, is understood to be good.

* In 1800, during the dearth, oatmeal varied in price from 2s. 6d. to 3s. per peck. It was purchased by tickets at a *ginet*, erected at the top of South Chapel Street. In corn-meal was then introduced.

Rental, &c.

Valued rental of the pariah (1843),	L.18,344	16	2
Real rent of ditto in land,	L.24,161	1	1
Do. do. in minerals,	4194	18	11
Do. do. in houses and gardens, within Parlia- mentary boundaries,	18,677	0	0
Do. do. in villages,	3441	0	0
Do. do. in railroads and harbours,	600	0	0

The rent of arable land in the southern district of the parish, including all to the south of the Crossgates and Torryburn roads and town of Dunfermline, is from about L.1, 5s. to L.3, 3s. But the general rent is about L.2, 5s. per Scots acre, or L.1, 15s. 8d. imperial. In the northern district, the rent of arable land is from about 16s. to L.2; and the general rent about L.1, 3s. Scots, or 18s. 2d. imperial.

Pasture-land will rent, to the south of the town, at the same rate as arable; and to the north of it, from 5s. to L.1, 10s. imperial acre.

The rents upon new leases are frequently paid partly in money and partly in grain, convertible at the fiars' prices, either Mid-Lothian or Fife, but now chiefly the latter.

In the immediate vicinity, and on the south side of the town, the rent of grazing for a milk-cow is about L.5, and sometimes as high as L.5, 10s.; and of an ox, about L.3, 10s. To the north of the town, the rent for a milk-cow is about L.3; and for an ox, about L.2; for a ewe and lamb, from 12s. to 20s.; and for a full-grown sheep, from 10s. to 15s.

Rate of Wages.—The wages of ploughmen, when young lads, are from L.9 to L.12; when grown or married men, fit for all kinds of farm-work, from L.13 to L.16; and when they have charge of the farm, are sometimes even L.20 per annum, with an allowance for provisions. The young lads generally receive 6½ bolls of oatmeal, and either milk or 1s. per week instead of it, with occasionally 1 boll of potatoes. Grown or married men, and persons in charge, have the same quantity of meal and 6 bolls of potatoes. Sometimes, too, they receive a certain quantity of sweet-milk per day from the dairy, or have the use of a cow, and, in the upland districts, even of two or three cows, in which case, if they have at the same time meal and potatoes, their wages are proportionally less. Married

men have a free house and garden, with coals driven for them; and unmarried men generally live in bothies, with fire and bedding provided by their masters.

Female house-servants in the country have from L.4 to L.7, generally L.6 per annum.

Male labourers have 1s. 6d. per day in winter, and 1s. 8d. in summer.

Female labourers have at the rate of 1d. per hour, both summer and winter, or, on an average, 8d. per day.

Country masons and wrights have 2s. per day in winter, and 2s. 6d. in summer.

The wages of harvest labourers, who are for the most part females, are, of course, variable, generally from 1s. 3d. to 1s. 6d. per day, with dinner. They work, according to the practice of this part of the country, from nine in the morning till six in the evening, with an interval for dinner. The men, who are employed as bandsters, receive from 1s. 8d. to 1s. 10d., with dinner.

Manure.—House and ash dung sells at 2s. 6d., and stable or byre dung at from 4s. to 5s. per double-cart; slacked lime at 5½d. or 6d. per bushel; bone-dust at 2s. 10d. per bushel; and rape-dust at L.5, 5s. per ton. Lime is now by some not so much approved of as it once was, except for top-dressing on pasture. Bone-dust is occasionally used for turnips, and is reckoned suitable for free soils, and rape-dust for fallow-ground and retentive soils. One farmer has employed rape-dust with great effect, having had *four* full successive crops after its application.

Live Stock.—Few or no sheep are bred in the parish. Teeswater and Fife breed of cattle are most approved of at present; but a difference of opinion exists as to which is best for the general breed of the parish or county. Teeswater cattle, or short-horns, as they are called, are said to come sooner to maturity, with more weight, but require better keeping than the native breed, and are not so well adapted as the other for the high lands.

Husbandry.—A general spirit of improvement at present prevails over the parish in the reclaiming of waste lands, and especially in draining, both by stones and tiles, which is the

foundation of all good husbandry, and when properly executed, is a permanent advantage. Perhaps more has been done in this way for the success of agriculture during the last ten years, than during the preceding generation. The thorough or furrow-drainage system, introduced by Mr Smith, late of Deanston, is much practised; and occasionally his ingenious and effective subsoil-plough is used, the object of which, by following the tract or open furrow of active soil, made by the common plough, is to stir up and loosen the substratum of earth, and so to allow the water more easily to percolate towards the drain, and thereby to escape. "This large plough," Mr Smith remarks, in his excellent treatise on the subject, "is a sort of *horsepick*, breaking up without raising to the surface any of the subsoil. Channels are thus regularly formed for the water to flow from all parts towards the drain." The most general distance between drains is from 15 to 20 feet, but sometimes a little wider. The depth varies from 20 to 33 inches. The expense of tile-draining with soles, on Mr Smith's principle, in the southern district of the parish, 5 yards apart and 20 or 22 inches deep, with the assistance given by the common plough, and exclusive of carriage of tiles, amounts to about L.6, 6s. per Scotch acre. The tiles are procured at present chiefly from Cuttlehill, to the eastward of the parish, and from Charleston works, within it. The present prices (1843) at Charleston are,—

Largest size tiles,	60/	Soles,	30/	per 1000.
Common do.,	27/	...	13/6	...
Smaller do.,	22/	...	11/	...

There are two high pressure steam-engines, in the southern section of the parish, for driving thrashing-machines, both of recent introduction, and made by John Brown and Co., Kircaldy. The expense of the last made, was —

For engine,	L.90
For chimney and other buildings,	25
For thrashing-mill,	60

L.175

Where there is an extent of crop to be thrashed, so as to make it an object to have it quickly done, the feeling of farmers seems to be decidedly in favour of the steam-engine as a propelling

power. It lessens the number, and, at least, saves the strength, of the horses employed on the farm.

Having enumerated in the table the principal implements of husbandry in use in the parish, a few remarks in regard to some of them are given below.*

* 1. *Ploughs*.—*Small's Chain Ploughs*, or ploughs made on his principle, have been in use here, but they are now not reckoned the best. Those made by Fergusson, Bridge of Allan, are much approved, being very stiff, and, when necessary, will stand the draught of three horses in trench-ploughing or other heavy work. They consist of the best malleable iron, and cost L.4, 15s. Barrowman's of Saline are now also great favourites. The *pairing* plough is small, made of wood, drawn by one horse, and is found useful in pairing potatoes, turnips, or beans, as well as in forming drills for grain-crops. The double *furrow* plough is generally in use in forming drills and furrowing up potatoes and turnips. The *drain* plough is used in taking off the first furrow or in spreading the drain, and takes out about 12 or 14 inches by a single draught. It is formed of timber embraced with iron, is drawn by four horses yoked abreast, and lessens the expense of opening the small drain about one half. It costs about L.3. One was used in the parish, drawn by eight horses, but was not found to answer the purpose.

2. *Harrows*.—The *common* harrows most in use are made of wood, of an angular form, bound together with crook and band, and drawn by a pair of horses abreast. *Iron* harrows have been introduced, and are worked three abreast, each horse drawing his own harrow, and united by iron riders. By this mode of yoking, three horses are reckoned as efficient as four, yoked two and two, and one driver in three is saved.

2. *Brake or Grubber*.—Finlayson's Brake Harrow has been in use for a considerable time, but is now about to be generally superseded by Kirkwood of Tranent's grubber, which is found an excellent implement for pulverizing the soil and extirpating weeds, on which operation it saves a great deal of labour. It is generally wrought by three horses abreast, and, under certain circumstances, will do the work of five ploughs. Its price is L.8, 8s., and well made at Clackmannan.

3. *Drill* harrow is much used and approved of in cleaning green crops. It is made both of wood well bound with iron, and altogether of iron. Either kind is considered good.

3. *Carts*.—The doublecart is, in general, used upon the farm, but single carts, though not generally adopted where the roads are good, are reckoned most efficient and economical.

4. *Seed Machines*.—1. *Grain-seed* machines are occasionally used, both for broadcast and drill. Those for broadcast are of most importance,

The ancient distinction between croft and outfield is now quite done away, in consequence of the facility of procuring manure by the new and improved roads, which have been carried through the parish, within these last forty years.

Rotation of Crops.—This varies very much in the southern district. That which is most practised and approved of in strong clays, is, 1st, summer-fallow; 2d, wheat; 3d, beans;

obviating the difficulty which a person has of sowing such broad ridges as require more than two casts of the hand, causing a saving of the seed, and being capable of being used in stormy or windy weather. They are of great advantage in sowing grass-seeds, as they make a very satisfactory division. They will sow any breadth, even to the extent of 18 feet, and at any thickness from half a boll to 12 bolls of grain per acre; and of grass-seeds, from a bushel upwards. If actively employed, they will sow 24 acres in 10 hours, attended by one man and one woman. They are drawn by one horse, and supported on three wheels. Their price is about L.12.

The *corn-drill* is not much in use, and may be said to be superseded by the system of drilling the land with the single plough, and sowing the seed broadcast, which is then harrowed across by the common harrows, whereby the seed is drawn into the furrows, and the drill is formed with considerable regularity in the braird of the grain. The only use of drilling white grain-crops, is to give an opportunity of hand-hoeing, where the crops are threatened with destruction by annual weeds.

The *Drill-Bean Barrow* is found very useful, either in dropping the seed after each plough, or in the formation of drills.

2. *Turnip-Seed Machine*, both double and single, is in general use. A machine for drilling in bone-dust or rape-dust along with the seed is employed, and does exceedingly well; but great care is necessary on the part of the ploughman, in the formation of the drills (where the double machine is adopted), so as to make them of equal width; since, if they are not equal, the seeds and fructifying matter are deposited on the side of the drill, and cannot be properly covered; hence the rooks and pigeons get at the dust and seeds, and ruin the crops. An intelligent farmer is of opinion, that machines, either for dust or seeds, are best upon the single construction, since they can be applied to any width of drill, and are sure to deposit the seeds and fructifying matter in the centre of the drill, upon which much of the success of the turnip-crop depends. The machine above described can be tempered, to sow any quantity of dust, from 10 to 50 bushels per acre, and of turnip-seeds, from 1 to 5 lbs. per acre.

4*th*, barley; 5*th*, hay; 6*th*, oats. On loams, 1*st*, potatoes; 2*d*, wheat; 3*d*, barley; 4*th*, hay; 5*th*, oats; or, 1*st*, turnip; 2*d*, barley sown with grass-seeds; 3*d*, grass, and pastured two or three years, where the land is fenced; and then oats. The proportion of land employed in raising turnips, is much increased of late years. While, at the period of the last statistical account, it was 200 acres, and in 1814 is reported to have been very inconsiderable, it was, in 1838, as appears from the table, 308 acres.

Sowing and Planting.—The period of this is generally, for

- 1*st*, Wheat, from 1st October till the middle of December;
- 2*d*, Barley, from 1st April till 26th May;
- 3*d*, Oats, from 20th March till 20th April;
- 4*th*, Beans, from 1st March till the middle of April;
- 5*th*, Turnips, Swedish, from 1st May till 1st June;
- ... Globe, from 26th May till 10th July;
- ... Yellow, from 26th May till 15th June.

Potatoes are planted from the first till the middle of May; but not generally with success after the 15th. The mode of planting them has been by forming drills about 27 inches deep, by the common plough, spreading the dung in the bottom of the drill, and setting the plants above; the reversing of the drill by the plough, and covering the seed and dung. But in consequence of the failure of the potato-crop for four or five years, previous to crop 1837, the planting in the soil immediately after the plough has been generally adopted. The latter mode is considered to have the effect of retaining the moisture better than the former, and preventing the drought from reaching down to the dung, and destroying the germination of the plant. It is thought that the general failure of the potato-crop at the period above mentioned, was owing as much to the want of a due proportion of moisture at the period of planting, as to any other cause, since many instances occurred where the plants were put into the ground immediately after a slight shower, and the crop was decidedly better than when put into it, after the land had begun to dry during the day. The general success of crop 1837 is reckoned conclusive, that a dry seed-time is not favourable to the productiveness of the potato-crop.

Harvest.—Hay-cutting commences in ordinary seasons about the 20th June, and continues throughout July. The other crops are usually reaped in the lower section of the parish between the middle or end of August, and the beginning of October; in the upper section a fortnight or three weeks later. In 1836, which was an uncommonly bad season, the harvest was not finished in some places in the former, till the beginning of November, and in the latter till the middle or end of December. Indeed, the crops in some places did not ripen at all, and were cut down merely for the cattle or manure. One crop was left upon the ground, till ploughed down for the following year. For a few years past, the cutting of barley has not commenced till the beginning of September, and of other crops till a little later.

The crops are generally cut down in the usual way by the sickle. The scythe-hook has been used, but with no benefit to the operators, especially if the corns are short or thin on the ground, losing more from the hand than covers the expense of reaping the crop. It does not cut so clean as the sickle. The reaping-scythe has been introduced with decided advantages, where the crop is free from twisting, and is not much laid, from the additional quantity of straw that is obtained, and the greater cleanness of the operation when followed by the horse-rake. The profit is supposed to be more than the expense of cutting the crop, especially as the work is done from 3s. to 4s. per acre cheaper, and the grain prepared for the stock from six to eight days sooner than in the ordinary manner.

Leases.—The general duration of leases is nineteen years, which is reckoned favourable, but no boon, to the occupier. As rents are generally now covenanted for partly in money and partly in grain, in as nearly equal proportions as possible, regulated by the fiars of the county, on an average of three years, it is of less importance to a landlord how long a lease may last.

Farm-Buildings and Enclosures.—Farm-buildings are much improved, and, for the most part, executed in a substantial

manner. The lands are almost all enclosed, partly with free, or sometimes whin stone dykes, and these often dry, and partly with ditches and hedges.

Manufactures.

The staple trade of Dunfermline is the manufacture of *Table-linen*. In no other part of Scotland does the traffic in this article exist, although in one or two places, a few looms are to be found. The trade of the town began more than a century ago, with the making of ticks and checks, which continued to be made in winter, after the table-linen was introduced, which was then woven in summer. Like most other arts, it has attained its present high excellence by slow and successive improvements.

At first, only a coarse kind of goods called *huck-a-buck*, and vulgarly *hag-a-bag*, was made. Then followed *tramped dornock* or dice, wrought on eight shafts or leaves, the tweel being four-leaved; and afterwards *drawn dornock*, named also *single diaper*, having the same tweel, but wrought on twenty-four shafts, and allowing a more varied pattern than the former. It was named *dornock* or *dornic*, from a town in the north of Scotland, where it was, at one time, manufactured to a considerable extent. The one kind was called *tramped*, because in it the pattern was produced wholly by the motion of the workman's feet on the treadles; and the other *drawn*, because the pattern was produced, not only by this motion, but also by that of the hand of a boy or girl, at the side of the loom, drawing cords from pulleys above it. The trade, at present, gives the name of *diaper* to both these sorts of dornock. To this was added *double diaper*, which differed from drawn dornock, or single diaper, only in the tweel being five instead of four-leaved. This was succeeded by *backharness*, also having a five-leaved tweel, but admitting patterns of greater extent to be produced, and which was a direct approach to single damask, the only difference being that in the backharness, no figure larger than a leaf or very small twig could be made. Lastly came *single* and *double damask*, the fabrics which are now chiefly manufactured; but the former in much

larger quantities than the latter, and so named from *Damascus* in Syria, where this species of ornamental weaving is said to have been invented and long carried on. The difference between these two last kinds of linen is, that the single damask has a five-leaved, and the double an eight-leaved, tweel, and the effect, that the pattern of the double damask is much more distinctly exhibited, being more raised, or *prouder*, as it is termed, than of the single damask. This effect is produced by every thread of weft in the single damask passing over four and under every fifth thread of warp, the weft being, it is known, the yarn in the shuttle, and the warp on the loom; whereas, in double damask, every thread of weft passes over seven and under every eighth thread of warp, and then the weft, in being driven into cloth, is resisted or checked, in the one case, by every fifth, and in the other by every eighth, thread of warp; and the larger quantity of weft, so put into the web in the double damask, necessarily produces the prominence of the pattern above referred to. It will appear from this, also, that while the double damask cloth is thicker, it is more loose in the fabric than the single.

The credit of introducing damask weaving into Dunfermline is due to James Blake, a man of ingenuity and enterprise, who about the beginning of the last century, went over to Drumsheugh, near Edinburgh, where it was then in use, and the mode of it kept secret. By feigning himself to be of weak intellect, he contrived to find his way into a weaver's shop, and for the gratification of his curiosity, about so strange a piece of machinery, as a loom appeared to him to be, he was permitted, at his own request, to creep underneath one, where he carefully observed the manner in which the cords and other parts were arranged, and by aid of a good memory, and some previous knowledge of the general mechanism, he brought away the grand secret, which he was not long of reducing to successful practice in Dunfermline. He wrought in the old tower of the abbey, at the south-west corner of the Frater-hall, above the *pends*. The damask-loom, it would appear, were long of coming into general use; for, although they were introduced so early as about 1718, more than 120 years ago, and although in 1749, when the British Linen Company established a large weaving con-

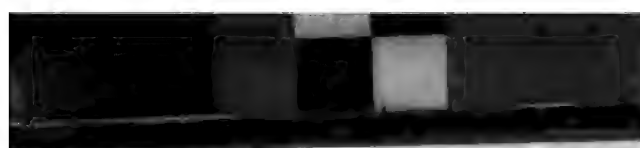


Fig. 1

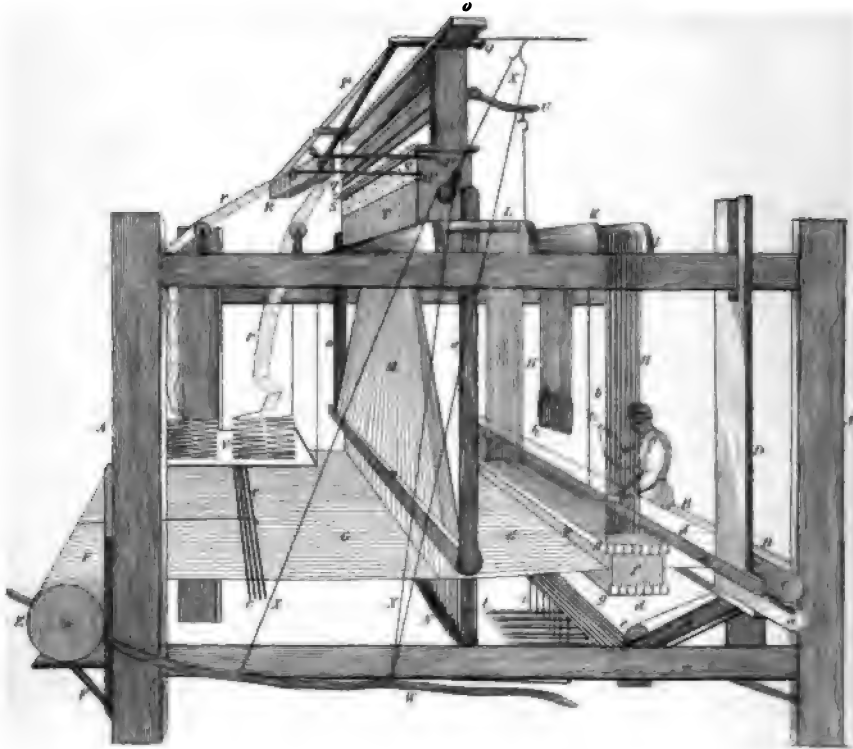


Fig. 2

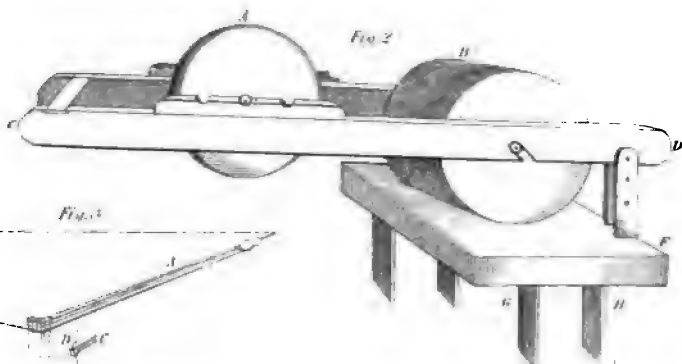
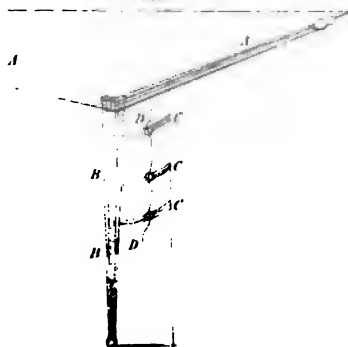


Fig. 3



cern in this place, there were about 400 looms in the parish, yet about 1768, it is said, there were of these only 10 or 12, and in 1778, not above 20 damask-looms in it. Hence, it may be inferred, either that James Blake endeavoured to keep to himself, as long as he could, the secret which he had learned with some risk, and no small address, or that the looms were expensive, and the weaving was difficult. Their expensiveness may be judged of, when it is mentioned, that the possession of three was considered a great stock for one individual, and that three persons would sometimes unite to have one among them.

The progress of improvement in the working of the looms has been as slow and gradual as that which has obtained in the species of cloth that was manufactured. At first there were three persons employed at one loom, two as weavers, one of them at each end of what is termed the *lay*, as laying the weft into the warp-yarn to move it, and throw the shuttle alternately through the web, from the one to the other, and a third at the side of the loom to draw with lashes or leashes (twines) the upright cords called the simple cords, or taken collectively, the *simple*, connected with somewhat horizontal cords above, termed "*the tail*," as resembling, it is supposed, the outspread tail of an animal. In Fig. 3, Plate 7, AA is the Tail, BB the Simple, CCC the Lashes, DD the Bridle. These cords raised the shed or made the pattern, that is, separated the pattern from the ground-work, on account of which the person was named the *cord-drawer*. Occasionally, there were two such persons at one loom. The cord-drawer held the lash, till the weft thread was shot in, in the case of diaper. Sometimes one man wrought a web two yards broad, by running from one end of the lay to the other, throwing the shuttle in at one side, and catching it at the other, which must have been very laborious, but saved the expense of an additional workman.

Afterwards the cord-drawer was dispensed with in the weaving of diapers, just as was the boy who used at first to open and shut the valves of the steam-engine, after the discovery of a mode of connecting this operation with the engine itself; and a piece of machinery was invented by the late Mr John Wilson, Bridge Street, and afterwards improved by

George Hutton, Nethertown, whereby two men could weave diapers as easily and quickly as when three persons were employed. From this invention, *Drawn Dornock* (or Single Diaper) got the name also of *Machine Dornock*, and the machine itself that of the *Diaper Machine*. For this invention, Mr Wilson was made a burghess of the town, on the 10th January 1780, and received L.20 from the Edinburgh Board of Trustees, for the encouragement of trade and manufactures. In the case of *Backharness*, as the pattern was much more extensive than that of double diaper, and the mode of raising it very different, the two operatives, although freed from the cord-drawer, had still a great deal of trouble. For they had to commit to memory the whole pattern, which, at the changing of it, was an exercise, on an average, of four days, and even more, if the pattern was very difficult—not to mention the continual fatigue of retaining, and daily practising, what they had so laboriously acquired, at the risk, too, of some serious error in the pattern taking place, through fault of recollection or attention. It was only persons of good memories that could work this description of goods. A plan was soon after introduced for superseding the necessity of committing the pattern to memory. This consisted in a board full of holes, called the hole or *holey-board*, through which cords hung, each moving a back heddle leaf, with slits at the holes, into which the cords were pushed, after being drawn down by the tradesman, and caught or stopped by knots on them below the board. On the lower end of these cords were pieces of rag, named *bobs*, sometimes of wood, named *peeries*, from their resemblance to a child's toy, laid hold of by the weaver in drawing the cords. Under the old system, after every five shots, so many of these *bobs* had to be let up, and so many drawn down, dependent on the memory; but by this improvement one *bob* only was required to be let up, and another taken down, and that in regular order. In 1778, it is thought, the fly-shuttle, previously used in Perth, was introduced by Mr John Wilson, and, as is said, also by John Gilmore of the Brucefield Feus, by means of which one man could work a very broad web, without any aid as to the management of the shuttle.

The weaving of damask at this period, even by the fly-

shuttle, still required the cord-drawer, who besides also inserted at proper times a broad thin piece of wood, as long as the breadth of the web, between the threads of warp yarn raised, and those lying, to keep the former up, for forming the pattern, while the weft thread was shot in. But in 1803 this piece of labour was done away also, in damask weaving, by an invention which was confined, in the first instance, to small, but afterwards extended to the largest patterns. This most useful improvement, in damask-loom mounting, was made by Mr David Bonnar, for which he obtained a patent, named *the patent or comb draw-loom*. It consisted of a number of iron combs, wrought as levers, and catching the harness or the upright cords upon the loom, by little pieces of wire, with knobs on them, as the combs ascended. The principle of this improvement was further extended by Mr John Philp, who employed only one comb, instead of a number. But in consequence of a dispute arising, as to this being an encroachment upon Mr Bonnar's patent, the town, from the estimation in which they held the improvement, purchased the patent from him for L.600, including law-expenses. Afterwards the wires were dispensed with, and cords were substituted for them.

About the same period, the damask patterns came to be put upon what was named the *symbolt*, commonly pronounced *simple*, or twined threads placed horizontally above the weaver's head, while the *simple*, previously spoken of, was perpendicular at the side of the loom. This was considered a great improvement, reducing the former expense two-thirds. An improvement in the weaving of backharness by the *holey-board* was also about the same time made by Mr John Cooke, consisting of wire cleeks for lifting the harness, by means of which the yarn was raised with more ease and regularity.

Several weeks, occasionally, even five or six, or at times three months, were occupied in mounting a loom or changing the pattern; it having to be all arranged in cords upon the loom, which threw the weaver idle during that period. He was also, in the first instance, at the whole expense of fitting up his loom, which sometimes amounted to L.40 or L.50. If the pattern was continued, he sustained all the expense, but if it was discontinued, from its not appearing so well on cloth as it

did on paper, and accordingly not suiting the market, the manufacturer generally bore a proportion of it. Taking this outlay and the loss of time between webs into account, a weaver's earnings could not fairly be judged of by what he received from the manufacturer. For he might be obtaining nominally a guinea per week, whilst, in reality, the price of his labour might amount only to about 16s.

The weaving art continued much the same as to the manipulation, till the beginning of the year 1825, when another great and most important improvement began to be made by the introduction of card machines, named *Jacquard machines*, after their inventor, Monsieur Jacquard, a weaver of Lyons, in France.*

These machines were first employed by Jacquard in the silk-manufacture, and came to be extensively used in the same description of work at Spitalfield, in London. Subsequently they were applied to the weaving not only of napkins and table-cloths, but of moreens, carpets, shawls, and other woollen

* This person, we are informed, was originally an obscure straw-hat manufacturer, who had never turned his mind to automatic mechanics, till he had an opportunity, by the peace of Amiens, of seeing in an English newspaper the offer of a reward by our Society of Arts, to any man who should weave a net by machinery, when he produced a net by mechanism. As a melancholy proof of the bigoted opposition often made to mechanic inventions, which interfere with hand-labour, it may be mentioned, that he was more than once exposed to assassination, in consequence of the prejudice of the people against his discovery of the machine which goes by his name; that he was obliged for years to hide himself from the vengeance of the working population; and that his machine was broken up in the public place, by the order and in the presence of the authorities. Still, afterwards, in a time of commercial distress, and when the French were beginning to feel the force of foreign competition, Jacquard was again thought of, and his mechanism adopted, which revived the manufacture of Lyons; so that he not only lived to see himself reinstated in the affections of his fellow-citizens, but was pensioned by the city of Lyons, to the extent of 1000 crowns yearly; he was decorated with the Legion of Honour, and he became the pride and boast of the operative classes. He saw this change before he died, and he was accompanied to his grave by the most distinguished persons of his neighbourhood, and by multitudes of the working orders; and his picture now occupies the place of honour in the Museum of the School of Arts.—*Vide Chambers's Edinburgh Journal*, 10th December 1836.

articles. The intention of them as to damasks is to supersede the cumbrous, expensive, and tedious process of placing the pattern upon cords on the loom. For, by these machines, the pattern is put upon pieces of strong pasteboard, pierced with holes, and is ready for the weaver when his old web is finished; so that all he requires to do, except when there is an alteration in the harness, is to take down the old and substitute the new set of cards, which occupies but a very short time.* This is at once simple and expeditious. It has the farther advantage of throwing up the pattern upon the cloth more correctly than by the old plan, and of contributing to the ease and health of the weaver, by relieving him of the constant labour of moving with his hands the mass of cordage, immediately above his head; a labour, which, besides being very fatiguing, sometimes occasioned serious disorders of the chest. The working of the new method is done entirely with the feet acting upon long light pieces of wood, called *Treadles*, or more properly *Levers*, the right foot treading upon, or moving successively along, five or eight of these, according to the tweel, for forming the body of the cloth, while the left foot is applied only to one large lever, which moves the Jacquard machine.

The principle upon which these machines are constructed, is ingenious, and at the same time exceedingly simple. Many attempts have been made to improve them, but the original is still unrivalled. They operate by means of a revolving square barrel, fixed upon the top of the loom, and pierced on every side with holes, corresponding to the number of needles which the machine contains. These needles, placed horizontally, act upon the upright wires, bent downwards a little at the top, so as to be caught by the horizontal bars of what is called a *brander*, from its similarity to that utensil, in its upward motion, and these wires having the whole harness or twined threads below attached to them, raise it along with them. There are 12 parallel rows of these upright wires, 51 in each row for a 600 design, and 8 rows of 51 wires for a 400 design machine. The pattern is cut upon cards, which revolve with

* These cards are now generally made of tin, in the manufacture of shawls and carpets.

the revolving barrel, each piece of card being of the same size as one of the sides of the barrel, and the holes in them are placed directly opposite to the needles, which are wished to pass through them, and which raise the wires having the harness attached to them. Those needles only that have holes corresponding to them in the cards, and which form the patterns, are, with their wires, allowed for the time to remain on the brander, and admit of being raised, while the needles, with their wires, which have no corresponding holes in the card, are for the same time driven back from the brander by the plain or uncut part of the card, and of course continue unmoved when it is elevated, but may require to be used by the next revolution of the barrel. The movement of the whole is easy, being by a lever, acted upon by the foot of the weaver, and connected with an upright rod fixed to the machine above, as shall be afterwards described by figure. The patterns are cut upon the cards by a separate piece of mechanism, named the *Cutting Machine*, represented in fig. 1, Plate VIII.

A A. Is the wooden *frame-work*, to which the symbolt is attached.

B. The *symbolt*, or perpendicular threads, to which the design or pattern for regulating the arrangement of the holes in the cards is conveyed from the paper on which it is drawn. This process is technically called the *reading* of the pattern.

C. *Lash-bolt*, inserted in the opening made by each lash, which, when acted upon by the tramp I, propels the punches or piercers, which are little pieces of steel finely tempered, into the plate named the *traveller*.

D. *Cords*, connecting the symbolt and the wires, which propel the punches into the plates.

E E. *The frame*, containing the punches, wires, &c.

F F. *A metal plate*, of the same size as one of the sides of the revolving barrel of the machine used upon the loom, and containing the punches. It is placed with its face perpendicularly, and as many of these punches as are required for any particular portion of the pattern, are drawn out by cordage and horizontal wires from behind, worked by a lever, into a second plate parallel to the first. This second plate is moveable, and is named the *traveller*, as travelling or being carried between this and another smaller piece of mechanism, for making the holes in the cards. For it receives the punches driven into it from the inner plate, and it is placed upon a plain piece of card, which had been previously laid upon a third plate, both lying horizontally, and the piercers, which are rather longer than the thickness of the plate, are



Fig 1

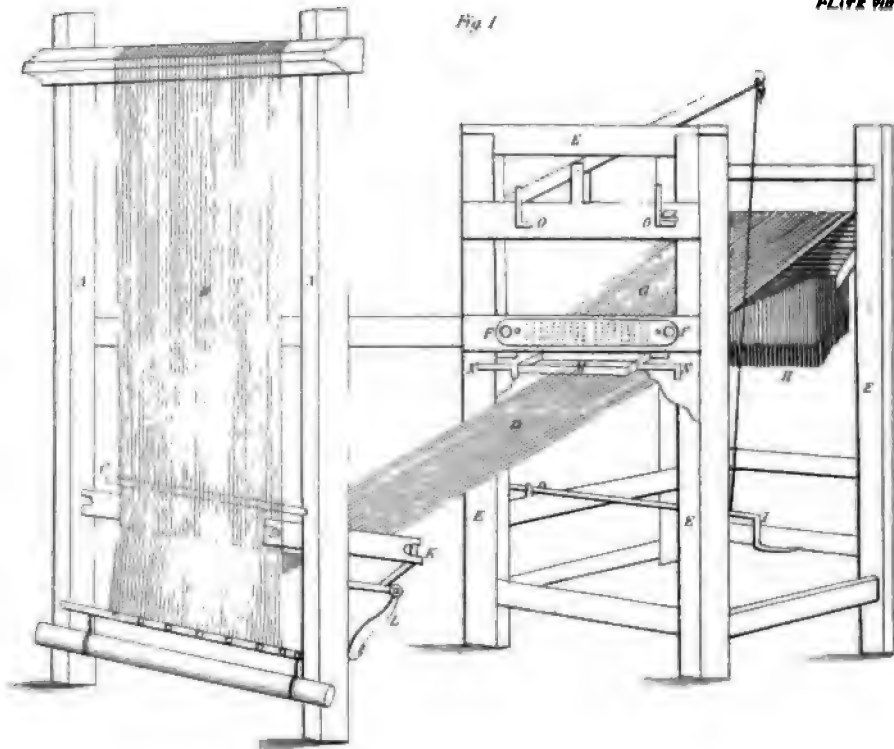
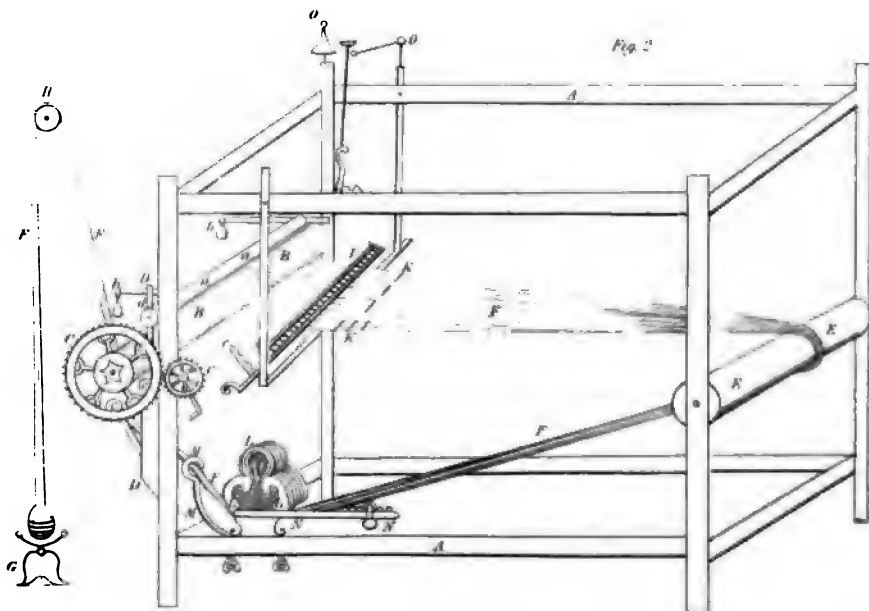


Fig 2



pressed down into the card by a lever, somewhat as in a printing-press, and make the holes. This process is repeated with every separate portion of the card-paper.

- G. *The wires*, that propel the punches.
- H. *Leads*, or small paces that keep the wires, which are not acted on, steady.
- I. *Tramp*, that springs the punches, requisite to come out, according to the lash.
- K. *Lever*, that moves the axle connected with the lash-bolt.
- L. *Bracket*, connecting the lash-bolt and axle.
- M. *Tin-box*, for receiving any punches that may fall out of the plate.
- N N. *Iron-trusses*, on which the moveable plate is placed, till the workman gets a proper hold of it, for removing it.
- O O. *Iron-trusses*, on which rests a wooden plate, having iron pins corresponding to the punches, which is used for returning the punches from the moveable plate into the fixed one, and is called the *Returner*. The returner is applied at every change of the card.

In connection with the cutting machine, there is also a *copying machine* for repairing the cards when worn or injured, and for throwing off additional sets of them, which is done at about one-third of the expense, and with equal correctness; an obvious advantage both to the manufacturer and weaver.

The Jacquard machines were first brought to Dunfermline, as already stated, in the beginning of 1825, chiefly by the late Alexander Robertson, Esq., and Messrs R. and J. Kerr, but very few were used till toward the end of that year, and they did not come into general use till 1830. For a considerable time the trade continued to be furnished with London-made machines, but they are now made in Dunfermline of the best description, not only for home supply, but for being sent to Glasgow, Paisley, and other manufacturing towns, and also occasionally to Ireland, to execute the figured work in those places.

The kinds most commonly used here are what are called 40 and 60 design machines. The prices of these at first, were for a

400 card, or 40 design machine,*	L.12	0	0
600 do., or 60 do. do.,	15	0	0

The price has lately been much reduced, from the increased

* A Design consists of 10 cards.

number that are used, and the greater facility of making them. They are now (1843) made and sold in Dunfermline, with all requisite furnishings, at the following prices:—

A 400 card machine, only	. . . . .	L.2 5 0
A 600 do. do.,	. . . . .	3 5 0

At first the manufacturer supplied the machines, deducting the price from the payment of work made to the weavers at intervals; but latterly, from the inconvenience attending this arrangement, and the greatly reduced price of the machines, the weavers now generally furnish them themselves, although cases still occur of their paying them to the manufacturer by instalments. Almost every weaver now has one, which is ordinarily used for the more common descriptions of cloth, and some have two, three, four, or five, even for one loom, according to the extent of the pattern, and fineness of the quality of the cloth which is woven. The manufacturers have always supplied the cards with the patterns on them for the machines, which are of course their property. The average expense of these machines per annum, since their introduction, may be estimated at L.6 each, so that the whole original cost of them, supposing the number to be about 3000, will be about L.18,000, now altogether the property of the operatives.

Besides the advantages already noticed, of a great saving of time, and increased ease and comfort afforded to the workman by these machines, there are these two additional important benefits resulting from them,—one, that the finest damask can now be purchased at much less per yard than was formerly paid for weaving it on the old plan, taking into account also the reduced price of materials; and another, that an unlimited scope is given for design, which has led to a great improvement on the patterns. At an early period, these patterns consisted mainly of the British flag, the British and Scottish arms, gentlemen's coats-of-arms, &c. Afterwards, flowers, shrubs, trees, birds, animals, landscapes, were used, having been introduced, it is said, about 1789. But the great fault of these natural objects, particularly flowers, was, that they had little resemblance to nature, and were often rudely executed. Now, since the introduction of the machines, there have been displayed more ingenuity and better taste, less

imagination and more adherence to nature in the conception, and greater superiority in the execution. The patterns are rich and varied, exhibited distinctly to the eye, and are often quite picturesque. Many of them are considered equal, if not superior, to the German. Handsome flowers, in every diversity of figure, are at present much approved of. Only small sprig patterns, or patterns of running flowers, are now generally repeated upon the cloth. Large patterns are always on the centre of the cloth, and the borders of such patterns are not repeated, but consist of scrolls as well as festoons and other ornaments. The richness of some patterns is in the borders, the centre consisting merely of some little sprigs or spots.*

Fig I. represents a fully mounted Damask loom, as at present in operation in Dunfermline, the first, it is believed, which was ever drawn or engraved.

- A A. Is the *frame* of the loom, which consists of four *scorebands*, or connecting rails, two upper and two lower, to keep it steady, and two *gibbets*, or false capes, or cap-trees, as elsewhere called, at right angles with the upper scorebands in which the bearers rest.
- B B. The *seat-board*, on which a man is sitting leaning forward.
- C. The *breast beam*, as being before the weaver's breast.
- a a. *Lay*, and box of the lay, as laying the weft into the warp-yarn by the alternate stroke of the right and left hand of the weaver. In this there is a reed adapted to the fineness of the cloth, through which the warp-yarn passes, and which is moved along with the lay for the purpose of forcing the weft into the yarn, and making the fabric; and there is also the pirn of weft yarn wound off by the motion of the shuttle.
- D. *Sword* of the lay, a thin broad piece of wood somewhat like a sword, attached to a thin *rocking beam* above, so named as rocking along with it.
- b. *Driver*, an upright rod which the weaver strikes alternately with his right and left hand, and which drives the shuttle backward and forward through the lay.
- E. *Yarn Beam*, the beam on which the yarn is beamed.
- F F. *Hangers*, on which the beam rests, and by which it is raised or

* A new description of Jacquard Loom has been invented by Mr Gerard in France, and which is said to possess many advantages over the present, in respect of greater lightness, occupying less space, being more economical, working more varied designs, &c. Some looms have been erected for shawls, with success, in the west country, upon the new principle, but none, as yet, here.

depressed, as required by the yarn being more or less upon the beam.

G G. Warp or yarn, stretched horizontally upon the beam.

c c. *Rods* for keeping the yarn from being ravelled, or, as the weavers say, *misbeat*, and for separating the yarn in the dressing.

d d. The *Cloth*.—Upon the cloth, immediately before the workman, are *temples*, or more properly *stretchers*, two and sometimes three thin flat pieces of wood, which stretch out the web, taking hold of it at both the selvages by little teeth, and are fastened together in the middle by cords and a moveable pin or *sneck*.

e. *Cloth beam*.

f f. The *heddles*, or upright turned threads of yarn, having on them eyes or loops, through each of which one thread of warp-yarn is passed, and by which the work is raised or depressed with the motion of the weaver's foot on the treadles, to produce the *tweel* on the cloth.*

g g. The *shafts* or *leaves*, with the heddles between them, thin pieces of wood placed behind the lay, stretching across the warp-yarn, both above and below it, five or eight in number, according as it is single or double damask which is wrought. Heddlles and shafts together are sometimes termed *calm*, or locally *forecalm*, as being in front of what was once, but now is scarcely used, a *backcalm*, and having in the earlier stages of the weaving, pieces of calmstone attached to them. Instead of this calmstone, there are now generally long and rather heavy cylindrical pieces of lead or metal, named

h. *Paces*, hanging here at the centre, but sometimes they are at the side of the loom; the use of which is, that when any leaf or shaft is depressed by a tramp on the treadles, the paces bring it up again to a level with the other leaves, and keep it steady.

H H. Cords or *heddlles*, connected with levers above, called *coupers*, and with the shafts or heddlles below. From supporting the heddlles, they are sometimes named *heddle-cords*, and, from once having had pieces of calm hanging at them, *calm-cords*.

I. Ends of the *coupers*, or little top levers; so named, I suppose, as alternately *couping* (falling). There are four tiers or rows of these *coupers* when the paces are at the side, and two when they are at the centre of the loom. In this loom there are two, and at the end of them, in the centre, there are also cords (not shewn in the Plate), named *raising* cords, as raising the leaf, which proceed down between the paces to what are called,

Counter-marches,† or small levers below the *forecalm*, from which

* In Brussels carpet weaving these heddlles are generally made of brass.

† A letter has by mistake been omitted in the Plate for the *Counter-marches*. They are represented by the lines lying obliquely upon the loom-treadles *l*, though actually at right angles to them; *s* may be applied to them.

- i. The *Treadle-cords* descend to the
- l. *Loom treadles*, or levers at right angles to the counter-marches, and are fixed to them by these cords in such a way as to form the tweel. Where there are nine counter-marches, the sixth has two cords to some of the treadles, in order to turn the tweel, and where there are only six, the fourth has this double connection.
- k. *Knee* of the loom, for supporting the breast-beam.
- m.* The *Jacquard machine treadle*, or lever.
- K. *Fore-bearers*, strong pieces of wood lying across the top of the loom, bearing the coupers, and all connected with the calm.
- l. *Back-bearers*, behind the former, and bearing the machine and harness. Between the fore-bearers hang the calm cords from the coupers, and between the back-bearers hangs the harness.
- M. *Harness*, consisting of twined threads, stretching upward obliquely from both sides of the web, till they meet at the Jacquard machine. Upon these threads there are little open rings, generally made of copper, named *mails*, through which so many threads of warp yarn pass, usually three, four, or five. It is this harness which forms the pattern on the web—and the fewer the threads are which pass through one of the mails, the finer will appear the veining of the pattern on the cloth. These harness cords are what have been mentioned, as connected with the upright hooked wires on the Jacquard machine, from which they proceed downwards below the warp-yarn, and are spread along the whole breadth of it, by being passed through a frame,
- n. Called the *Harness reed*. To the lower end of them, under the web, are attached
- N. *Small pieces of lead*, to keep the warp-yarn steady, and bring it down after being raised by the machine.
- o o. *Stretchers* for steadying harness.
- O. Upper part of the frame of the *Jacquard machine*.
- P. *Lay* of ditto, as laying at each stroke of the machine lever the barrel close to the needle board.
- Q. *Screw*, for regulating the lay.
- R. *Barrel*, or cylinder of ditto, an oblong square piece of wood, the four sides of which are perforated with holes.
- S. *Needle board* of ditto.
- T. *Upright wires* of ditto.
- U. *Handle* of ditto.

* The letter m has also been omitted in the Plate. It should be put at the small line, immediately above the end of the bore-staff W. This lever, or large treadle, as it is called, is connected with the handle U of the Jacquard machine, by a long wire rod, the upper part of which is shewn, and it sets the whole machine in motion.

*p p.** *Shears* of ditto, light pieces of iron, moving on two centres, for catching the barrel and turning it, as required.

q q. *Lifter* of ditto, a frame, including the brander, which catches the bent upright wires, to which the harness is attached. The lower end of these upright wires is also bent, and rests upon what is called the hole or holey-board, right above the harness, different of course from the board similarly named, which was used on the diaper loom.

r r. *Cards*, on which the pattern is cut.

v. *Card board.*

W. *Bore-staff*, generally a piece of green ash, which passes through bores or holes in the beam, for turning it round and keeping it in a fixed position.

XXX. *Bore-staff cord*, exhibited in three parts, and passing over a pulley used along with the bore staff, for keeping the beam in a fixed position, and for tightening or slackening the web, generally attached by a cleek or piece of wood to the ceiling.

Now, the pattern, by means of all this machinery, is formed upon the cloth by portions of the warp-yarn being raised by the harness, so as to allow the weft to pass under it, in what is called the *shed* or open part, and thus leave that part of the warp prominent in the cloth. The portion which is not raised forms the ground or plain part of the cloth, and has merely a tweel put upon it by means of the *forecalm*. The part that is raised to form the figure has also a tweel put upon it by the same means. The raised figure is, of course, shewn reversed on the other side of the cloth. Or, the working of the loom may be thus shortly expressed. Every hole in the pattern card goes opposite to what is called a needle in the Jacquard machine, which enters it and raises a mail along with all the threads of yarn in it, and these threads make part of the pattern. The blank or uncut portion of the card repels the needles, and of course does not raise any threads, leaving those not raised to make the plain part of the cloth. All the raised threads, of course, before the weaver, make the pattern, all the depressed ones the plain part of the cloth.

For some time past there has been in operation a considerable number of looms on a somewhat new principle, having no *forecalm* or heddles, and the tweel as well as the pattern being

* These letters have, by mistake, been made *capitals* in the shaded part of the Figure.

cut upon the cards. Only one thread of warp-yarn passes through each mail, and only one treadle is required. Every tread of the foot upon the single lever turns one side of the barrel, and as every weft shot requires a card, there is a greater number of cards needed than in the ordinary plan. The advantage of this method of weaving is, that the outline of the figure is much finer or more clearly defined in the points and lines, but the cloth is rather more expensive, and does not admit of a large pattern. The work so made is denominated *full harness*, probably from the harness being as full as it can possibly be, there being one thread through every mail, and is chiefly used for crumb-cloths and stair-carpeting, but occasionally, also, for tablecloths. In 1836, there were only fifteen looms on this plan; now there are upwards of a hundred.

There has been in operation for the last two or three years one loom, of a peculiar description, different from all that have been noticed, and illustrating the increasing enterprize and improvement in the trade of the town. There are three shuttles employed, one above the other, each having a different colour of weft, for forming the body of the cloth. All these are moved in turn, and only by the right hand of the weaver, while the lay is of course moved only by his left hand. There are sixteen leaves or shafts, and as many treadles, and one lever for the Jacquard machine, which is moved at every shot of weft. The wrong side of the web is wrought uppermost. The working is slow and cautious, for the correct management of the shuttles. The cards and description came from London. There was lately woven upon it a merino coloured cover, very beautiful, but expensive. It is due to Messrs Dewar and Kinnis to state, that this is at their factory, where they have nearly fifty looms working, of all kinds, in three floors,—a very interesting sight. There have recently been erected, and are now in operation, other five loom factories, the latest and most improved of which is Mr E. Beveridge's, at the 'Spittal Bridge, by whom a loom, of the kind just noticed, has also been set up.

One of these manufacturers (Mr Kinnis) has, for some time past, been executing an extensive order for table-linen, with a portrait of the Duke of Wellington on horseback, for a centre piece, and other insignia connected with that celebrated personage, for the other parts of the cloth. As the head was to be un-

covered, the chief difficulty consisted in the representation of the hair and features, which required to be done in as fine a manner as each individual thread would allow. In order to accomplish this, a new process of mounting the loom was suggested, viz., the introduction of an additional Jacquard machine for the head alone, and only one thread being made to pass through each mail. This machine is moved by the hand of the weaver, when required, so that he has a command of every separate thread, whilst at the same time the other parts of the pattern are carried on with several threads in the mail, and wrought in the usual way by the foot on the lever. Thus, has been produced such a striking likeness of his Grace, as to give entire satisfaction to the parties from whom the order was received. He appears on horseback, holding his military hat a little above his head, with his right hand,—encircled by a garland of shields and other devices, such as a sword and batton crossing each other, emblematic of the union of the military and civil authorities, which he has so ably realized. In the border are the rose, the thistle, and the shamrock. The cloth is woven with the finest flax-yarn; and is all manufactured for the highly respectable firm of Messrs P. and R. Wright, Edinburgh.

The same manufacturer finished, in May 1842, a cloth, designed for a communion-cloth in the Episcopal churches. It contained in the centre a representation of a large bible, with crown and sceptre, and two crosses; and in the border, seen by the communicant at kneeling, a drawing of the Last Supper. The napkin contained in the centre this last emblem. This was an effort of great difficulty, care, and skill—it being necessary to give expression to the different figures, without which the attempt, as in former instances, would have been no better than a caricature. The effect produced in the present case, exceeded what was anticipated—the shading of the objects being even exhibited. The design, as a whole, produced upon cloth of a very fine quality, was executed in such a manner as to be generally admired—particularly by those for whose use it was brought forward. It was submitted to the inspection of the Queen, and many of the bishops, by whom it was much approved.

The beaming of webs, or putting the yarn upon a loom, is an operation which has hitherto occupied ten, twelve, and

even at times sixteen or seventeen men for about two hours. In the case of a web of three chains there were three men, one holding each chain, two holding the *niffler* or evener, and at least six driving the beam—in all fourteen. In order to save this expenditure of time and labour, the Operative Weavers' Committee, in July 1840, very laudably offered a premium of ten pounds to any one who should invent and construct a piece of machinery for facilitating the beaming of webs. Accordingly, in September following, nine competitors gave in models (some of them possessing great merit), and after a trial of them by a committee of three persons appointed for the purpose, in the presence of a number of the operatives, two were selected as the best, being nearly similar in nature, and at the same time the simplest, as well as perfectly efficient, so far as holding the chains or portions of yarn is concerned, while dispensing with the services of from two to four men, according to the number of chains composing the web. The testing committee agreed that the reward should be equally divided between James Robertson, wright, and Robert Lawson, weaver, whose plans were preferred, and it was accordingly paid to them with the approbation of the large committee.

The plan is simple, and may be illustrated by fig. 2, Plate VII.

There is a frame of wood, in which are contained two cylinders, 15 inches in circumference, and $6\frac{1}{2}$ inches in length, the one A, a little elevated above the other B. C D is a lever, F a solid board, G H two feet, into which the bolt I is put, to fasten the machine to a square bar of wood, below the yarn-beam on which the web is to be wound. The machine being fixed below this beam, and the warp-yarn lying loose outside of it, a portion of the yarn, named a chain, from being put up in links similar to those of a chain, is made to pass under the cylinder B, and then over the cylinder A, proceeding to the breast-beam, over which it comes back in the usual order to the yarn-beam. A weight is put upon the end of the lever at C, to press the cylinder B down upon the solid board, and lighten the yarn below it.

The second cylinder A, is meant both for increasing the tension and pressure, and according as it is placed at a greater or less distance from the first B, a greater or less tension is given to the chain. A similar apparatus is required for every chain; so that there may be two, three, or four of these machines used at the same time. Four will be needed for a web of ten quarters. By the approvers of the machine, it is thought to answer the purpose perfectly, securing greater uniformity in the chains than when they were held by the hand. This improvement does

not provide for the turning of the beam, an operation which is at once fatiguing, and requires a number of persons.

Another plan was offered for competition by Wm. Kent, an ingenious mechanic in Dunfermline, whereby a web can be beamed by one person. It has been much improved since that period, and is now greatly used. It is exhibited in fig. 2, Plate VIII., and may be thus described.

- A A. The *main frame* for holding the machinery.
- B B. The *yarn-beam* on which the yarn is beamed.
 - a a. *Top or smoothing roller*, above the yarn-beam, which presses and smooths the yarn upon it.
 - b, b. *Two small levers*, to keep this roller steady, and regulate its pressure.
- C, C. *The gearing*, attached to the yarn-beam, for putting in motion the whole machinery.
- D D. *The hanger*, and frame, into which work,
 - c, c. *Two centre pulleys* for the yarn-beam lying on, to ease the person who drives the gearing; with an upright screw, moved by a nut *d* at top, to raise or lower the yarn-beam, as it is large or small, for bringing the centre of it parallel with the centre of the gearing.
- E E. *The rolling breast-beam*, to spread and tighten equally the chains of yarn as they pass over it, and thereby prevent injury. There are three or more chains in a web.
- F F. *A chain of yarn* to be beamed.
 - G. A *tub*, or vessel, moving on a centre, in which each chain of yarn is first put, and from which it is wound off in the process of beaming; it is turned round at times, to prevent twining or twisting of the yarn.
 - H. A *pulley*, attached to the roof or wall, round which the yarn passes before entering the machinery. Poles are sometimes used in its stead.
 - I. *The niffer frame*, with ratch *c* at end, making a travers or movement, for building or bevelling the head or selvage of the yarn upon the beam.
- K K. The *keels*, or coloured marks, to aid the beamer in keeping the yarn regular till the end of the beaming, and thereby prevent waste.
- L L L. Three rollers, for holding and tightening the chain of yarn, instead of men doing so with their hands. The yarn passes under the first low roller, then above the high one, and afterwards under the second low one, coming out at the bottom, on its way to the rolling breast-beam.
- M M. The eye or conductor, and prop, for leading the chains of yarn into these rollers.
- N N. The lever and weight for directing the chains on the rollers, and

keeping the keels or marks even with one another. Each chain has one of these chain holders, and according as any chain is held too tight or too slack, the weight is moved along the lever, like a stalliard, to rectify it, and so to keep all the keels or marks parallel with one another.

O O. The alarm-bell, rod, and hammer, for giving warning of a stop in the niffler, occasioned by broken yarn coming in contact with it, when it moves forward, touches the rod, and causes the bell to be struck.

The same person invented also, in 1835, an engine for bleaching yarn, which has been found useful.

Noblemen, bishops, and private gentlemen, have occasionally their coats-of-arms and mottoes wrought into their table-linen, furnished by order, which is of course very expensive, as they have to bear the whole original cost of the pattern, in addition to that of the cloth. Several dozens of toilette napkins were made at two different times by one of the manufacturers, with the royal arms, for his late Majesty William IV. And the same manufacturer sent up to Queen Victoria, in October 1840, some toilette cloths of the size 6 quarters by 9, executed according to a sketch furnished by the royal household, containing in the centre the royal arms, with a border of oak and laurel, and the letters V. R. An order was afterwards received by another manufacturer from the Lord Steward of Her Majesty's household for a quantity of damask table-linen of the best quality, and decorated in a suitable manner for the royal table.

There are at present five or six persons, who devote themselves almost exclusively to design painting, some of whom have attained considerable eminence. Besides ingenuity and taste in drawing, a mechanical acquaintance with the mounting and operation of the loom seems to be necessary for success in this department, as the persons now engaged in it all belong to the operative class, while two well educated professional artists and excellent teachers of drawing attempted design painting but failed.

With a view to promote the improvement of this most essential branch of the trade, a drawing academy was established in 1826, in which young men of the industrious classes might be taught the principles of drawing, so as to unite theory with practice. The idea was good, but the success from various causes was not altogether correspondent to the expectation

and expenditure, which led to the abandonment of the undertaking in 1833. Still it produced many advantages ; for besides the taste for accurate drawing which it introduced into the town, several young men who were taught at the academy are at present successfully employed in some of the manufacturing towns of England and Scotland. It was supported at the joint expense of the Honourable Board of Trustees for the encouragement of Trade and Manufactures in Scotland, and by the Manufacturers in Dunfermline, at the yearly cost of L.126, including salary to the teacher, rent, &c. Fifty pounds per annum were allowed by the Board, and the remainder of the sum was furnished in Dunfermline. The whole money expended upon the academy, during the period above mentioned, was L.882 : 8 : 4. The attempt, although unsuccessful, was most creditable, alike to the Board of Trustees and to the Dunfermline Manufacturers.

The Board of Trustees do not at present offer premiums, as they once did, for table-linen or for patterns suited to it, so that there is no competition of this sort ; but when any specimens are sent to them of superior excellence, they bestow a reward. One firm in town got from them in 18 years, between 1817 and 1837, no less a sum than L.516, 10s. as premiums.

The Manufacturers procure their finer sorts of yarn, chiefly from Leeds and Preston in England, from Belfast in Ireland, and from Prinlaw's works in Fife, and the other kinds from the town and neighbourhood, Dundee, and elsewhere, prepared from Irish, French, Flemish, and other flax obtained from abroad. Only an inconsiderable portion of the raw material is understood to be at present Dutch.

The German table-linen had for a long time the preference in the market, being considered superior to the British, in consequence partly of the excellence of their hand-spun yarns, as also of their workmanship, and the greater cheapness of labour. But although finer, and produced at a lower rate, the equalizing duties brought it to a level with the British. Now there is less difference either of quality or of price, the Germans latterly having used the same material, and the British manufacturers here being able, since the introduction of the Jacquard machines, and the improvement in mill spinning, to make their

cloth at a lower rate than formerly. By an act of Parliament passed 9th July 1842, there is a fixed import duty on foreign linen of 10d. per square yard for damasks, and 5d. for damask diaper.

The sales of the Dunfermline goods used to be effected at home, by merchants coming to purchase them, or in Edinburgh, Glasgow, Kirkaldy, and other places, whither the goods were carried about 1760, it is said, in bales, on horseback, or by hawkers travelling the country with them; but now the sales are effected principally in London, the trade with which was opened up, between seventy and eighty years ago, and in the large cities and towns of England, by the manufacturers personally visiting these places once, twice, or even thrice, a-year. Considerable quantities of goods were wont to be disposed of by salesmen and hawkers, who went to all parts of the country, and some are still disposed of in the same manner, but not comparatively to much extent.

Till very recently, the consumption of Dunfermline manufacture was almost entirely of a home nature, which was the great cause of that steadiness which so long characterized it, compared with the trade of other places, which is subject to the variation of foreign exports, taken in connection with the circumstance of there not being much fancy in the work. For the little variety that obtains in the patterns, is not sufficient to occasion a greater demand at one time than at another, nor is there any adaptation of patterns and goods to the seasons as in muslins. Within these few years past, and especially the last five, however, a vast quantity of goods has been sent to the United States of America. The exact quantity, exported thither in any one year, cannot, from various reasons, be ascertained; but with a view to make as near an approximation to it as possible, I obtained calculations from the three largest dealers with America, as to the amount and kind of goods supposed to be sent in 1836, when very large exportations were made. The result is, that the goods amounted to nearly one-half of the whole produce in value, or L.150,000 out of L.351,700, and to more, it is thought, than the half of the whole in bulk. Thus, unbleached Damask linen table-cloths,

with white weft on brown warp, vulgarly named *khazy* browns, fine and coarse, generally of a narrow breadth, L.73,000 0 0

Bleached diaper, damask table-linen, towel-lings, and all other descriptions of bleached linen, 45,000 0 0

Coloured table-covers,* which are made of all colours on the weft, damask of cotton, worsted and cotton, worsted and linen, and all worsted fabrics, including counterpanes, bed-curtains, and window-hangings, 32,000 0 0

Total, L.150,000 0 0

These figures separately and together, are under those of two of the houses referred to, and not much above that of the third, so that the estimate cannot be considered over-rated. The Dunfermline manufacture goes now, indeed, not only to America, but to almost all parts of the world. It is mentioned in the most recent account of Egypt, as a proof of the improved manners of the Pacha of that country (Mehemet Ali), that, "instead of sitting at dinner squatted on carpets or ottomans, he now dines from a mahogany table, covered with a handsome Dunfermline table-cloth."†

The following three tables were prepared by a committee of manufacturers in July 1836, for Joseph Hume, Esq, M. P., and may, therefore, be depended on as having all the accuracy which is attainable in such cases.

* These coloured table-covers, many of which are very beautiful and *white on brown* cloths, were begun to be wrought here about twenty years ago, and they have gradually, and of late, rapidly increased in public favour, so that a very great number of looms are entirely occupied in the weaving of them.

The weavers make their dressing for their webs generally of potatoes, but use the best flour for cotton table-covers, and some other goods which do not require bleaching.

† Macculloch's Geog. Dict. vol. i. p. 752, 1841.

1st. The amount of capital employed in the trade—

3517 looms, producing annually finished goods to the amount of	L.351,700	0	0
(Calculating each loom at L.100).			
Value of loom-shops and workhouses,	156,000	0	0
... 3000 damask looms at L.10 each,	30,000	0	0
... 517 diaper looms at L.3 each,	1,551	0	0
Mounting, or patterns, and cards for the above 3517 looms,	4,500	0	0
The houses and warehouses of the manufacturers,	20,000	0	0
Warping mills and bobbins,	500	0	0
Floating capital, calculated at L.60, for each loom,	211,000	0	0
Machinery and houses for boiling yarn,	3,100	0	0
Floating capital for do.	250	0	0
Machinery, ground, and houses for bleaching yarns,	6,000	0	0
Floating capital for do.	3,500	0	0
Houses, ground, and machinery for bleaching cloth,	20,000	0	0
Floating capital for do.	8,000	0	0
Houses for calendering, lapping, and finishing goods,	6,000	0	0
Floating capital for do.	1,000	0	0
Houses and machinery for cutting patterns,	1,250	0	0
Floating capital for do.	340	0	0
Houses and machinery for dyeing worsted and cotton,	620	0	0
Floating capital for do.	950	0	0
Total,	L.826,261	0	0

2d. The description and number of persons employed, and their average weekly wages—

Description.	Number.	Average weekly Wages.
Weavers (men and boys),	3517	10/
Warpers, warehousemen, and lappers (men),	150	15/
Winders and pirn fillers, women and girls,	1100	4/
Yarn boilers (chiefly women),	29	7/
Bleachers of yarn,	35	7/
Bleachers of cloth (men and women),	150	8/6
Lappers in the public lapping houses (chiefly men),	29	9/6
Designers or pattern drawers (men, with a few assistants), say	7	
Pattern cutters (men and women),	12	10/
Dyers (men),	10	18/
Total number of persons,	5044	

3d. Number and different kinds of looms—

Single diaper,	770	which do not require Jacquard machines.
Single damask,	1880	which may have them.
Double do.,	369	do.
Table covers,	445	All have them.
Worsted warps,	13	do.
Linen, full harness,	15	do.
Bed quilts,	17	do.
<hr/>		
3517		

These worsted warps, and especially linen full harness looms, are now (1843) greatly increased. Of the 3517 looms, 570 were out of the parish; for the trade supports looms in the adjoining parishes of Torryburn, Carnock, Culross, and Inverkeithing, and even as far as at Kinross, Auchtermuchty, Leslie, and Strathmiglo.

The following is a table of the number of looms, in and out of the parish of Dunfermline, and of the value of goods manufactured, at various periods, as nearly as can be ascertained, which I have compiled from different sources, shewing at one view the gradual progress of the trade.

4th. Table.

DATE.	Looms within the Parish.	Looms out of the Parish.	TOTAL.	VALUE.
1749	About 400	...	400	...
1788	...	...	900	...
1792	... 820	About 380	1200	...
1813	... 930	... 70	1000	L.95,000
1818	... 1500	... 150	1650	120,000
1822	...	...	1800	...
1831	... 2670	... 450	3120	...
1836 (July)	... 2794	... 723	3517	351,700
1837 (Aug.)	... 2983	... 717	3700	370,000

About the year 1813, there were about 160 looms in the parish engaged in weaving cotton goods for the manufacturers of Glasgow, Perth, and Dunfermline, and a few also in weav-

ing plain linen, sheeting, &c.; and it is likely there was a still greater number in other places, formerly occupied in the trade of this town, which may account for the small increase of looms within the parish, and the great diminution of looms without it, employed in the manufacture of table linen between 1792 and that date, a period of twenty-one years.

The following tables are extracted from a written paper delivered by the weavers to the Hand-Loom Commissioners in July 1838.

5th Table. Persons to whom the looms within the parish belong, or who work at them.

Looms belonging to single men,	. . . .	475
... married men,	. . . .	2098
... warehousemen,	. . . .	156
... manufacturers,	. . . .	218
Total,		2947
Owners of looms who work, and who are unmarried,		279
... married,	. . . .	695
... journeymen unmarried,	. . . .	762
... married,	. . . .	231
... apprentices bound,	. . . .	44
... unbound,	. . . .	554
... married weavers,	. . . .	926
Amount of families married,	. . . .	4422
Of these work at the loom,	. . . .	1394
... wind pirms,	. . . .	1155
... not of age,	. . . .	1873

Those who have gone to other trades are not here included in the amount of family.

Of the 44 apprentices bound, 20 were at a factory in town. The reason of so few being bound, is said to be the high stamp-duty of the indenture, viz. one guinea and the expense of writing it.

6th Table. Number of looms and hands unemployed at different times.

July 1836.	24 Looms unemployed for want of hands.
Dec. 1837.	900 Do. and 500 weavers unemployed.
9th Feb. 1838.	530 139 do.
31st July 1838.	617 175 do.

Tables of wages have been made at different periods, first in 1807 and next in 1816, during which time the rate of payment continued the same. In 1816, and again in 1822, the prices were reduced, at which last period there was a *strike* for about nine months. The manufacturers, however, prevailed and from that time till 1828, when the Jacquard machines came into use, the prices varied slightly. In that year, and again in 1834 and in 1837, tables were also made.

7th. Table. Shewing how and when the wages were reduced

	50 Threes Per Spindle of Warp.		45 Threes Per Spindle of Warp.	
	s.	d.	s.	d.
1807,	7	8½	6	3½
1816,	6	3½	5	1½
1822,	5	0½	3	11½
1825,	5	5½	4	2½
1826,	5	0½	3	11½
1828,	4	6½	3	7
1830,	4	1	3	3½
1836,	3	2	2	9½
1837 (August)	2	10½	2	6½
1841 (October),	2	9½	2	6

Wages were wont to be paid per yard till within these 12 or 15 years, when they came to be paid per spindle of work, which is thought an improvement, as being more simple. The gross average amount of weekly wages, as stated by the operatives, is about 10s. 6d., but with deductions for light, tear and wear, loom-rent, and dressing, the average of net weekly wages is about 8s. 6d. per week, for each loom. Journeymen receive nearly three-fourths of the income, or 7s. 6d. per week, with the deduction of a small proportion for light and twisting, amounting to about 12s. per annum, the remainder being the master's remuneration for the cost of the loom-rent, &c., and the trouble of providing and superintending the work. Taking the fine and the broad coarse goods separately, which the journeymen chiefly weave, the average of their wages will be somewhat higher than 7s. 6d. In some of the warehouses, where the finest work is wrought, the earnings are much higher than now stated.

Although the weaver has certainly lower wages now than he

had twenty years ago, for working *fine* damask, he has much less idle time in ordinary circumstances, in consequence of the use of the Jacquard machines, and the yarn being better, not hand-spun as before, but mill-spun, which is to a certain extent a compensation. Loss of time, on a change of pattern, may be reckoned as occurring, upon an average, only once in eighteen months, but sometimes only once in two or three, or even many years, according to the pleasure of the manufacturer.

Pirn fillers can earn, if they have nothing else to do, 10d. per day, being paid at the rate of $2\frac{1}{2}$ per spindle of weft. Bobbiners could earn the same amount, but do not receive usually from one warehouse more than from 4d. to 6d. per day, being at the rate of 1d. to $1\frac{1}{4}$ d. per spindle of warp, according to the weight.

The weavers have twelve hours of actual labour, upon an average.

An ordinary damask loom with machine, costs from L.10 to L.20; a superior one, intended for broader and finer work, from L.20 to L.40, and in some cases even L.45 sterling. The webs, when finished, used to be bleached in Dunfermline, in a field, which was once the Abbey Park, or Palace garden; and from this appropriation of it was called "the Bleach,"—a name which, although the ground be now almost entirely built upon, it still occasionally receives. They are now sent to distant bleachfields, as at Dollar, Luncarty, Hunting-Tower, Tulloch, Roslin, and Stormont.

The following may be noticed as additional specimens of the ingenuity and skill of some of the Dunfermline operatives, in their staple manufacture, at different periods.

As early as 1702, a weaver, of the name of Inglis, wrought on the loom a shirt without seam. It is made of unbleached coarse linen-yarn, and is now in a very tattered state, from some one having painted several devices and inscriptions upon it, appropriate to the trade, with the view, it may be, of doing it honour, and preserving it, but by which it has been much injured.

In 1808, a better specimen of the same kind of workmanship, a woman's shift, was executed by Mr Henry Meldrum. But the finest of the kind, is a man's shirt, wrought by the same person in 1813, and now in the possession of his family.

The breast-piece, which at the present day is generally full and plaited, consists of a piece of double damask, woven into the shirt, and having on it the figure of a lion, with the word "Britannia," and the date "1813." An ingenious part of the workmanship is, the contracting of the body of the shirt at the collar, and of the sleeves at the shoulder and wrist-bands, so as to leave the usual quantity of surfling or fulness; while the collar, shoulder, and wrist-bands are, as in ordinary cases, perfectly plain; all which was executed on the loom, without any aid from the needle. There are button-holes in the neck and sleeves, and buttons on the neck of the shirt, seemingly done in the same manner. There is also an imitation of two rows of stitching, on the wrist-bands.

In 1821, Mr David Anderson, a native of Dunfermline, now residing in Glasgow, and a person of great ingenuity, completed a gentleman's shirt in the loom, without any assistance from the needle. It was of very fine linen, and had on its breast the British arms, and ruffles. The chains of the lion and unicorn were made of gold tinsel, and the colours were according to heraldry. He received a premium of L.10 for it, from a fund in Glasgow, destined for the encouragement of inventions and improvements in manufactures. The Lord Provost of that city, at his request, transmitted it to Lord Sidmouth, Secretary of State, as a present to his Majesty George IV., who was pleased graciously to accept it, and to send Mr Anderson, in return, L.50; but which did not remunerate him for his time, trouble, and expense, in the execution of the work. The following note accompanied the King's gift, which for the honour of Mr Anderson and the trade, may be here recorded:—

"Sir Benjamin Bloomfield presents his compliments to Messrs Finlay, Hodgson, and Company, and has the honour to enclose to them for Mr David Anderson of Glasgow, the King's gift of L.50, as a mark of his Majesty's approval and admiration of the article manufactured by Mr Anderson, with so much skill and ingenuity.

"CARLTON-HOUSE, 31st March 1821."

The same individual has wrought a chemise, without seam, for her Majesty Queen Victoria, of Chinese tram silk, and net-warp yarn. It is ornamented on the breast with a bust of

her Majesty, surmounted with the word "Victoria," and having underneath, "Born, May 24, 1819, ascended the Throne, June 20, 1837, and Crowned 28th June 1838," with an appropriate garland of national flowers, and the British arms.

There is also exhibited in the Hunterian Museum of Glasgow, a shirt of similar workmanship, by the same person, having the following description. "A shirt completely finished in the loom, without one stitch of needlework in the whole, by David Anderson, weaver in Glasgow. It is believed, that this is the most ingenious piece of work that ever came from the loom." The breast-piece consists of damask cloth, having wrought in it the Glasgow arms, and the words,—“Let Glasgow flourish. Woven and presented by David Anderson.”

But what is probably the most curious and ingenious specimen of the art of weaving is the "Weavers' flag" or "stand of colours," usually carried at processions by that society, of which there are two, the one an improvement on the other, as to workmanship. It is a large piece of a *solid body* of silk damask, on which *two perfectly different patterns* are shewn, one on each side, both interwoven on the loom. The device on the one side consists of a reed, a sword of the lay, a rocking-tree, two shuttles, two temples, four combs,* with the words, "For the Weavers of Dunfermline," and the date 1734, and the weavers' motto, "Trust with Truth," and their ensign, a boar's head, with a shuttle in its mouth. This ensign arose, according to tradition, from a weaver having been attacked by a boar, and defending himself by thrusting a shuttle into its mouth, and then making his escape. On the other side, in the centre, is a lion rampant, encircled by a border of Scottish thistles, with a crown at the head, and a St Andrew's cross, with the motto, "Nemo me impune lacessit" at the bottom. This was executed by James Blake, the same person, formerly noticed, as having introduced damask weaving into Dunfermline.

* The combs, at the period referred to, were large horn-combs, used for separating the warp threads previous to dressing, but have been given up as unnecessary, since the mill-spun yarn was introduced.

This article and the first two named, of date 1708, and 1808, belonging to the Incorporation of Weavers, were lately exposed for sale, and bought by different individuals. It is to be regretted, that these and other productions of native ingenuity, were not preserved in some place easily known, and accessible to all who would wish to see them.

There is also still in existence, and in excellent condition, wrought by the same James Blake, a $\frac{7}{8}$ th servet, or table-napkin, of single damask, with a diced border. It is interesting only from its devices, inscriptions, and early date of the weaving, 1719. It appears to exhibit a gentleman's mansion, and coat-of-arms. In the centre, there is a large house of five storeys, with a sort of tower, and a pillar on each side, and in the corner, there is a long row of buildings like offices. In other places, there are the figures of a horse, a unicorn, a dog, a monkey, a chariot with driver, a vessel, a St Andrew's cross, and the branch of a tree. There are also the following mottoes and dates in their order, "Quid gravius capta" or "carta." "Fortunam causamque sequor, January 30, 1649," and "Droeftis custodibus, 1719."*

These figures and all the mottoes are repeated in the breadth and length of the napkin. The napkin is in the possession of Mr Lawrence Wilson, Midmill, in the south-west part of the parish, whose great grandfather received it from James Blake, as a memorial of his workmanship, in consequence of having painted the *devices* for the pattern of it.

Spinning-Mills, &c.—The first spinning-mill in the parish was erected at Brucefield, about half-a-mile south-west from the town, in 1792, which got the second patent for spinning yarn by machinery. It span yarn from flax, hemp, tow, and wool, but has not been in operation for several years past. The first within the burgh was in Knabbie Street, in 1806, by Mr Geo. Rontree, formerly superintendent of the Brucefield spinning-mill. The latter was intended to spin yarns for the home manufactory, and generally gave employment to about twelve

* The first and third of these mottoes have, in all probability, been incorrectly copied in the web, as they convey at present, especially the last, no intelligible meaning. It has been conjectured that "Droeftis" may have been intended for "Deo estis."

persons. It was discontinued, however, in the following year, by Mr Rontree removing his machinery to Saughton, near Edinburgh. In 1815 a mill was built at Midmill by Messrs Lawrence, Wilson, and Co., designed at first for making thread, but now used for making yarn to supply the home manufacture. It was lighted with gas in 1817, and has been so ever since.

In July 1836 there were seven spinning-mills in operation in the parish, viz. : at Harry-brae, Goldrum, Millport, Knabbie Street, Clay-acres, Milton-green, and Midmill. One of these, the Milton-green mill, has since been entirely given up ; and two others, the Goldrum and Millport mills, have suspended working for a time.

The following is a table of particulars regarding these mills, prepared, along with the one respecting the table-linen manufacture, in July 1836, for Joseph Hume, Esq., M.P.

Number of spinning-mills, 7 power,	102
Number of spindles,	7704
Size of spinning flax, 3 lb. to 90 lee—tow, 24 lb. to 24 lb.	
Estimated value of machinery and houses,	L.32,400
Number employed—Men, 160 ; girls, 160.	
Average wages of men, 15s. ; ditto of girls, 5s.	
Number of tons of flax purchased in 1833,	902
Ditto in 1834,	1008
Ditto in 1835,	1059
Value of flax purchased in 1835,	L.58,350

These mills spin chiefly linen yarn, but the one at Harry-brae manufactures also a great quantity of linen thread, in a state prepared for the market, and for the quality of which it has long been in great repute. The others likewise twist for thread, and some of them make a good deal of shoe thread.

The mills, it is understood, are conducted in strict conformity with the "Factory Act." As to the effects of mills upon the health, it is thought, that those who work at the flax-mills must be as healthy as those who are engaged in any other female and sedentary employment, such as sewing, tambouring, or weaving, if not more so, mill work requiring activity in body and mind, without being laborious. But tow-mills are considered not so favourable to health, particularly

in the case of such as are subject to cough or asthma. Children and others at mills have certainly, in general, a pallid look, probably from their long confinement under a very unwholesome atmosphere, but they at the same time appear cheerful. With respect to morality, the mills are reckoned not inferior, and by some superior to any other establishments, where an equal number of females is employed, such as collieries, bleachfields, &c. Language, or conduct of an improper kind, heard or seen, is punished at some of them with immediate dismissal.

In regard to general management, no manager or tenter is allowed to strike a worker. If a fault is committed, expostulation is first used, if repeated, a small fine is imposed, and, if still persisted in, there is dismissal from the work. When any of the workers meet with accidents, which lay them aside from employment, the mill-owners are very attentive to them.

There are three *Iron Foundries* in the parish,—two on the north side of the town, and one at the Iron Mill, near Charleston,—in all of which considerable work is done, and some brass is cast.

There are five *Breweries* of beer, ale, and porter,—three in the town, one at Crossford, and another at Brucehaven.

There is one *Soap-work*, in which candles also are made, and a *Candle-work* separately.

There are two *Manufactories of Tobacco*, being one less than in 1841, and two less than in 1837. There are no snuff-mills; as there were anciently, near the ruins of the monastery.

There are, on the north side of the town, two *Tanning and Currying-works*. There are, in or near the town, three *Rope-works*; and in the vicinity of Charleston and Townhill, two *Tile and Brick-works*.

There are, in different parts of the parish, four *Corn or Meal Mills*; and connected with the one at the iron-mill, near Charleston, is a *Saw-mill*, both of which are driven by the same wheel.

There are in the town four *Dye-works*.

There is only one *Flour Mill*, which is in Monastery Street, named the Heugh Mill. It was erected in 1784, or 1787, and was driven by water till 1819, when the present proprietor

applied to it a steam-engine, that it might continue regularly in operation, during summer as well as winter. Since that period, the mill has manufactured, on an average, 7194 bolls of wheat, annually.

Navigation.—The shipping at Limekilns and Charleston, in December 1843, was as follows:—

			Tons.		Men.
Limekilns,	6 Brigs,	. .	980	...	60
...	7 Schooners,	. .	641	...	45
...	16 Sloops,	. .	738	...	57
...	1 Pinnace,	. .	16	...	2
Charleston,	2 Schooners,	. .	137	...	10
...	4 Sloops,	. .	121	...	11

Average wages per month,—

For Brigs,	Masters from L.6	to L.7 and L.8
Schooners,	...	L.4, 10s. to L.5 and L.6
Sloops,	...	L.4 to L.4, 10s.

Mates from L.2, 10s. to L.3, 10s. and L.4; Seamen from L.2 to L.2, 10s., and Boys from 10s. to L.1, 5s.

Several of these vessels are employed during the summer in carrying lime from the harbour of Charleston; and many vessels from the east coast of Fife, and from the Continent of Europe, come thither for lime and coal. There is no loading now, as used to be, either of lime or of coal, at the harbour of Limekilns and Brucehaven. From the enlargement and deepening of the Charleston harbour of late years, and its vicinity to the lime-rock and kilns, as well as to the railway, which transports the coals from the upper part of the parish, and conveys mercantile goods to and from Dunfermline, the shipping business is chiefly conducted there. Still there are many vessels which come into the harbour at Limekilns, laden with wood, tiles, grain, and other articles.

Public and Private Associations for the Encouragement of Trade and Industry, or for general Improvement and Utility.

Banks.—There are four branches of banking-houses in Dunfermline,—one of the Bank of Scotland, established in September 1781; a second of the British Linen Company, which was first established in August 1804, and after having been

given up for many years, was re-opened in July 1831; a third of the Commercial Bank, begun in 1812, but afterwards withdrawn, and again permanently established in June 1823; and a fourth of the Edinburgh and Leith Bank, begun on 22d May 1840. The National Bank has had a bill-collector here since April 1825.

National Security Savings Bank.—A savings bank was established in Dunfermline in 1815, and connected with the National Security Savings Bank in 1838. Its business greatly increased in consequence of this connection, the amount of the sums deposited for ten years previous to 1838, reckoned on the 30th April of that year, varying from L.2467 to L.4439; while, from the 20th November 1838 to the 1st June 1841, it varied from L.5370 to L.15,251.

The following were the sums invested yearly, and the number of depositors, during the ten years above mentioned, viz. from 30th April 1828 to 30th April 1837, both inclusive :—

	Sums Deposited.	No. of Depositors.
1828, . . .	L.2467 3 4	440
1829, . . .	2616 5 1	438
1830, . . .	3964 17 2	418
1831, . . .	2990 12 4	406
1832, . . .	3075 16 5	406
1833, . . .	3242 6 8	423
1834, . . .	3489 9 0	450
1835, . . .	3664 10 6	421
1836, . . .	4109 13 9	460
1837, . . .	4439 10 9	488

Tabular View of the progressive advance of the Institution, from its commencement on the 18th September 1838 to 20th November 1842.

At 20th Nov.	No. of Accounts opened.	Amount Deposited.	Principal Sums and Interest repaid.	Transactions.
1838	430	£ 5370 12 9	£ 107 13 1	605
1839	435	8203 7 2	3276 13 2	2508
1840	310	6739 13 3	4024 17 9	2916
1841	338	7718 3 4	5639 6 11	3205
1842	212	6611 12 10	7585 12 0	2956
	1725	£34,643 9 4	£20,634 2 11	12,190

The great decrease in the amount of sums deposited, and increase of sums repaid during 1842, were owing, on the one hand, to an inability in numbers of the working-classes to make advances, from an unusual depression in every branch of manufacturing industry, and, on the other hand, to large repayments being asked by those who intended to leave the country, for Canada, or the United States, and others, who during a period of excitement, from the commercial distress, were induced to draw out their money. Very many of the persons last alluded to soon returned it, and the Bank is now making rapid improvement.

The number of depositors at 20th November 1842, was 990. Of these, there were accounts containing sums

Under L.5,	336
From L.5 to L.10,	185
... 10 to 20,	209
... 20 to 50,	191
... 50 to 100,	47
... 100 to 200,	11
Charitable Societies,	10
Friendly Do.	1
	<hr/>
	990

Classification of Depositors, by their Designations, who have opened Accounts, from 18th September 1838, to 20th November 1842.

FEMALES.

Domestic Servants,	209
Farm Domestic Servants,	77
Single Women, without designation, generally persons keeping house by themselves, or for a father, or other relative,	236
Married Women, without designation, generally the wives of operatives,	59
Widows, designated simply as such,	86
Minors,	45
Miscellaneous designations,	63
	<hr/>
Total number of Accounts opened by Females,	775

MALES.

Weavers,	252
Mechanics and Operatives of all kinds,	155
Coalhewers, Miners, Quarrymen, and Labourers,	108
Farmers, and Farm-servants, and others engaged in Agricultural employment,	107
Minors,	76
Miscellaneous designations,	168
No designation,	62
<hr/>	
Total number of Accounts opened by Males,	928
Ditto ditto by Females,	775
Ditto ditto by Societies,	22
<hr/>	
Total Accounts Opened,	1725

Sum total constituting the funds of the Bank, as at 20th November 1842, L.15,778 : 9 : 6 ; of which sum, L.5834 : 15 : 2 were held by 730 depositors, of not more than L.20 each, out of 990 ; clearly evincing that the Bank is what it professes to be,—the working man's bank, and that the operative classes generally continue to repose in it their wonted confidence.

A marked improvement has taken place since November 1842,—so much so, that the number of depositors on 2d November 1843, was 1021, while the total funds of the Bank, on 20th November, were L.18,232 : 15 : 4 ; and on 12th December of the same year, L.18,915 : 17 : 11.*

Guildry.—The fraternity is of very great antiquity in this town, having been incorporated, there is reason to believe, by a charter from the Monastery, as early as the close of the fourteenth century. For John, abbot, the same in all likelihood as, in 1395, gave an indenture to the alderman and community of the burgh ;† confirmed also to the guild-brethren, the whole rights and privileges of a free merchant guildry, and the houses belonging of old to that fraternity. This confirmation was ratified by a charter granted by George Dury, perpetual commendator of the Monastery, dated 2d August 1549, which again was ratified by the same charter of James

* James Alexander, Esq. of Balmule, is present treasurer, and Mr Henry Turnbull, merchant, has been actuary and cashier from the commencement.

† Vide p. 189 of this Volume.

VI., in 1588, which made the burgh royal. The earliest minute-book of the fraternity, known to be extant, reaches up to 1581, and comes down to 1770. There are in it several lists of the brethren, as early as 1651, 1657, and 1659. There was a contract entered into between the merchants and the craftsmen of Dunfermline, in 1642, some particulars of which have been altered by the new mode of electing the magistrates and town-council, and others are in desuetude.

The Incorporation was designed to encourage and protect commerce; and had also, at one period, some political importance, its Dean being a constituent member of the Town-Council, by whom the Member of Parliament was returned. Now it is entirely a private incorporation. It possesses considerable property in land at North Queensferry, and in the vicinity of Dunfermline, the yearly value of which is about L.300. Its funds are applied to the relief of its decayed members, and widows of members deceased, and to educational purposes. It distributes about L.50 annually in charity. It used to exercise the privilege of granting licenses, at its annual meetings, for the sale of goods manufactured out of Scotland, which added to its revenue, the charges being from five shillings to two guineas, according to the supposed extent of business transacted; but soon after the passing of the Reform Bill, this was discontinued, as being thought illiberal. The entry-money, including clerk's and officers' fees, to neutral members, is L.31 : 17 : 6; to sons and sons-in-law of a party who died within the burgh, L.1 : 0 : 10, and without the burgh, or beyond the extended royalty, L.1, 10s.

The Fraternity has upwards of 100 members, and elects annually a Dean, and Eleven Managers.

Incorporated Trades.—These are eight in number, and stand in order of precedency, to which they attach some importance, thus :—Smiths or hammermen, weavers, wrights, tailors, shoemakers, baxters (bakers), masons, and fleshers. They have each a separate charter, named a Gift, or Seal of Cause, granted by the Magistrates and Town-Council, by authority, it is understood, of the Crown. Some of these Seals of Cause are very ancient, and scarcely legible, and are all conceived in nearly the same terms. Their principal design was to prevent

insufficient work being executed, by allowing no one to set up any trade, till he had undergone an essay of his capacity, to the satisfaction of a committee appointed for trying him, and had paid the stipulated entry-money. Besides the admission-money, the entrant had to give a banquet to the Incorporation; or, at his own option, a fixed sum of money, which is still to a certain extent continued. In the Baker's Incorporation, the essay is dispensed with, the banquet very appropriately serving the purpose. Visitors were wont to be appointed to examine the work and goods sold by strangers at fairs and markets, which is still done in the Shoemaker's Incorporation. The Convener and Deacons were allowed to fine and imprison delinquents summarily, without applying to the Magistrates; a power, however, which they do not now claim.

A general letter of James VI., written from Haddington, in the sixteenth year of his reign (1583), freed all craftsmen from liability to pay license to the merchants (Guildry) for selling foreign articles. The Court of Session, however, in a late case from another burgh, interpreted this liberty to a restriction of dealing in such articles, as were connected with the business of each tradesman.

The Incorporation of Hammermen includes, according to an enumeration made in a minute of the Convention of Royal Burghs, a great variety of trades, as smiths, saddlers, tin and copper smiths, pewterers, lorimers (spur-makers), sword-slippers (scabbard-makers), cutlers, and locksmiths. It is at present disputed, it is said, whether watchmakers belong to it; but they are certainly admitted to do so in Edinburgh, one of them having not long since been the Deacon. They were anciently, it is supposed, called knocksmiths. In consequence, partly, of the apprehension that Parliament intended to abolish all such incorporations, for the greater freedom of trade, and to apply their funds in a particular manner; and partly of the recent introduction of a legal assessment into the parish, whereby all persons are held liable for support of the poor, many of the incorporations have lately disposed of their property entirely, and others partially, and distributed the proceeds among the members, instead of retaining their funds, according to former practice, for relief of widows, or poor

strangers of the craft. The original destination was for *pious purposes*. Fines, named *Unlaws*, were imposed for molesting or abusing a deacon at a public meeting, and for other offences, now discontinued. There is still retained an *unlaw* against encroachers on the privileges of the incorporations.

There is in the custody of the Convener, what is oddly named the Blue Blanket, or Ensign of the Incorporations. It is a piece of strong paper on cloth, about three feet long by one and a half broad, on which are inscribed or engraved some ornamental coloured scrolls, supported by two lions, and having a dolphin on each side. It bears date 1680, and in one corner is the title, with the names of the Convener and Deacons of that period; and in another are some rythmical lines, not very legible, but apparently of an admonitory nature to the craft, as the first line indicates—

“ Live long and well ye Deacons all.”

In the centre there is an acrostic quite plain, and laudatory of the various trades. The word *Dumfermling*, forming the initial letters of each couplet, as well as the names of the Convener and Deacons, are in gold. The tradition is, that this ensign when hoisted, was a notification to all the incorporations to muster in arms, and support the Magistrates, under the Convener, as their commander.

The oldest minute-book of the Convener's Court commences with the date 26th August 1686, but there is an entry-book of the Hammermen's Incorporation a century earlier.

Horticultural Society.—The object of this society is to encourage a general taste for, and an improvement in the science of horticulture, in all its branches, by means of awarding prizes for superior specimens of horticultural produce. It was formed in May 1834, and has been conducted with much spirit ever since. It is managed by a president, vice-president, treasurer, clerk, and other twelve members of a committee. It used to have from 200 to 300 subscribers; but in 1843 it has had only 152, who pay 2s. 6d. annually to its funds; and instead of L.6 or L.7 of yearly donations from the gentlemen of the neighbourhood, it has, during the last year, received only L.1,—a falling off of encouragement to be regretted. There are two annual exhibitions, in July and September, which are gene-

rally very excellent, and excite much interest,—the articles produced consisting often of all that is useful and ornamental, rich and rare, in gardening; not only from Dunfermline and the immediate vicinity, but from a considerable distance. Prizes to the amount of about L.20 annually are distributed to the successful competitors, by the award of competent judges appointed for the purpose. The competition for these distinctions, and the public exhibitions, which are always numerous and respectably attended, have contributed greatly to promote the improvement of the horticultural taste of the district.

Pittencreeff Horticultural Society.—The design of this society is to promote a systematic mode of cultivating vegetable produce, neatness in laying out gardens, and frequent intercourse among the members. There are other five district societies, for the exhibition chiefly of flowers, one of which is at Crossford.

An *Ornithological Society* has been noticed at p. 68. It may be here added, that its third exhibition took place in November 1843, when 163 living birds were exhibited, besides a great variety of foreign and British stuffed birds. The museum for these last has been established, to the support of which a fourth part of the funds is applied.

Western District of Fife Agricultural Society.—Two agricultural societies existed in the western district of Fife; the one denominated “The Chicken-Pie Club,” which was constituted in 1760, and annually met at Crossgates, and the other, “The Dunfermline Farmers’ Society,” which was instituted in 1765, and annually met at Dunfermline. The object of both societies was the improvement of the breed of cattle and of horses in the district, for the management of which premiums were awarded at annual public competitions. The Farmers’ Society seems to have suspended its meetings from about the beginning of the present century till the year 1824, when it was revived, and its constitution remodelled. The two societies united on the 27th May 1834, under the name of “The Western District of Fife Agricultural Association,” the objects being the same as those promoted by the original clubs. The meetings of this new society are held in Dun-

fermline annually, in the month of July. Its yearly subscriptions average from L.40 to L.50, and are expended at each show. In addition to the ordinary annual premiums, occasional extraordinary premiums are awarded at the exhibitions, offered by the Society, through the liberality of some of the landed gentlemen of the district. Since 1824, there has been given away in premiums considerably upwards of L.1000.

Gas Company.—This was instituted 11th November 1828, and its extensive work, situated towards the lower end of the town, commenced lighting on the 28th October 1829. The cost of the works, up to May 1843, was L.11,277:13:6, being L.9200, the capital stock at the same period on 860 shares, and L.2077:13:6, the old sinking fund, and premiums on shares expended on works. The original price of the shares was L.10, and the present selling price is L.21. The new sinking fund, at May last, was L.992:7:1. A dividend upon the original stock of L.10 per cent. has been paid almost every year, and for the last four years, of L.12, 10s.; notwithstanding the price of the gas being understood to be as moderate as that of any other company, if not more so. It is furnished at present, by metre, at 7s. 6d. per 1000 cubic feet, and has always been considered of superior quality.

The gas here was generally introduced into the dwelling-houses from the commencement, which has not been the case in most other places, and may be reckoned one cause of the early and continued prosperity of the concern. Latterly, its having been found suitable to the staple manufacture of the town, has further contributed to this success.

The fuel employed is chiefly parrot or cannel coal, from Halbeath, in the parish, or from Capleddray in Auchterderran, a distance of twelve miles. An important improvement in the preparation of it, recently discovered by Mr Webster, manager of the Montrose Gas Company, has been adopted here, and was put in operation on the 29th December 1841. It consists in drying or heating the coals, in a kiln or oven of a peculiar construction, before they are put into the retorts to be distilled into gas, whereby a great saving is effected in the manufacture of the article. Already, notwithstanding of the

dampness of the building materials, three retorts have been dispensed with out of thirteen; and it is expected, after the kiln is sufficiently dried, and proper attention paid to it, that there will be a further diminution of them, particularly during the short days. The new plan will also, of course, ultimately confer a great boon on the consumers of this most convenient and comfortable commodity, in the reduction of the price; and there is little doubt that it will soon be adopted by all gas companies.

Total Abstinence Society.—For the purpose of checking dissipation, and encouraging sober habits, a Temperance Society was instituted several years ago, which used to have 700 or 800 members; but it was latterly superseded by a Total Abstinence Society, which was more popular, and received greater support. This society has had at times nearly 2000 steady members. In August 1843, in consequence of the inadequacy of its funds for its due maintenance, and other considerations, it was resolved to dissolve the existing society, and to re-open it on the same principles by a new enrolment, each member paying 6d. of entry-money, and 6d. annually for defraying the expense of lectures, &c. Accordingly, between 60 and 70 have since that period entered the re-modelled association.

Parochial Economy.

Dunfermline is a market-town and royal burgh. A corn market is held at it every Tuesday for the sale of grain by sample, and is well attended by the agriculturists of the district. There is a weekly market also every Friday for butter, cheese, eggs, &c.

The population of the town, including the municipal burgh and parliamentary boundaries, or what was wont to be called the town and suburbs, is, as formerly stated by last census, 13,323. Its staple trade is the damask linen manufacture, of which a full account has already been given.

It was constituted a royal burgh by a charter of King James VI., dated at Holyroodhouse, 24th May 1588, but it was founded originally by the Monastery; and although the date of its erection is not known, there is evidence of its hold-

ing of the abbot and convent as early as 1363.* The charter of King James is styled a charter of confirmation, and repeats a variety of donations and privileges previously granted by George Durie, last abbot and commendator of the monastery previous to the Reformation, in a charter of date 2d August 1549, and by his predecessors in office. The charter from the commendator contains and ratifies the following deeds:—

1. An undated charter from Robert, by divine permission, abbot of Dunfermline and convent thereof, in favour of the community and burgesses of the burgh, relating to part of a moor near Moncur bank, on the old high road to Perth, the *reddendum* of which was the annual payment to the abbot and his successors, at the translation of Saint Margaret, the Queen, of one pair of white Paris gloves, or sixpence sterling, good and lawful money.†
2. A charter from John, abbot of the monastery, relative to the Guildry noticed at p. 388.
3. An indenture between the same abbot and the alderman and community of the burgh of Dunfermline, dated so far back as 10th October 1395.‡ By this indenture, the abbot and convent demit in favour of the foresaid alderman and community the whole revenue payable to them by the burgh, with the small customs, stallages (dues for erecting stalls in fairs), and profits (fines) of courts; *reserving*, however, the lands purchased, or to be purchased, in the burgh, chamberlain ayre (*itinere camerarie*), the annual payments due to the monastery out of the several lands of the burgh, and the *correction* (probably fining) of the bailies, as often as they shall fail in the exercise of justice.

The burgh is now governed by a provost, two bailies, a treasurer, a guild magistrate, a chamberlain, and sixteen councillors, with the assistance of a town-clerk, who acts also as legal assessor. Their election is regulated by the general amended municipal act of Parliament, dated 24th August 1833. The provost and magistrates have the usual jurisdiction, civil and criminal, belonging to magistrates of royal

* (Copy.) Transumpt of charter by David II., in the 34th year of his reign, to the monastery of Dunfermline, in favour of their boroughs of Dunfermling, Kirkaldy, Mussilburgh, and Queensferry (*passagio regine*) *penes* the Town-Council.—*Feraid's Hist.* p. 20.

† Printed Dunf. Chart. p. 415.

‡ Ibid. p. 276.

burghs. They hold regular courts, with the town-clerk as their assessor, once every week, on Wednesday, for the disposal of police cases, and on the same day, besides the ordinary court, what is denominated "The Nine Merk Court," for the recovery of small debts not exceeding ten shillings. Upon the decreet of this last court, summary diligence can be executed. They also hold a court twice a-year for granting certificates to publicans. The provost is *ex officio* a justice of the peace, and sits in the courts held by the justices.*

* The following List of Provosts from an ancient to the present date, collected from the Kirk-Session and Town-Council Records, may be interesting to some :—

Found in Office,	1621, Thomas Wardlaw, of Logie.†
...	1640-48, Peter Law.
...	1638-42-43-45-47-54, James Reid.‡
...	1649-55-57-58, William Walker.
...	1655-56-60, Peter Walker.
...	1661, James Mudie.
...	1676, Robert Walwood.
Elected Michaelmas,	1696, Sir Charles Halket, of Pitfirrane.
...	1697, Sir Patrick Murray, of Pitdinnies.
...	1700, Sir James Halket, of Pitfirrane.
...	1705, Sir Peter Halket, of Pitfirrane.
...	1734, Patrick Black, merchant, Dunfermline.
...	1735, The Marquis of Tweeddale.
	(Council Records from 1735 to 1739 wanting.)
...	1739, Lord Charles Hay, of Blansh.
...	1752, Sir Peter Halket, of Pitfirrane.
...	1755, Alexander Wedderburn, Advocate.
...	1758, Major Francis Halket, of Pitfirrane.
...	1760, David Turnbull, merchant.
...	1765, John Wilson, younger, stationer.
...	1774, John Kirk, merchant, Dunfermline.
...	1778, David Turnbull, Do.
...	1783, John Wilson, Do.
...	1787, Adam Low, of Fordel.
...	1789, John Wilson, merchant.
	17th May 1792, James Moodie, do.

Elected

† Noticed at p. 303.

‡ Ibid. p. 304. James Reid was at the famous General Assembly of Glasgow in 1638, along with these other representatives of the Presbytery of Dunfermline, viz. Mr John Row, minister at Carnock, Mr John Duncan at Culross, Mr James Sibbald at Torrie. Robert Lord Burley, elder, Gilbert Gourlay, bailie of Culross, and John Baird, burgess of Inverkeithing.

The annual revenue of the burgh is about L.1000, derived from the rents of five small farms still belonging to it, viz.—High-holm, Muircockhall, Cairneubie, Lillyhill, and Lochbank; from feu-duties; the rent of a public washing-house and bleaching-green; the yearly fixed rent of the colliery; the proceeds of the sale of wood at Townhill, and the petty customs. The burgh pays to Government yearly the sum of L.78 of land-tax, or town-cess, besides a sum of L.8 or L.10, in support of the convention of royal burghs, all levied from the property of the inhabitants within burgh.*

Elected 2d May 1807, John Wilson, of Transy.

Michaelmas 1808, Major David Wilson.

Michaelmas 1822, John Scotland, of Easter Luscar.

... 1824, James Blackwood, of Colton.

29th May 1830, George Meldrum, merchant.

Michaelmas 1831, John Kerr, do.

... 1832, Henry Russel, do.

(The Burgh Reform Act came into operation in Nov. 1834, when Henry Russel was re-elected.)

November 1836, George Birrel, manufacturer.

... 1838, James Morris, do.

... 1842, Erskine Beveridge, do.

September 1843, Henry Kidd, banker.

November 1843, James Smith Ronaldson, banker.

* It has been the unfortunate lot of the burgh to be in debt from a very early period, which still, to a certain extent, continues. In 1694, the debt was 5573 merks, equal to L.309 : 11 : 2 sterling. In 1701, the burgh was so poor as to apply for pecuniary aid to the convention, and in 1745, the Pretender assessed it in L.80 sterling, which had to be borrowed. From that time, the debt constantly increased, till in 1788 it amounted to L.3000, in 1798 to L.5000, in 1808 to L.10,450, and in 1827 to greatly more than double the last mentioned sum. About this time the Council found the burgh's affairs so much embarrassed, that, in order, in some measure, to liquidate the debt, they were under the necessity of selling a considerable portion of their land. This, however, did not relieve them, and they latterly (in 1829), when the debt was reduced to about L.15,000, compounded with several of the creditors for 10s. per pound. Some of the creditors did not accept this offer of composition, and preferred allowing the burgh time to retrieve itself. An arrangement was accordingly gone into, whereby the burgh's affairs were for some years managed at the sight of a committee of the creditors. In 1835, however, the Council executed a trust-

The seal, or armorial bearing, of the burgh, has been given under the etymology of the name *Dunfermline* at pages 4-5.

Burgh Records.—The most ancient burgh record commences as early as 28th July 1473. It is a large broad folio volume, on strong paper, in a leathern envelope, to which the leaves are attached. One of the outer boards has various designs embossed on it, relating to the Virgin Mary; one of, which is a representation of the visit to her of the three kings from the east, one of them being in the attitude of kneeling, and presenting an offering, with the star above which guided them. The deeds consist chiefly of instruments of possession in burgh tenements, or other adjoining property of the abbacy. They usually begin with the word *Memorandum*, written in full or contracted. The court-house or tolbooth of the burgh is mentioned as the place of meeting, along with the name of the bailie presiding. *Walwood* is one of the most prevailing names, at that period, being several times mentioned in one deed of 1488. At the end of this volume, there is a burgh-roll *de terra*, or of annual rents payable for land, somewhat similar to a cess-roll. The succeeding volume is a small folio, extending from 29th January 1556 to 15th November 1575, stitched in old parchment. There is on a fly-leaf at the end, the following short notice of the coronation of King James VI. :—

“ *Regis Coronatio*.—The coronatioun and inauguratioun of our Souirane James, be ye grace of God, King of Scotis, the sext of zat name, was maid & solempnizat the xxix day of July ye yeir of God Javj v° lxvij (1567), and in the sameyn yeir upoun ye xv day of December. Ratefeit and approvit in prliamet haldyn at Edinburgh.” The third volume extends from 1578 to 1580, the fourth from 1580 to 1591, when there is a blank, and the fifth from 1673 to 1687. The deeds are recorded in a

deed, conveying the whole property and revenues of the burgh, with the exception of the petty customs, to an Accountant in Edinburgh for behoof of the creditors. Under the trust-management, the debt has been reduced to about L.12,000, and is becoming annually less; and it is expected, that the income to be received from the working of the splint-coal at Townhill, which is under lease to respectable tacksmen, and the pit for which, after long delay, is now fully fitted, will, within a few years, be the means of relieving the burgh from all its embarrassments. In the mean time, the sum at the disposal of the Magistrates for municipal purposes is very limited.

variety of hands, and for the most part in chronological order, some in Latin, and others in the vernacular language. The volumes are generally in good condition.*

Guild Court.—Formerly the Dean of the Fraternity of Guildry was a member of Council, and presided in this Court. Now, the Guild Magistrate is chosen by the Council themselves, and he and four Councillors form the Court. Their duty is to decide upon questions relative to ruinous tenements, and disputed marches within burgh, and to attend to the correctness of weights and measures.

Police.—In 1811 a Police Bill was obtained from Parliament, not only for the purpose of regulating the Police of the town, but of granting powers for paving, lighting, and cleansing the streets—for removing nuisances and obstructions therefrom, and for opening new and widening the present streets; and likewise for increasing the supply of water for the use of the burgh. The ancient boundaries of the royalty were at the same time extended, for the application of the provisions of the act to all the inhabitants, with the exception of the grounds and houses feued from the proprietor of Pittenerieff, unless with his consent, and that of one-half of the feuars or proprietors. The town, thus extended, was divided into ten wards, which were altered and enlarged in 1841, to suit the increased population, and other circumstances; and district commissioners were appointed over each. The Commissioners or Trustees, constituting the Court of Police, consist

* The ancient gallows of the burgh was erected, about a mile north-east of the town, on the road to the Townhill Colliery, at a place still named *Gallows Bank*. The remains of the one last used lay for some time on the road side, a little above the entrance to Head-well; but about the middle of last century, were taken away by some one, and they have since been converted by their present proprietor into the four posts of a damask loom, which may be seen at Wooser's Alley factory.

There was another instrument of punishment anciently used here, as in other places, called the *Stocks*, and which is still preserved; a large heavy plank of wood in two parts, having holes of different sizes in the centre. The feet of the delinquents were put into these holes and held fast, by the two parts of the beam being brought close together, and locked by a key and padlock. It was used also at times, as a kind of substitute for a prison or lock-up house, standing on the road, in which suspicious vagrants were placed, till they were judicially examined.

of the Provost, two Bailies, Dean of Guild, Treasurer, Town-Clerk, Convener of the Trades, Chamberlain, and three of the Deacons of the Incorporations, six members of the Guildry, chosen by the Fraternity, and twelve inhabitants elected by the wards. They divide themselves into sub-committees for superintending improvements, lighting, fire-engines, finance, and cleansing. A person of activity is appointed by them as Superintendent of Police (who also acts as Procurator-Fiscal, in petty police cases, as well as Billet-Master), and he, and other two officers, execute their warrants and sentences.

The necessary expenses are defrayed by an assessment on the inhabitants—the maximum rate of which is fixed by the Act, at one shilling per pound, on all houses rented or valued below twenty pounds, and at one shilling and sixpence, on all those above that sum. The debts of the establishment were, on the 30th April 1843, no less than L.2044, 14s. 5d., being chiefly the balance due on an old Exchequer loan. This debt is in process of gradual reduction, by the payment of yearly instalments.

This Act has done much good, in promoting the accommodation, health, security, and comfort of the community; and by continued vigorous management, it may be expected to preserve and increase these important civil advantages.

In 1752 there were only 12 lamps in the town; in 1814, 115; in 1841, 250; but at present (15th December 1843) the number in use does not exceed 200. Since the 24th October 1829, they have been all lighted with gas.

A County Police having been lately established, Dunfermline has been made the head-quarters for the western district of the county, where an inspector and two constables are stationed. Crossgates and Limekilns, within the parish, are two other stations. This new protective force has, it is believed, been of great advantage to the district.

The constabulary force of the burgh has been of long standing. A set of constables, generally twenty or twenty-five in number, is annually elected by the Town-Council, one of whom is chosen by themselves as chief, dignified by the title of Lord Constable. Their duty is, when called on, to aid the police in dispersing riotous meetings on the streets, in putting

down disturbances in public-houses ; and generally, in preserving the peace of the burgh.

Dunfermline is the seat of a Sheriff, for the western district of Fife, who holds a court once a-week, during the time of session, and fortnightly, or sometimes only monthly, during vacation, for the more easy recovery of small debts, of and below L.8 : 6 : 8, under the recent act of Parliament. Only the parties themselves are allowed to plead before this court, *visa voce*, except when agents are specially authorized by the Sheriff. He holds, besides, a weekly court for ordinary business. There are, at present, thirteen procurators practising before this court, one of whom resides in Inverkeithing. There are other four writers, not procurators, in all sixteen writers in town, seven of whom are notaries-public. Three of them act as auctioneers. The Procurator-Fiscal takes cognizance of all crimes, and lesser offences, and acts as public prosecutor. The Sheriff-Substitute also occasionally presides in jury and criminal trials, at Dunfermline.*

Since the introduction of the Small-debt Court, under the Sheriff's jurisdiction, actions for small debts before the Justices of the Peace, have now almost, if not entirely, ceased. The Justices hold a court occasionally for the disposal of cases under the game-laws, the turnpike acts, questions between masters and servants, and the like. They hold yearly and half-yearly statutory courts, for granting certificates for ale-licenses.

The Road-Trustees for the district hold their meetings here.

Dunfermline unites with the Burghs of Stirling, Inverkeithing, Culross, and South Queensferry, in sending a member to the British House of Commons. Stirling is the returning burgh, and Lord Dalmeny the present member.

The villages in the parish, and the number of their inhabitants, have been given in the article "Population," p. 331.

Internal Communication, &c.—Dunfermline is a post-town. The progressive rise of the revenue derived from the *Post-office* is, in general, a pretty sure index of the increase of

* The present Sheriff is Alexander Earle Monteith, Esq., Advocate, and his Substitute, Charles Shirreff, Esq.

population and of business, in a district ; although at times, it may also proceed from an advance in the rate of postage.

In 1796, this branch of revenue	}	L.300 0 0
was only a little more than		
In 1806, it was		800 0 0
In 1816,		1141 8 10
In 1826,		1240 10 10½
In 1836;		1402 10 10

The penny postage commenced, on 10th January 1839, since which period, it is impossible, from the vast number of letters prepaid, to state the revenue of the office.

In connection with this branch of revenue, it may be mentioned, that the annual produce of the sale of *stamps*, in Dunfermline, for the last five years, was as follows :—

1839,	L.2402 11 9
1840,	2549 6 7
1841,	2736 8 2
1842,	2625 6 4
1843,	2477 4 10

and that the amount of *Assessed taxes* in the burgh, for about the same period, was as follows :—

1838-39,	L.576 13 0
1839-40,	617 11 0
1840-41,	617 11 3
1841-42,	595 3 8
1842-43,	555 19 4

The length of the *turnpike-roads* in the parish is about thirty-one miles,—fifteen of which were made within the last thirty-eight years, almost all at the expense of private gentlemen ; which has completely opened up the country to the north of the town, and affords great facility for communication, and improvement of the soil.

Previous to 1824, no *public coach* went from or through Dunfermline ; and such was the uncertainty of the success of an undertaking of this nature, that when one was projected between Dunfermline and Edinburgh, a subscription had to be raised, as a guarantee against possible loss. The success of the attempt, however, which was begun in October 1824,

exceeded expectation, and the money was returned to the subscribers. Since then, this mode of communication with the Metropolis has been continued; and two coaches now daily leave Dunfermline for Edinburgh, and two return. A coach goes every morning to Falkirk, for the Edinburgh and Glasgow Railway—and returns in the evening.

No coach now runs between Dunfermline and Crieff in summer, as formerly.

The *bridges* and *fences* in the parish are in good condition. There being no rivers, the bridges are small.

There are several *railroads*, chiefly for the conveyance of coal; one from the Elgin and Wellwood collieries, to Charleston harbour, and another from the Halbeath and Townhill collieries, to the port at Inverkeithing. A line of railroad connecting the last two collieries was completed in 1841. In 1834, a branch was communicated to the Elgin railroad, from the bottom of the town of Dunfermline, along which goods of various kinds are transported to and from the packets at Charleston; and an Omnibus runs at various hours every day, to and from the same harbour, for the conveyance of passengers by the steam-boats on the Firth. This railway has recently been greatly improved, by being made more straight, and new rails laid down. The number of passengers shipped and landed at Charleston, most of whom travelled by this railway, for the last five years, each year ending 15th May, is as follows:—

1833-39,	.	.	.	22,940.
1839-40,	.	.	.	23,138.
1840-41,	.	.	.	21,923.
1841-42,	.	.	.	24,435.
1842-43,	.	.	.	22,670.

In consequence of the inconvenience, and frequently the insecurity, experienced at Charleston by passengers having, at low water, to go in small boats to and from the steamers, passing up and down the Firth, the Trustees of the North Queensferry passage have, for the accommodation of such passengers, lately erected a handsome wooden pier, on the Signal House Quay, North-ferry, at which the steamers may touch, at almost all states of the tide.

In 1836, a railway was projected and surveyed, from Dunfermline to Inverkeithing and North Queensferry; one of the lines proposed being by the Grange, and the other by the Pitcorthie farms, each having a short tunnel, and being about five miles in length. The estimated expense of the former was L.39,372 : 17 : 7, of the latter, L.46,846 : 3 : 11; difference, L.7473 : 6 : 4. In connection with this railway, another was projected from the coal-fields north of the town, to join the Pitcorthie line at Brucefield House, which was to cost L.6124, 8s. 11d. The project never gained the favour of the public, and was dropped.

There are three *harbours* in, or close to the parish, belonging to the Earl of Elgin, viz. Charleston, Limekilns, and Brucehaven. Charleston is the most spacious and commodious of these, and has been greatly improved, in depth and extent, within these last twenty years. The traffic at it of coal, from the Elgin and Wellwood coal-fields, and of lime from Lord Elgin's quarries, is very extensive. Limekilns and Brucehaven, although of less magnitude, are both safe harbours; and not a few vessels load and discharge their cargoes at them. Brucehaven is in the united parishes of Inverkeithing and Rosyth, but quite contiguous to Limekiln's village.

Ecclesiastical State.

The *Abbey Parish Church* is situated in the town of Dunfermline, about two miles from the nearest, and six from the furthest boundary of the parish. Of course, it is not convenient for the distant part of the population, for there are 1000 inhabited dwelling-houses more than two miles, one half of which are nearly four, about 15 are further than four, and two or three are about six miles distant from the church. There is a Dissenting Church in two of the extreme positions—Crossgates and Limekilns.

The *New Abbey Church* was built in 1821, and opened for divine service on the 30th September of that year. It needed repair so early as 1834-5 from dry-rot, but is at present in excellent condition. It affords nominal accommodation for 2051 persons, but there are 552 sittings in a measure useless, from inconvenient position, 402 of these being behind either

pillars or the pulpit, so that the minister cannot be seen from them; and in the rest he can scarcely be heard, on account of the echo or distance from the speaker. Indeed, the accommodation which can be considered available is only about 1400, and much of this requires and could receive improvement. Suggestions for this purpose have often been made, and some of them tried, with more or less success, but none of them have yet been adopted. There are 110 free sittings allocated to the poor, but from being considerably behind the pulpit are quite useless, and never occupied. A few temporary forms have been placed for their use near the pulpit, which are generally well filled. This want of due accommodation for the poor has always been considered a great evil. A few of the heritors and tenants take rents for their sittings, which they do not themselves occupy. The burgh having paid a fifth of the expense of erecting the church, obtained a fifth of the area in return, and have accordingly sold several of their pews to private individuals. The form, dimensions, &c., of the church are given at p. 322-4.

From time immemorial, there had been neither manse nor pasture-ground, belonging to the ministers of Dunfermline; but there were paid to the senior minister, in lieu of the former, L.3 : 6 : 8, and of the latter L.1 : 13 : 4. One of the ministers, during last century, sued for a manse, without success; but the late Rev. Allan M'Lean, minister of the first charge, having discovered that anciently there had been a manse, renewed the action in 1803, both for the manse and pasture-ground, and succeeded, first in the Court of Session, and afterwards in the House of Peers, on an appeal by the heritors, after a litigation of ten years. He obtained possession of the present manse in September 1816, and remuneration for the want of it from Martinmas 1804; and for that of the grass glebe from Martinmas 1803. The deficiency in the arable glebe, caused by the manse being built on part of it, was ordered to be made up, along with the ground to be allocated for the grass glebe. An allocation took place by the Sheriff of the county on 11th July 1814, but, from various reasons, the designation of it was never completed, and the minister has not yet obtained possession. The heritors, however, paid L.24 per annum, in lieu

of the pasture and deficiency of the arable glebe, till 1840, when, by mutual agreement between them and the present minister, it was reduced to L.20, and to continue at that rate till a glebe be provided. The arable glebe is at present nearly $3\frac{1}{2}$ acres, and yields a rental of L.15 per annum. The manse underwent a considerable enlargement and repair, partly at the expense of the heritors, and partly of the present minister, when he entered it in 1836, on his translation from the second to the first charge. There is neither manse nor glebe attached to the second charge. The stipends of the two collegiate ministers are the same, viz. 19 chalders of victual, one half meal and the other barley, at the rate of the Fife fiars, with L.10 for communion elements each. The number of persons that communicated at the last dispensation of the sacrament, in December 1843, was nearly 500, only about 200 less than the average for these some years past, in winter, notwithstanding that the Episcopal, North Extension, and Free Churches have been opened since 1840. The number of communicants on the roll is, of course, considerably greater. The present ministers are Rev. Peter Chalmers, A.M., first charge, and Rev. John Tod Brown, second charge.*

Quoad Sacra Churches.—There are two *quoad sacra* churches in Dunfermline.

1. *St Andrew's*, which was once a Chapel of Ease. The original congregation was part of the Rev. Thomas Gillespie's, who had been deposed from the ministry at Carnock, by the General Assembly in 1752, for not attending the violent settlement of the Rev. Andrew Richardson at Inverkeithing, and who thereafter came into Dunfermline, and formed a congregation, composed partly of his old parishioners, and partly of acceders from the vicinity, which was one of the three Relief meetings united in 1761. At his death, in 1774, one portion

* The person who holds the offices of precentor in the Abbey Parish Church, teacher of music and writing, and keeper of the registers of baptisms and marriages, does so by virtue of two presentations from the Marquis of Tweeddale, as heritable bailie of the lordship of Dunfermline, the one directed in his favour to the Provost, Bailies, and Council of Dunfermline, and the other to the Kirk-session. One of his designations is "Reader or Master of the Song." The particulars of this anomalous appointment in Scotland, and of the emoluments connected with it, are given under the head "*Education*," p. 440-2 and an account of the ancient office of Reader in the Appendix.

of his people petitioned the Presbytery for ministerial and christian communion with the Established Church, while another continued their connexion with the Relief body. After a five years' opposition by the then parish ministers, a Chapel of Ease was granted them by the General Assembly in 1779. It was erected into a *quoad sacra* or *spiritualia* parish church in 1835; and a district of the town, containing a population of about 3000, assigned to the minister. The sittings of the new church are 797. The minister is chosen by the seat-holders. His stipend is secured by a bond, to be not less than L.50, but the sum paid for a long time past has been L.120, derived from seat-rents and collections, with an allowance of L.5 for each communion. He has also a house and garden. Present minister, Rev. Andrew Sutherland, A. M., admitted 28th March 1839. He has joined the Free Church.*

2. *North Church*.—An extension church, at the east end of Goldrum, was opened for worship in November 1840—sittings

* *List of Ministers of this Church, since its erection as a Chapel of Ease, by Act 8th of the General Assembly, 1779.*

NAMES.	ADMITTED.	TRANSLATED TO	DIED.
1. Rev. John Monteith,	29th Feb. 1780,	Houston, Renfrewshire.	
2. ... Allan MacLean,	16th May 1782,	Dunfermline, First Charge.	
3. ... James Robertson,	6th June 1792,	30th June 1791. Slamannan,	
4. ... David Saville,	5th Jan. 1799,	17th Dec. 1798. Canongate Chapel, Edin- burgh,	
5. ... Christopher Greig,	17th April 1800,	10th Oct. 1799. Dysart,	
6. ... Peter Brotherston,	14th July 1808,	Second Charge, 24th Sept. 1807. Dysart,	
7. ... John M'Whir,	18th Jan. 1810,	Second Charge, 24th Aug. 1809. Urr,	
8. ... David Murray,	22d Dec. 1813,	Dumfriesshire, 20th Sept. 1813. Dysart,	
9. ... George Bell Brand,	27th March 1817,	Second Charge, 27th Nov. 1816.	
10. ... Andrew Sutherland,	28th March 1839,	.....	21st Feb. 1838.

800. It cost L.1673, of which were raised by subscription L.1002, and received from the General Assembly's Extension Fund L.411; drawback on materials, interest of money, and revenue from church after being opened, L.259; so that it is free from debt. A district in the neighbourhood was assigned to the church, with a population of about 3000. The minister is chosen by the kirk-session and male communicants. Guaranteed stipend L.80, but rises with the increase of seat-rents and collections. No manse or garden. Present minister, Rev. Charles Marshall, admitted June 1841—who has subsequently joined the Free Church.

From 1839 till the summer of 1843 there was another *quoad sacra* church, named the *Canmore Street Church*, in connexion with the Establishment, and formerly in connexion with the Original Burgher Synod, established in 1799. Its last minister, Rev. William Dalziel, admitted to it in 1815, was inducted, in September last, minister of the church and parish of Thurso, and the congregation have connected themselves with other churches.*

Free Churches.†—There are at present (Jan. 1844) three Free Church Congregations: 1. *St Andrews*; 2. *North Church*; 3. *The Abbey* (or as at first called, *Abbey and Canmore Street Congregations*, from most of the elders and many of the people of the latter having joined the former). In consequence of the disruption having so recently occurred, and the places of worship for these congregations not being yet all finally fixed and occupied, it would be premature to attempt giving accurate statistics regarding them. Suffice it to say, that at the communion on the first Sabbath of December last, there communicated in St Andrew's Church, of the two congregations which have been meeting there, about 480 persons, and in the

* The predecessor of Mr Dalziel, and the first minister of Canmore Street Church, was the Rev. John Campbell, who was ordained 1st September 1806, and died in January 1810.

† These churches, it is well known, have taken their rise and name here, as elsewhere, chiefly from some recent decisions of the Civil Courts, affecting the power of the Church in regulating her internal affairs, where civil interests were concerned or alleged, and against the recurrence of which the State, when applied to, did not afford *all* the security which was demanded.—The New Free Church in Canmore Street, built on the site of Mr Dalziel's late church, was opened 21st January 1844.—*Sittings, 777*

North Church about 200. The number of communicants on the rolls is of course greater.

Dissenting Churches.—It is well known that Dunfermline has always been a principal seat of Dissent, ever since the Secession from the Establishment of the Rev. Ralph Erskine, who was one of the parochial ministers here, and his deposition by the General Assembly in 1740, when he became one of the chief supporters of the Associate Synod, and had a large congregation in this place; as, also, since the deposition of the Rev. Thomas Gillespie, minister of Carnock, in 1752, which gave rise to the formation of the first Relief Congregation in Scotland, in this town.* The following are the churches in connection with one or other of the different branches of dissent.

There are six churches belonging to the United Associate Synod.

1. *Queen Anne Street* congregation, founded in 1743, under Rev. Ralph Erskine. Sittings, 1642. Stipend, L.200, with L.10 for communion elements, and house and garden. Present minister, Rev. James Young, admitted June 1831.†

2. *St Margaret's*, East Port, founded 1825, in consequence of a separation from Queen Anne Street Congregation, caused by a dispute about the appointment of a minister. Sittings, 979. Stipend, L.175, with L.10 for sacramental expenses,

* The Secession under Mr Erskine and others was not from the Establishment, as connected with the State, but from its superior Church judicatories, on account of their actings in the settlement of ministers; and the Relief separation was, in consequence of abuses in the exercise of the law of Patronage, hence styled, "For Relief of oppressed Christian congregations."

† *List of Ministers in Queen Anne Street Church:—*

NAMES.	DIED.	AGED.	YEAR OF MINISTRY.
Rev. Ralph Erskine, . . .	6th November 1752	68	42
Rev. John Smith, translated } from Jedburgh, }	7th December 1780	59	35
Rev. James Husband, D.D.	17th May 1821	70	46
Rev. James M Farlane, . .	6th April 1823	64	33
Rev. Alex. Fisher,	26th September 1829	27	3

and L.15 in aid of house rent. The minister's life is insured by the congregation, for the benefit of his family, for L.500. Rev. John Law, admitted 1828.*

3. *Chalmers' Street*, founded in 1788, formerly of the Anti-burgher Synod. Sittings, 430. Stipend, L.120, with L.8 for sacramental expenses. No house or garden, or other provision.†

4. *Maygate*, founded in September 1832, by a separation from the Chalmers' Street Congregation, along with their minister, Mr Barlas. Sittings, 410. Stipend, L.100 to L.120. No house or garden. Rev. James Gibson, admitted 1841.‡

5. *Limekilns*, founded in 1784. Sittings of New Church (built in 1825), 1056. Stipend, L.150, with L.10 for sacramental expenses, and a house, rebuilt 1841. Rev. William Johnston, admitted 1823.§

6. *Crossgates*, founded in May 1803. Sittings, 530. Stipend, L.100, with L.8 for sacramental expenses, and house and garden. Rev. Thomas Wilson, admitted 26th November, 1811.||

There is one *Relief* Congregation, the first in Scotland, as stated in the preceding page, founded in 1752. Sittings of the Church, North Chapel Street, 520. Stipend, L.150, with a house and garden. Rev. Niel M'Michael, admitted 1835,

* Mr Law's predecessor, and the first minister of St Margaret's Congregation, was the Rev. Robert Brown, who died 19th April 1827, in the 30th year of his age, and 2d of his ministry.

† Ministers of Chalmers' Street Church :—

Rev. David Black, D.D., ordained 27th October 1789; died 5th November 1824; aged 61.

Rev. George Barlas, ordained 17th October 1820; left for Maygate Church, Sept. 1832.

Rev. Robert Cuthbertson, ordained 13th November 1833; resigned 5th September 1843.

‡ Mr Barlas, died 29th July 1837, in the 42d year of his age, and 17th of his ministry, and was succeeded by Mr Thomas Smith, for one year only, prior to Mr Gibson.

§ Mr Johnston's predecessor, and the first minister at Limekilns, was the Rev. William Haddin, who was ordained 8th February 1785, and died 17th May 1820, in the 60th year of his age, and 36th of his ministry.

|| Mr Wilson's predecessor, and the first minister of Crossgates' Church, was the Rev. John Allen, ordained 29th August 1804, and died 6th June 1810, in the 38th year of his age.

and appointed Professor of Systematic Theology and Church History 1841.*

Scottish Baptist Church, founded about 1805. Sittings of Church, James' Street, 310. Pastors, Mr David Dewar, since 1815, and Messrs A. Kirk and J. Inglis. Services gratuitous.

From this Church there were, in 1841, two separations. The one was under Mr Blair, as their pastor, formerly home missionary, and still acting as such. The principles of this body are those of the English Baptists. They meet in the Music Hall, North Inglis Street. The other was of persons who take the designation of "Christians" from Acts, xi. 26, and have no creed, oral or written, but the Bible. They are usually styled *Campbellites*, after a Mr Campbell in America, to whose opinions regarding the influence of the Spirit, and instrumentality of the Word, in conversion, they are understood to be favourable. They have as yet no pastor, and meet in the Old Mason Lodge, Maygate.

Congregational or Independent Church, founded in 1841. Place of worship opened in Canmore Street, 2d January 1842. Sittings about 700. Stipend, L.100. Present minister, Rev. George Thomson.

Holy Catholic Apostolic Congregation, commonly called *Rowite* or *Irvingite*, from the general conformity of their opinions and government to those of the religious community so named, founded in 1835.† Their pastor is the Rev. William Cannan, who at present resides in Dundee, and occasionally visits them. In his absence, two elders conduct public worship, and dis-

* Ministers of Relief Church :—

Rev. Thomas Gillespie, first minister after his deposition at Carnock, 23d May 1752; died 1774.

Rev. James Smith, ordained 1777, afterwards joined the Established Church, and was translated to Chapel-shade, Dundee, April 1790; Author of *Historical Sketches of the Relief Church*.

Rev. Henry Fergus, ordained 7th October 1790; died 2d July 1837; aged 73.

Rev. Charles Waldie, ordained assistant and successor, April 1830; translated to Dalkeith, 19th August 1834.

Rev. Niel M'Michael, ordained assistant and successor, 11th August 1835.

† Their distinguishing article of belief, is the personal reign of Christ on earth, and their Church Government, the fourfold ministry of Apostles, Prophets, Evangeists, and Pastors, with teaching elders.

pense the sacraments. They meet at present in a room in Horsemarket Street. The pastor has no fixed salary, but provision is made for him, partly from funds contributed by the united body, in aid of weak congregations.

Roman Catholic Congregation, founded in 1823. Having no resident priest, they meet in the dwelling-houses of two of their members, who conduct the usual services, but of course do not perform mass.

Scottish Episcopal (Trinity) Chapel.—Founded in 1840. Sittings, 342 in the low area, and, if fitted up with galleries, about 500. Present stipend, L.100. Reverend T. B. Field, admitted December 1841.

There are also a few Swedenborgians, Unitarians, Methodists, and Friends; but the last three have no separate meetings for worship.

The stipends of the Dissenting Ministers are dependent upon the promise, affection, or liberality of their people, although generally paid according to the amount which has been specified.

The population of the parish, as taken in March 1836, and reported to the Religious Instruction Commissioners, without challenge, in 1838, was as follows :—

1. Belonging to the Established Church,	7006
2. Known to belong to other religious denominations,	9776
3. Not known to belong to any religious denomination,	504
Total,	17,286

Since that period, great changes have taken place; but, from an ecclesiastical census taken by me in 1841, according to the Government census of that year, and from information recently obtained, I think the following may be regarded as at least an approximation to the present number of persons, of all ages, belonging to the different religious denominations :—

Establishment,	4000*
Free Church,	2500
United Secession,	8000
Relief,	700
Carry forward,	15,200

* Calculated from the number of those who declared themselves in 1841, connected with the Establishment, after deducting about 1600, as mere *nominal* adherents, put into the class of "Not known," &c., and 2500, stated to belong to the *Free Church*.

	Brought forward,	15,200
Baptists—James' Street and Inglis' Street, }		
Maygate, }		300
Episcopalians,		160
Congregationalists,		430
Rowites,		40
Roman Catholics,		100
Swedenborgians,		60
Unitarians,		35
Methodists and Friends,		20
Not known to belong to any denomination, including some		
Chartists and Socialists, about		3433
Total,		19,778

Divine service, it is believed, has been generally well attended in the different churches, according to the number acknowledged to belong to them, till within these last two years, when, chiefly from the poverty caused by the long depression of trade, it has in most of them considerably fallen off.

A missionary (Mr Joseph Hay) has been employed during these last two or three years in visiting the town of Dunfermline. His services meet with much acceptance. He receives from L.40 to L.50 of salary, paid by the inhabitants generally, without regard to religious denomination. He belongs to the United Secession.

Religious Societies.

A *Bible Society* for the Western District of Fife, was instituted here in 1824, supported by Churchmen and Dissenters; but, for many years past, it has been limited almost entirely to the parish of Dunfermline. It remits between L.20 and L.30 per annum to the Edinburgh Bible Society, and distributes a considerable number of bibles and testaments among the poor in the parish.

A *Sabbath School Association*, in connection with the Establishment and Presbyterian Dissenters, was formed in 1821, having 17 schools and 1000 scholars. Latterly, the number of both has been greatly diminished, in consequence of most of the ministers opening Congregational Schools, superintended by themselves, or with the assistance of their elders and others. There are still belonging to the Society 10 Schools, attended

by about 700 children. It is supported by annual subscriptions, and an occasional church collection. The services of the teachers are gratuitous.

For many years past, money has been collected privately by some ladies in the town, of different religious denominations, for the support of *Native Missionaries* in India and Africa, and for advancing the cause of *Female Education*, in the former country. The sum sent by them for these purposes has averaged from L.40 to L.50 annually.

Since 1838, the six United Secession Churches have each had a Congregational Missionary Society, for raising funds by subscription for missionary purposes, under the superintendence of their Presbytery. Their average contributions for the first three years, viz. 1838-40 inclusive, were as follows :—

Queen Anne Street Church, about	. . .	L.46
St Margaret's,	. . . . .	39
Limekilns,	. . . . .	37
Chalmers' Street,	. . . . .	34
Crossgates,	. . . . .	17
Maygate, one year, 1838,	. . . . .	17

The subscriptions during the last three years have, for different reasons, been in general much less, but the precise amount in all the churches I have not the means of stating. The Relief Church has also a Congregational Society for missionary purposes, the average annual amount of which for the last six years, 1838-43 inclusive, has been L.31. The Baptist Church, James' Street, collects annually, for similar objects, about L.25. All these churches, of course, also collect occasionally for other benevolent purposes.

The Abbey Parish Church collects regularly for each of the five Schemes of the General Assembly, as well as occasionally for other religious and charitable purposes; the average annual amount of which for seven years, viz. 1836-42 inclusive, has been nearly L.50. It besides collected, previous to the commencement of the legal assessment in 1839, about L.120 annually, for the ordinary parochial and extraordinary poor; but since that period, such collections have been reduced to about a third of that sum.

The St Andrew's and North Churches have also made col-

lections for several of the Assembly's Schemes, and other religious and useful purposes.

Ancient Ecclesiastical Statistics.

List of the Ministers of Dunfermline from the period of the Reformation.

Mr David Ferguson, admitted 1560, or beginning of 1561, died 1598.

Mr John Fairful or Fairfoul, admitted about 1598; mentioned in sederunt of Synod, 2d April 1616.

Mr Andrew Foster, Forster, or Forrester, admitted about 1598; demitted about 1615, and was afterwards minister of Collace, near Perth, 1619.

Mr John Murray, admitted and silenced, 1615; restored, 1616; and deposed for non-conformity to the five articles of Perth, 1622. Died at Prestonpans in 1632.

Mr Harrie Makgill, admitted 1622; conformed to presbytery, 1638. Died 1642. Mr Samuel Row, a minister banished from Ireland, was admitted his assistant in 1638, on the abolition of Episcopacy.

Mr Robert Kay, admitted 15th January 1645; conformed to Episcopacy in 1662, and demitted November 1665.*

Mr William Oliphant, admitted 15th January 1645. Died July 1662.

These last two ministers commenced the regular collegiate charge.

Mr William Peirson, translated from Paisley, and admitted 17th January 1666; translated to Stirling, towards the end of 1676; and died in 1679.

Mr Thomas Kinynmont, translated from Kilmany, 18th July 1666; translated to Auchterderran, November 1668.

Mr Alexander Monro, admitted 7th April 1673; translated to Kinglassie on 22d March 1676.*

Mr Alexander Dunbar, admitted 19th October 1676. Died 22d March 1678.

Mr John Balneve, admitted 8th November 1676; translated to Dunbarnie, December 1680.*

Mr Robert Norie, admitted 18th September 1678; translated to Dundee, May 1686.

At and after the Revolution.

Mr Simon Couper, admitted 17th May 1681; translated to first charge, December 1686; deposed by a sentence of the united presbyteries of Kirkaldy and Dunfermline, 28th December 1693, and ratified by the synod of Fife, 9th May 1694. Removed from his church, 4th June 1696.

* *Vide Appendix.*

First charge, under the Queen's presentation, reported in Presbyterian record, 25th April 1705, to have been vacant from Candlemas 1693 to Martinmas 1700.

Mr James Grame or Graham, admitted 1687 ; deposed by the synod, June 1701, but retained his office till 1710, when he died. Last Episcopalian clergyman.

Mr John Gray, Presbyterian minister in 1688-1691.

Mr William Gullane, Presbyterian minister, admitted 24th August 1692.

Vacant from 1695 to 1701.

Mr Hugh Kemp, translated from Forgan, 1st May 1701 ; translated to Carnbee, 1705.

Mr Thomas Buchanan, translated from Tulliallan, and admitted to first charge, 30th November 1710. Died 10th April 1715.

Mr Ralph Erskine, admitted to second charge 7th August 1711 ; and translated to first charge, 1st May 1716 ; deposed by the General Assembly, 1740 ; preached in a meeting-house, Dunfermline, till 6th November 1752, when he died.

Mr James Wardlaw, translated from Cruden, and admitted to second charge, 20th November 1718. Died 2d May 1742.

Mr James Thomson, an ordained chaplain, for 14 years, to the Cameronians, or 26th Regiment of foot, admitted to 1st charge 5th May 1743. Died 19th October 1790.

Mr Thomas Fernie, admitted to 2d charge 19th April 1744. Died 5th April 1788.

Mr John Fernie, his son, admitted to 2d charge 10th February 1789. Died 2d November 1816.

Mr Allan McLean, translated from Chapel of Ease, Dunfermline, and admitted to first charge 30th June 1791. Died 3d June 1836.

The two present ministers are the Rev. Peter Chalmers, admitted to second charge, 18th July 1817, and to first charge, 5th October 1836 ; and Rev. John Tod Brown, admitted to second charge, 11th May 1837.

Notice of Mr D. Ferguson has been taken, under the head of Eminent Men, at p. 308-11.*

* To the notice of David Ferguson at p. 308-11, the following circumstances may be added : " In reply to the accusation that the object of the reforming ministers was to ' get and gather riches,' " Ferguson says, " the greatest number of vs haue liued in great penurie, without all stipēd some tuelf moneth, some eight, and some half-a-year, hauing nothing in the mean time to susteane ovr selues and ovr families, but that which we haue borrowed of charitable persones vntil God send it to vs to repay

In the Minutes of the Synod of Fife, there are the following entries, as to Mr Andro Forrester, illustrative of his popish tendencies :—

“ Diocesan Synod at St Andrew's, April 1612.

“ Mr Andro Froster, cancellarius. Thair was presented ane letter from Mr Andro Forrester, minister at Dunfermline, offering excuis for his absence, in respect of sickness; as also ane apologie of his dealing in the scandall of the crucifix, payntit vpon my lord chancellor his dask in the said kirk. Quhairanent, the scandall foirsaid being wakened, it was thocht meitt, that advys be taken thairin, befoir any further be done in the Synode. The mater thairfoir, being ryplie in all the circumstances considered and pondered, was found to have giffen gryt offense to the haill country, and that the causer, as also the paynter of that idolatrous monument, and the minister foirsaid, have highlie offendit. To remedie quhairof, power and commissioun was granted and committed, and be thir presentis ar granted and committed to the brethren of the privie confereus of this Synode, and such of the exerceis of Dumfermling, as ar of this Diocie, together with Mr Jhone Hall, Mr Patrick Galloway, Mr Robt. Cornewall, Mr Adam Bannatyne, Mr Jhone Carmichael, Mr William Scott, and Mr David Meirnis, to conveyin with my lord archbishop, in the citie of St Androis, vpon the twelft day of Maij nix to cum, with full and plane powar to thame to try and examine my lord chancellor in dealing

them.”—*Ane answer to Renat Be. Epiistle written the 26th April 1562*, fol. 6, 7; *M'Crie's Melville*, ii. 154.

“ Ferguson seems to have amused himself with some of those incidents, which were generally reckoned ominous. The King having once asked him very seriously, what he thought was the reason that the Master of Gray's house shook during the night, he answered, ‘ Why should not the devil rock his awin bairns?’ Having met at St Andrews, along with other commissioners of the church, to protest against the inauguration of Patrick Adamson, as archbishop of that see, one came in and told them, that there was a crow *crouching* on the church. ‘ That's a bad omen,’ said he, shaking his head, “ for inauguration is from *ovium garrita*; the raven is *omnimodo*, a black bird, and it cries, *Corrupt, corrupt, corrupt!* ”—*Row's Historie*, p. 40, in *M'Crie's Knox*, ii. 299.

The valuation of Fergusson's library, made at his death, in 1593, was :—“ His buikis of Theologie and Human Historie, estimat at 100 libs,” (Scots); while those of John Knox on Scripture and Prophane Authors, were estimated at his death, in 1572 at vi^{xx} and x lib. (i. e. 6 score and x pounds Scots): and the “ haill books ” of John Wyngram, prior of St Serf, and superintendent of Fife, who died in 1552, were estimated at L.20.—*Bannat, Club Miscel.* ii. p. 162.

These fragments are curious and interesting, as affording a view of the habits and tastes of these once famous men.

and interest in the said matter, and to do quhat thei may for removing that offens, according to the word of God, and lawes of this kirk and kingdom, *premittendo de rato*, &c. To the quhilk day and place my lord chancellor sal be requirit to be present, and for that effect, ane letter was ordained to be directed from this Synode. Siclyk, it was statute, that the craftsman foirsaid, quho paynted the crucifix, sal be charged to compeir day and place above expremitt for ordour taking with him for his offens, as said is. Also the said Mr Andro Froster, in respect that after the erectioun of the foirsaid monument of idolatrie, did nether mak advertisment to my lord archbishop, nether to the brethren of the exerceis. he being moderatour thair of, nor has done any thing in publick quhilk might declaim his dislyking of the foirsaid fact; as also, being required peremptorelie to be present at the Synode, for purging himself befor thame, y, nochtwithstanding hes nocht compeired. Thairfor is decernit to be suspended from his ministrie, vntill he be reponed be my lord archbishop and commissiouneris above named. And in the mean tim it is appointed, that the brethren of the exerceis of Dumfermling sall *per vices*, according to the catalogue, supplie his place vpon the Sabbath, and the failzier herein according to his cours to be siclyk suspendit. Finallie, Mr Robert Roch, moderatour of the exerceis, is ordained to intimate this present decreitt to the said Mr Andro."

" *Synode, Sept. 1612.*

" Chancellor. My lord archbishop reported, that having acquainted the king's majestie with the offens upon the paintrie of my lord chancellor his desk, in the kirk of Dunfermline, had reported his hieness' will, that the kirk insist no further in process against his lordship, seeing his majestie thocht the offens sufficientlie removid."

" *Synode at St Androis, October 1615.*

" Dumfermeling. Item, the Synode, considering deeplie the largeness of the congregatioun of Dumfermling, having more than two thousand communicantis, and weeknes and infirmitie of Mr Andro Froster, minister, unable to bear so gryt ane burthane alane, thinkis it altogether neidful that ane other be ioyned with the said Mr Andro in this ministrie at the said kirk. For procuring whair of, it is ordainit that my lord archbishop and Mr Robt. Roch sall deale with my lord chancellour, for his lordship's furtherance heirto. Lykas, the brethren of the exerceis thair sall deall with the parichinairs for thair concurrans. Finallie, willed my lord archbishop to provyde ane qualesified man, and to plant him befor the next Synode."

" *Ditto, 1616.*

" It is reported that the kirke of Dumfermling has been visited by my lord archbishop, at the whilk the parishoiners keepest by their strifes and discontent with their minister, whilk sinsque have burst forth. In regard whereof the visitors have dealt earnestly for ane new visitation. The Synode advised the brethren of that exercise, to do in the visitation of that kirk, as may be maist for the glory of God and weil of that con-

gregation. And to report to the archbishop what they shall find, that he may do therein as he shall find meet."

Dr M'Crie, in his "Miscellaneous Writings," lately edited by his son, thus also briefly portrays his worthless character and miserable end.

"He was a person destitute both of gifts and grace. Having been visited by Providence with sickness, he was seized after his recovery with great distress of mind. He confessed that, at the Assembly of Glasgow 1610, he had sold Christ for a paltry sum of money;* and that, having a numerous family, and being very poor, he had, by means of a false key, at different times abstracted money from the kirk-box. One Sabbath, the subject in his ordinary course of lecture being John xii. 6, he was seized with such horror when about to begin, that he ran out of the pulpit, expressing, among other things, an apprehension that the magistrates were coming to take him out to execution. Being in this situation, he silenced himself, and requested Mr Murray, for Christ's sake, to take the charge of the congregation. And yet, some time after this, having been reduced to beggary, archbishop Spottiswood intruded him, in spite of the people, into a country parish (Collace) near Perth, where he died covered with debt and infamy."†

Dr M'Crie gives likewise some interesting particulars, in

* Fifty marks Scots, received from the Earl of Dunbar the king's commissioner, as did some other ministers in that Assembly, to induce them to vote in favour of James's project for the establishment of prelacy.

† *Vide Row's Hist. of the Kirk of Scot. by Wodrow Soc. Index.*

At p. 463, the following prophecy, as to Mr Forster, is recorded of Mr John Davidson, a native of this parish, and minister of Prestonpans, famous, like many others at that period, for his predictions, noticed at p. 311-12 of this vol. and in Row's Hist. *vide Index*. "Being at Dunfermline in the tyme of ane Synod immediatlie after the death of David Ferguson, minister at Dunfermline, giving thanks after dinner, among other things uttered by him then, he thus expressed himselfe:—'Lord! thou hes now removed thy worthie and faithfull servant, who laboured heir among this people in the gospell, &c.; but, Lord! who shall succeid him in his ministrie, thou knowes! Many are gaping for it, and using moyen at court to gaine it, but it will be Jok up-a-land; it will die in thy hand (pointing at Mr Andro Forrester, who at the tyme, with sundrie other ministers, was sitting at the table with him, having dyned there), therefore the backe shall beare the saddle-band,' &c. This prophesie, though thus uttered in these ridiculous-like expressions, wanted not its fulfilling, for this Mr Andro Forrester, who did succeid David Ferguson, fell in grosse sins, for the whilk he wes deposed, and his ministrie there did die in his hand; and being deposed and disgraced, his back did beare the saddle-band. When the man of God uttered the words, they were laughen at by the hearers; but when observers of them found them so fulfilled, they acknowledged him a true prophet."

a memoir, of Mr John Murray, who was for some time colleague to Mr Forster, and a person of very opposite character and end. It appears from his account, collected from Row and Calderwood, that Mr Murray was a witness and sufferer for the reformed principles of the Church of Scotland, against the usurpations of the bishops, in the beginning of the seventeenth century : That he was first settled as second minister of South Leith in 1606-8, where he was colleague to Mr David Lindsay, who became bishop of Ross : That from his opposing the appointment of the bishops, denouncing the innovations made in the discipline and government of the Church, condemning the sentence of the secret council against the six ministers, who kept the assembly at Aberdeen in 1605, and particularly, from a sermon preached by him at the provincial synod in Edinburgh in 1608, and which was afterwards, without his knowledge, printed at London, in which he rebuked the avarice and ambition of some of the ministry, who claimed superiority over their brethren, worldly dignities, and rich benefices, asserting this to be the cause of the distractions in the Church of Scotland at that time, as it had often been before, he incurred the displeasure both of the king, James I., and of the bishops : That he was summoned before the council to answer charges, founded upon this sermon, and after a short but manly defence, was, chiefly through the intervention of Chancellor Seton, Earl of Dunfermline, favourably dismissed to his charge : That his Majesty being dissatisfied with his council for so doing, sharply rebuked them, and peremptorily ordered Mr Murray to be apprehended, and committed to confinement in the Castle of Edinburgh : That at the solicitation of the bishops, chiefly of Spottiswood, who did not wish him to be so near to his parish, and the place of their consultations, and contrary to the remonstrances of the chancellor, he was removed a year after, by the king's direction, to confinement in the town of New Abbey, on the borders of England, near Dumfries, where he occasionally preached, and his family, who, on account of their lineage, had been delicately brought up, suffered greatly for want both of fuel and provisions, from which privations two of his children at length died : That large promises were made to him by the Earl of Dunbar, to induce

him to conform to Episcopacy, which he refused : That after a year and a-half spent there, he, without leave, either of king or council, ventured to go with his family to Dysart : That after having remained there privately, for about half a year, he removed to Prestonpans, where he preached every Sabbath ; and that some years after this, viz. in 1615, he received a call from the town and parish of Dunfermline (with consent of the presbytery) to be their minister. His settlement among them was obtained with great difficulty, after much interest being used. But he was not suffered to remain there long, for, on the death of archbishop Gladstones, Spottiswood, his arch-enemy, being made bishop of St Andrews in 1615, immediately appointed a visitation of the kirk of Dunfermline, when he silenced Mr Murray, and devolved the whole charge of this extensive parish upon the weak and worthless Mr Andrew Forster. Mr Murray having, at Mr Forster's own request, been restored to his ministry, continued to exercise it in Dunfermline, from the year 1616 to 1622, when he was deposed by the high commissioner for nonconformity to the Articles of Perth, then ratified by Parliament, and confined within the parish of Fowlis, in Strathern. Here he resided in Gorthie, which belonged to his brother, Sir David Murray, a courtier. Upon the death of his brother in 1629, he removed again to Prestonpans, where he died in the year 1632, in great peace, especially from the reflection, that he had never disfigured the well-favoured face of the Kirk of Scotland. He said,—“ his keeping of himself clean from the corruptions brought into this Kirk,” albeit in weakness, “ was a great comfort to him, now in the time of his extremity. And any that have consented to them, if they were in my condition,” continued he, “ exchanging time with eternity, they would repent of their wicked courses, or else they would not find such comfort in death as I do. Blessed be the name of my gracious Lord, therefor, in Christ Jesus, my only Saviour.” *

His wife, Margaret Leslie, who, as well as himself, was descended from, and connected with, some of the best families in

* M'Crie's Miscellaneous Writings.—Memoir of Mr John Murray, pp. 145-152, from the Christian Magazine, vol. vii. July 1803.

the kingdom, was buried in Dunfermline, on the 15th June 1620, as appears from a tombstone, lying at present in the South Tower of the Old church.*

After the death of Mr M'Gill, in 1642, measures were seriously taken, with the concurrence of the Synod, to procure the permanent settlement of a second minister in Dunfermline. Accordingly, after various negotiations by commissioners from the Kirk-Session with Lord Callander, who acted for Charles, Earl of Dunfermline, first heritor in the parish, during the Earl's absence in England, the Synod called a meeting of the heritors and parishioners, to assemble along with them at Dunfermline, on the 5th April 1643; when, after conference, it was found that the Earl and the great body of the heritors concurred in the importance of having another minister for so large a parish, and agreed to make provision for his maintenance proportionally, out of "the rents and lands."—"The

* The inscription on the tombstone is—

M S. (Sacred to the memory of) MARGARET . LESLIE . SPOVS . TO
MR . IOHNE . MURRAY . MINISTER . OF . THE . EVANGEL . LYIS . HEIR
BYRIED . 15 IVNII . AN . 1620.

On the left corner below, is a shield with a chevron between three mullets, and having at top the letter M, on the one side I, and the other M. Margaret Leslie was daughter of James, Master of Rothes, eldest son and apparent heir of Andrew, the fifth Earl. Mr Murray was a branch of the Murrays of Abercairney, Perthshire. His brother, Sir David Murray of Gorthie, was a man of great learning and fine accomplishments, and appointed by King James VI., governor to his eldest son Prince Henry, who died in the 19th year of his age, universally lamented. Another brother, Sir Mungo Murray of Craigie, married a daughter of Sir George Halket of Pitferrane. Mr John Murray left no surviving issue.

Near to this stone, at present, are two others of Murray of Perdevis, a place in this parish previously noticed, to which family Mr John Murray may have been related. The upper part of the larger of these stones is broken off, but there remains a portion of a shield, parted per pale, having on the right division, fess checky with a bugle-horn below, and on the left a mullet, the other two corresponding mullets above being gone; and under the shield, in the corners, are the letters A . L. Around the stone there are still the words IACOBVS . MORAVIVS . DE . PERDEWIS . FILIVS . QVONDAM . D . GVLIELMI . MORAVII . DE (PERDEWIS).

On the smaller stone, there are at top the words *Memento Mori*, then a shield, bearing three mullets within a double tressure and flory-counter-flory; and underneath are the words, HONORABILIS . VIRI . IACOBI MURAVII . DE . PERDEWIS . MONVMENTVM . OBIIT . 23 Sept. 1592.

Assembly heartily approved of so pious a design, thanking God for the same, and earnestly exhorted the heritors and parishioners, both of burgh and land, to proceed therein, declaring that the patronage, nomination, and presentation of the said minister, both now and hereafter, should belong to the parishioners and heritors, founders of the said provision." The result was, that Mr Robert Kay of Dumbarton was settled minister of the second charge of Dunfermline, along with Mr William Oliphant, as minister of the first charge, on the same day, the 15th January 1645. The second minister was first paid by voluntary contribution; but, afterwards, on application of the heritors to the civil courts, his stipend, like that of the first, was derived from the teinds. The patronage came subsequently into the hands of the Crown, but when or how does not appear from the records here.

Mr Kay, while minister of Dumbarton, having been in Dunfermline in 1643, as stated at p. 273, then signed the Solemn League and Covenant.

In 1654, he was imprisoned by Cromwell's soldiers, in Inchgarvie, for praying for the king; but, on the solicitation of commissioners, sent by the kirk-session to the commander-in-chief, was released, and allowed to return to his own house. He was, soon after, also permitted to resume his public duties, and on the 16th May of this year, he is found presiding at a meeting of session.*

Mr Simon Couper continued to officiate after his deposition in 1694 till 1696, in consequence, it would appear, of the parishioners preventing the public intimation of the sentence, and his colleague, Mr Graham, who esteemed his character, not volunteering to perform such service. His final removal

* There is extant a small treatise, written by Mr Walter Dalgleish, in Dunfermline, about 1650, but, if a minister, there is no evidence of his having been so in this parish. It is entitled "None but Christ," and contains 24 objections or difficulties as to Scripture doctrine, with solutions or answers to them from Scripture, in opposite parallel columns together with an acknowledgment of gratitude for the relief given to the mind of the writer by these passages, and a corresponding prayer to the three persons of the Godhead. Its sentiments are sound, and its spirit pious. It consists of about 55 leaves of excellent penmanship, small 4to, and belongs to David Laing, Esq., Signet Library, Edinburgh.

was effected by an act of the Privy Council ordaining it, dated 4th June 1696. The session minutes are silent as to the grounds of his deposition, and all that can be gathered from the synod record on the subject is "contemptuous carriage in preaching, without allowance either from the commission or presbytery."

Mr Graham does not appear to have taken the test of submission to presbytery, after the revolution in 1688; but still, in the anomalous state of ecclesiastical matters at that period, he was permitted to retain his benefice, and to officiate in the parish church. He was deposed in 1701, for contempt of the authority of the church, in having joined with Mr Couper in the administration and partaking of the Sacrament of the Lord's Supper, after sentence of deposition was passed, and intimated against the said Mr Couper; for entertaining erroneous doctrine, as to the extent of Christ's death, terms of salvation, &c.; for supine (or as found, culpable) negligence, in catechising; for refusing to subscribe the Confession of Faith, except in a qualified sense; for reflecting upon the covenant on a national fast-day, appointed by the General Assembly for humiliation for breach of covenant; and for unjustly charging the presbyterians in Dunfermline parish, who did not wait on ordinances dispensed by him, to be guilty of scandalous and mischievous schism. The libel and answers are recorded at full length in the Presbytery Register, and both of them are ably reasoned and well expressed. His name does not appear in the session or presbytery record after his deposition; nor indeed after 1696, in the latter record, which, after a blank, commences at that date. He is last mentioned in the Session Record, on 12th October 1689, after which there is a blank till 1701, with a small exception, to be just noticed. It is not entered in any sederunt of the synod, either before he was libelled, or after he was deposed.*

* In a recent history of the Scottish Episcopal Church, since the revolution in 1688, by John Parker Lawson, M.A. (1843), it is stated that Messrs Graham and Couper, ministers of Dunfermline, were charged with "declaring, when they heard of the defeat of General Mackay's troops at Killiecrankie, that no less could come of them for rebelling against their lawful king," p. 128; and that Mr Couper was libelled as

While the Episcopalians continued to have their clergyman, the Presbyterians had a pastor, according to their

"a great persecutor of the godly, supinely negligent, contrary to 1st Tim. iii. 2,"—as having "horribly profaned the ordinance of the Lord's Supper, by admitting unclean persons to that holy ordinance," "as allowing and keeping on his session ungodly scandalous elders, some of whom are drunkards, others swearers, and the most part ignorant, and neglecters of the worship of God in their families, profaners of the Sabbath." He was also accused of having "sacrilegiously robbed the poor of the charitable offerings of the people, which is aggravated by this, that he hath bestowed the same to carry on persecution against poor well-meaning godly people;" that "he entered and hath been admitted to the charge of the parish of Dunfermline, by presentation of the patron, collation, and institution of the prelate, and that against the consent of the generality of the godly and serious persons within the said parish; that he hath, in all things, joined and complied with, and assisted prelacy, contrary to the word of God, established law of the Church, and the land's solemn engagements thereto, and by taking the oath of test, has manifested his incorrigibleness; for which, and the forenamed scandals, the generality of the godly in this place never accepted him or received him as minister, but have been groaning under his persecutions upon that account."

After giving answers to these accusations, the writer adds—"A similar libel was prepared against this gentleman's colleague, Mr Graham, with the additions, that "he takes no notice of Quakers in his parish, who exercise all the duties of their religion without control;" "that he profaned the Lord's Day by allowing people to bring in kail and fan barley for the pot that day, and "by allowing his children to play with others"—"it being of verity that the said Mr James Graham is guilty of these scandals, enormities, and transgressions."—P. 130-1. Mr Lawson does not give his authority for these assertions, but certainly whatever it is, it is not only not supported, but positively contradicted, in the case of Mr Graham, both by the Register of the Presbytery of Dunfermline, and by a pamphlet published at London in 1719, entitled "The famous Tryall of the late Reverend and learned Mr James Grame, &c., being a true and impartial Narrative of the Presbyterian Proceedings against Mr Grame, together with his defence at large,—The whole writ by the Defendant soon after he was deposed, and now first published for the information of such as are strangers to the doctrine and tenets of Presbyterians." The libel in both these documents is substantially the same, and the defences correspond with the charges which, with the exception of "supine negligence," are, as shewn in the text, totally different from those quoted by the writer as contained in Mr Couper's libel. The additions also to Mr Graham's libel referred to are nowhere found in these

mind, set over them, immediately after the Revolution. For, "At a conjunct meeting of the Presbyteries of Kirkaldy and Dunfermline, held at Kirkaldy, July 10th, 1688, we find notice of a letter relative to 'the constituting of an eldership in each congregation,' addressed to those Presbyteries by Mr John Gray, minister of Dunfermline. In the same letter too he requests that, as he was unable to travel so far as Kirkaldy, their meetings might sometimes take place at Dunfermline and Inverkeithing. Most probably this infirm minister did not survive many years."* He was alive 26th June 1691. His name is

authorities, which must be admitted to be the best that could be had ; one of them being Mr Graham's own published defence. The reader will therefore judge for himself which account to prefer.

There is still extant a small quarto M.S. vol. of Mr Graham's Sermons, neatly bound, very distinctly written, and apparently intended for publication. The sermons are exceedingly short, for, although ten in number, they are comprised in 43 pages. The second consists of a page and a half. They are on continuous topics from Ps. cxix. 59, to Prov. iii. 17, preached from the first Sabbath of a year, till the 6th April. They abound, as was not uncommon at that period, with Greek and Latin quotations, the latter from Horace, Ovid, Cicero, and Juvenal. In recommending the book of Proverbs to the frequent and serious perusal of *all that can read*, Mr Graham adds, "I am confident you will find the truth of what our King James the Sixth says of it in his instructions to his son, called *Βασίλειος δάσους*, that it is so full of golden sentences and moral precepts in all things that concern our conversation in this world, as among all the profane philosophers and poets, there's not to be found so rich a storehouse of natural wisdom agreeing with the will and divine wisdom."—P. 22. "There is scarcely anything that proves more fatal to us than the conforming ourselves to this world. This is one of the Devil's great engines by which he ruins souls,—*Exemplo Christianorum suffocat Christianos* said an ancient." (By the example of Christians he destroys Christians) p. 6. "Particularly I charge you to avoid drunkenness. To begin with debauchery, is in effect to get hansom from the Devil, and as 'twere to receive press-money, and to enrol yourselves in his service ; and if men will be so mad, there's no remedy. They must look for their wages and pay from him whom they serve."—P. 5. The discourses contain many similar good practical advices, but also materials, as a controversialist will admit, for proof of one of the charges in the libel, that of Arminian doctrine. The author was formerly Professor of Humanity at St Andrews, which may in part account for the literature shewn in them. This volume, as well as Mr Dalgleish's, belongs to David Laing, Esq., Signet Library, Edinburgh, by whose kindness I have been favoured with a perusal of them.

* Life and Diary of the Rev. Ralph Erskine, by Donald Frazer. P. 47.

mentioned in the first minute of the Register of the proceedings of the Presbytery of Dunfermline, subsequent to the Revolution, which may be deserving of being quoted.

"24th May 1689. The which day, at the *Meeting-house* at Dunfermline, Mr John Gray at Dunfermline, Mr Andrew Donaldson at Dalgety, Mr James Frazer at Culross, Mr William Spence, Kinross, Mr Robert Hodge in Inverkeithing, and Mr William Matthie, minister of Portmoak, assistant, being present. After invocation of the name of God—did first of all erect themselves in a Presbytery for carrying on the work of God, jointly in the bounds of Dunfermline Presbytery, by warrant of the general meeting at Edinburgh, the day of years, appointing that, when three or more ministers within the bounds of a Presbytery are settled, that they associate and meet together Presbyterially. The said day Mr Andrew Donaldson was chosen Moderator, and James Lamb their Clerk.

"The next Presbytery day appointed to be at Dunfermline, the 21st of August, and Mr James Frazer appointed to preach before the sitting of the Presbytery, and concluded with prayer."

These minutes are on a few loose and very decayed sheets, which were discovered by me only lately. The last is dated 15th July 1691.

The next regular volume of Presbytery Records commences on the 14th October 1696, which is the date also of the Presbytery of Dunfermline meeting separately from that of Kirkaldy, as the first sentence bears.

"The united presbyteries of Kirkaldy and Dunfermline having, at the synod of Fife, held at Cupar on the last Tuesday of September last, by mutual consent disjoined themselves, because their number was now encreased (the paucity whereof had been the cause of their joining for some time); the presbytery of Dunfermline met here this day, and after prayer,—*sederunt*," &c.

During the incumbency of Mr Kemp, which continued from 1701 to 1705, the Presbyterian congregation met for worship one half of the Sabbath in the parish church, and the other in a *meeting-house*, the Episcopalians claiming and occupying the church on the other diet. Mr Kemp and Mr Graham would thus preach alternately, forenoon and afternoon. On the 26th April 1703, the Presbytery, through Mr Logan, one of their members, requested Lord Yester to give the use of one of his vaults in the Abbey for Mr Kemp to preach in, when there should be occasion for it, which his lordship readily granted—a kindness which the session gratefully acknowledged. As the

roof of the Old Palace did not fall in till 1708, this vault may have been an apartment in it, if not actually in the abbey. Mr Kemp, it is said, felt disheartened by so many of the heritors, town-councillors, and respectable inhabitants being inclined to Episcopacy, although they generally attended church when he preached, and by two of his elders going regularly to hear Mr Hog at Carnock; in consequence of which he the more readily accepted of the call which he received in 1705 to Carnbee. He was reputed skilful in medicine, and many women were seen sitting at the porch door and on the grave-stones weeping, at the dismissal of the congregation, when he preached his farewell sermon. He had no successor till after the death of Mr Graham, the last Episcopalian minister, in 1710; on the 30th November of which year, as previously stated, Mr Thomas Buchanan was admitted to the first charge.

Mr Ralph Erskine, who was admitted to the second charge in 1711, and who afterwards made such a conspicuous figure in the history of the Secession, was an Englishman by birth, having been born at Monilaws, a village near Cornhill, in the county of Northumberland, on the 15th March 1685, O.S. His father was Mr Henry Erskine of Chirnside. Having received a liberal and pious education, and finished his theological studies, Providence led him to reside within the bounds of the Presbytery of Dunfermline, by whom he was licensed on the 8th June 1709, on the same day with Mr James Wardlaw, his future colleague. Previous to obtaining license, Mr Erskine had to satisfy the Presbytery as to his sentiments anent church government, obedience to church judicatories in the Lord, and shunning divisive and disorderly courses; and Mr Wardlaw had, besides this, to engage never to vent any scruple anent the extent of Christ's death, to the diffusion of any singular opinion on that head, or making proselytes thereto.* In 1711,

* It would appear that he was not clear as to the extent of Christ's death. "He steadily maintained the adequate sufficiency of the atonement, for the salvation of all men, while he, no doubt, restricted its efficiency to the elect."—*Brown's Gospel Truth*, p. 159. It is rather remarkable, that a similar controversy exists in the Secession Church, at the present day, and has occasioned some recent acts of suspension and deposition of its ministers.

Mr *Erskine*,* after having received a certificate from the Presbytery that "he exercised the talents which the Lord had graciously given him, within the bounds of the said Presbytery, both in vacancies and settled congregations, to the great satisfaction of his hearers, both ministers and people," received a call to Tulliallan, but he preferred one which he soon after got to the second charge of Dunfermline, "subscribed by a great plurality of heritors, magistrates, town-council, and elders," and was accordingly inducted into the charge in the 27th year of his age, about eight months after Mr Thomas Buchanan's translation from Tulliallan to the first charge, whom he was to have succeeded there.

His biographer records, that "during a great proportion of the period of his ministry, multitudes of Christians from other parishes, and even from distant parts of the country, resorted to Dunfermline at the time of the communion, to share in its benefits and consolations. The number of the worshippers was frequently such, that to accommodate all of them with comfortable lodgings, was quite impracticable; and not a few spent the whole night in the church-yard, or on the banks of the adjoining rivulet, employing themselves in pious conference and prayer," and that, on one occasion, "Sabbath, July 10. 1737, he preached half an hour before the action began, about half-before eight in the morning, upon Matth. iii. 17. The tables began to be served a little after nine, and continued till about twelve at night, there being betwixt four and five thousand communicants."† Among the plain and faithful sayings which he uttered from the pulpit, the following, too true at all times, has been related:—"I find the worst of you, sirs, that care not a straw for ministers or means in time of health, yet crying for ministers and means of grace and salvation, when the cold hand of death is taking a grip of you."

On the death of his colleague, Mr Buchanan, the right of filling up the vacancy fell into "the hands of the presbytery *jure devoluto*, when he received a formal call and invitation from that body to the first charge, with the unanimous concurrence of the parishioners. Difficulties arose as to the appointment of his successor, and so violent were the animosities that it was considered proper, for the space of at least two years, to suspend the administration of the Lord's Supper.

* In his early years, Mr Erskine always spelled his name with an A, as did others also, as given above.

† Life and Diary, p. 55 and 233.

First, a Mr Christie was presented by the heritors and town-council, accompanied by a declaration that "they would only make use of the presentation, as giving said Mr Christie a title to the stipend, if the presbytery go on to call him." Then, after a deliverance by the synod, and the parishioners being still averse to the presentee, the Commission of the Assembly, to whom the matter was referred, named, with the consent of all parties, a leet of four preachers, out of whom the parishioners might choose one. But neither would any of them give satisfaction, and at length liberty was given by the presbytery to the people, to put upon the leet "whom they pleased," when the Rev. James Wardlaw, then minister of Cruden, was added, and, with the exception of four or five votes, unanimously chosen, and settled on the 20th of November 1718.

Mr Wardlaw was born at a small village in the neighbouring parish of Saline, about the year 1673, and was the son of Henry Wardlaw, Esq, who, some time after, removed to West Luscar, a property, in Carnock parish, which belonged to him, and was inherited by James, as stated at p. 303. He was trained up in the Episcopal persuasion, but at an early period of his life, he began to feel and avow a predilection for the Presbyterian system. Both in Carnock and in Dunfermline, he sustained the office of a ruling elder, previous to receiving license. Mr Erskine and he, soon after they became colleagues, formally subscribed a paper of mutual agreement, as to the manner in which they were to conduct themselves, with a view to the maintaining of a good understanding betwixt them, in their collegiate ministry—the particulars of which are minute, curious, and judicious—such as that they would not receive or entertain any ill report of one another, no, not from the wife of their bosom, or dearest or nearest friend or acquaintance, and whatever they might hear that might occasion any jealousy, they should not give it any entertainment, till first they had made enquiry thereinto, by a friendly communication for removing any mistakes, and that in all their public administrations, and mutual helpfulness to one another in their work, they should not be under the management of their wives, &c.

They united in opposing, in 1725, the Marquis of Tweeddale, as to the right of presenting *a reader*, with the emoluments arising from the keeping of the records of births and marriages, in so far as this person was to be also precentor, founding their plea on the Presbyterian principle, that ministers can precent themselves, or employ another to precent for them. The controversy was carried to such a height as to prevent the dispensation of the Lord's Supper, during both that and the following year. At length the Court of Session gave a decret in favour of the Marquis, but still the ministers did not think it barred their right as to singing, and for some time they precented in turn for each other. The unhappy misunderstanding was adjusted in 1734, when the Marquis, in the time of an election, gave a handsome entertainment to the Magistrates and Council, to which he invited Messrs Erskine and Wardlaw, and they readily accepted the invitation.

They both lamented the smallness of their church for their vast congregation—the parish consisting, they said, in 1730, “ of more than 6000 examinable persons, so that, at least, two congregations more would require to be taken from it,” and they took measures for obtaining additional erections and ministers, but without success.* Providence afterwards opened up a way for accomplishing this object, which they did not anticipate. Mr Erskine, like many other godly ministers of the Church, was so aggrieved by the actings of the superior judicatories in the settlement of pastors, on the law of patronage, that he considered it his duty to secede from them. The events connected with his secession are generally well known, and need not here be detailed. Suffice it to say, that he first formally connected himself in 1737, with the first four Seceding brethren, viz. his brother, Ebenezer Erskine of Stir-

In 1713, two years after Mr Erskine's induction, while Lord Bowhill was in Dunfermline, in order to the dividing of the area of the church among the heritors, the presbytery gave in a representation to his Lordship, for the consideration of the Lords of Council and Session, anent the necessity of a third minister, as the number of the parishioners, amounting to 5000, was too great a charge for two ministers, and the church could not contain above half of the people, &c. But the proposal did not succeed.

ling, and Messrs Wilson, Moncrieff and Fisher, who had been deposed by the Commission of Assembly in November 1733—that, on the 15th May 1739, he, along with seven others, after being libelled by the Commission in April preceding, gave in a declinature of the judicatories of the Church, that were carrying on, as he said, a course of defection, as no lawful nor right constitute Courts of Christ's, and that on the 12th May 1740, he and they were deposed from the ministry for not retracting said declinature. He continued, however, to preach in his turn with his colleague in the parish church, not only after he joined the Associate Presbytery in 1737, but for two years after his deposition in 1740. As his colleague, who generally approved of his views, was displeased with his mode of following them out, there were frequently unseemly allusions to the subject in the pulpit. In the words of a manuscript of one of the elders of the time, "There was a pulpit war betwixt Mr Erskine and Mr Wardlaw, which continued till Mr Erskine was put out of the Kirk. What Mr Erskine spoke in the forenoon, with respect to the defection and backslidings of the Established Church, and the lawfulness and necessity of the brethren's separating from them, Mr Wardlaw contradicted in the afternoon, saying, that the Associate Presbytery were unnatural children, and ought to have pleaded with their mother; and that it was at best a setting up of altar against altar. Much was said on both sides, and many Scriptures cited."* After his deposition, he preached the alternate diet for some time in a tent, till a large meeting-house was erected for him in Queen Anne Street, capable of holding about 2000 hearers. His colleague having died on the 2d May 1742, Mr Erskine forced himself into the pulpit on the afternoon of the Sabbath following, the 11th, contrary to the wishes and arrangements of the Presbytery, who had appointed their moderator, Mr Hardy of Culross, to preach *forenoon and afternoon*, and who remained in the session-house, prepared to do so, while the scuffle was proceeding between the Established and Seceding parties. This was the last time he occupied the parish church, for, after an unsuccessful endeavour of the same kind, made the succeeding Sabbath, for a preacher as his substitute, he himself being from home, he

* MS. by Inglis.

was dissuaded by Mr Hugh Forbes, king's advocate, who wished him well, from renewing the attempt, being warned, that "if he did, the consequences might not be comfortable, *as it bordered upon rebellion.*" He had ceased to sit in session since the 13th December 1739. He was followed to the meeting-house by a large portion of the old congregation, and by fourteen elders and deacons, out of 26. He ministered there with zeal, fidelity, and success, till his death in 1752.

Messrs Thomson and Fernie were colleagues for nearly forty-four years. Mr Thomson, as already stated, had, previous to his settlement in this parish, been fourteen years a chaplain in the army, and was a man of remarkably strong voice and robust constitution, as well as of firm mind, and bold manner. He officiated regularly in his turn, till within three years of his death; and in his ninetieth year presided at the dispensation of the sacrament of the Lord's Supper, preaching an action sermon of two hours. He died in the ninety-second year of his age, and the forty-seventh of his ministry in this parish. He bequeathed to the poor of the Established Church of the parish L.100, the interest of which was to be distributed yearly on the 31st of December, by the kirk-session, to the poor on the weekly roll.* His colleague, Mr Thomas Fernie, was of a mild disposition, and rather feeble in voice. He published a volume of sermons in 1786. He died in the seventy-fourth year of his age, and forty-fourth of his ministry. His successor and son, Mr John Fernie, published a history of the town and parish of Dunfermline in 1815, to which reference has often been made. He died in the fifty-fourth year of his age, and the 27th of his ministry. A posthumous volume of his sermons was published in 1818.

Mr Allan M'Lean, by his successful litigations with the heritors, secured, as has already been noticed, a manse, garden, and pasture-glebe, for the first charge. He was nine

* In consequence of this sum having been lent to the Magistrates and Town-Council, and their having been unable to pay their debts in full, their offer of a composition of L.50, made in 1729, was accepted by the kirk-session. But this sum was thereafter profitably invested in the Gas Company, where it brings a higher interest than the original principal sum was wont to do.

years minister in the chapel of ease, and 45 in the parish church of Dunfermline. He died in the eighty-seventh year of his age, and the fifty-seventh of his ministry. He was unable to officiate for several of the later years of his life. He and Mr John Fernie wrote jointly the last statistical account of this parish in 1793. Mr M'Lean left about L.2000, as previously mentioned, for benevolent and charitable purposes, exclusive of such parochial objects as the heritors were legally bound for, to be applied at the discretion of his trustees, viz., James Hunt, Esq. of Pittencrieff, and Robert Douglas, Esq., banker, heritors; the Rev. Peter Chalmers, his colleague; and the late Mr John Kinnis, one of the elders. A considerable portion of this sum has already been expended in building the schools on his property at Golfdrum, in educating deaf and dumb and blind children belonging to the parish, and in some incidental cases of distress. He also bequeathed his house, garden, and two parks there, to the kirk-session of the Abbey Church, for the education of poor children in the parish, directing a preference to be given to those who are in the suburbs of the town.

*Notices in the Kirk-Session Records.**—These records abound in notices of collections and contributions, made in early times for various home and foreign objects, of a curious and interesting nature, creditable to the Christian sympathy and zeal of the Church. Thus, between 1643 and 1680, there were five collections made for captive soldiers among the Turks, amounting to L.414; on the 13th June 1689, for French and Irish persecuted Protestants, L.62:16s:10d; 9th November 1718, for churches in Lithuania, sum not mentioned; 5th May 1721, for French Protestants of Saxony, L.20:10s; March 1722, for John Stancher, a French Protestant refugee, recommended by the Synod; 23d August 1724, for the Scots Presbyterian congregation of New York, L.9:5s:10d; 1730, for the Reformed French and German congregations of Copenhagen, sum not stated; a few years later, for the Reformed Church of Breslau in Silesia, L.27—all Scots money; 1752, for the German Protestants in the British

* The number and condition of these Records are stated at p. 83.

Colonies of Pennsylvania, a gift of L.2:5s:6d sterling; and 1755, for the College of New Jersey, L.2:13s:4d sterling.

In 1642, L.50 were raised for seven poor Irish Protestants, "who had fled from the cruelty of the Irishes and Papists in Ireland," and had taken up their residence in Dunfermline; and in February 1647, in consequence of a letter from the Commission of the General Assembly to Presbyteries and their several congregations, recommending to their help and charity the lamentable condition of the distressed people in Argyle, whose blood had been shed by the bloody rebels, their estates wholly ruined and destroyed, &c., no less a sum than L.400.

Collections were also frequently made for places suffering from the effects of fire, as in 1652 for Glasgow, the third and best part of which was consumed by an awful conflagration, the loss of which was estimated at L.100,000; L.160, with a small deduction for two prisoners with the Turks; and between 1656 and 1685, for Edinburgh, L.50; Beath, L.20; Inverkeithing, 16; Aberdour, L.12; Kilmarnock, L.32:10s; Cupar, L.20; and Kelso 400 merks.

On 29th December 1646, a contribution of 572 merks 10s. is reported for the town of St Johnstone (Perth), which had been "visited with the plague of pestilence;" and a collection of L.6:8s:6d, on the 25th April 1723, at a thanksgiving for deliverance from the plague in France.

It was usual to make collections for building or repairing bridges and harbours. Thus, between 1658 and 1728, collections were made for bridges at St Androis, Cantsdam on the water of Dee, Inverness, Balbirnie, two in Saline, Strome in Zetland, and again one over the water of Dee; and between 1658 and 1727, for harbours at St Androis, Craill, Pittenweem, Dunbar, Bo'ness, Dundee, Eyemouth, and Banff.

On 1st January 1643, there is the following entry:—
 "That day it was thot expedient, considering the present estate and necessitie of Mr Henry Smyth, his wyffe and bairns, being twyse banished from his own place and means in Ireland, and now he being so stedable to this kirk in the vacancie of it, in supplying the function of preaching, baptisme, and marriage, to appoynt collectors for a voluntar contribution to him, both through brugh and land, with expedition, whilk was done, and a present supplie of five dollars given to him out of ye box."

The Provincial Synod of Fife was accustomed to meet frequently at Dunfermline, as in 1596, for the repetition of the solemn confession of sin, begun by the Assembly, in March of that year, (when Mr David Ferguson, minister of Dunfermline, addressed the meeting); on 6th October 1640, 4th April 1643, 10th May 1645, 3d April 1649, 1st April 1651, 22d March 1705, and 7th April 1709.

Between 1643, and 1650, there are various minutes of session regarding the prevalence of witchcraft, the trial of those who practised it, and the expense to which the magistrates and heritors were put, in watching and confining them. There are also, in the register of deaths, notices of the miserable end of some of them. The vicinity of Dunfermline to Torryburn, where the witches were so numerous, may account for this.

In the months of May, July, and August 1643, six women were burnt as witches at the *Witch Knowe* (knoll), north-east of the burgh. Two, also accused of witchcraft, appear to have died in prison. "The 20th day (June 1643), Janet Fentoun the witche died miserably in ward (in prison), and was bro (brought) to the Witche Knowe, being traild and carted yerto, and castin in a hole y^r without a kist" (a coffin). "The 17th day (August 1643), Isobel Marr being deluittit (accused) be the rest of her nybo^r (neighbour) witches for a witche, and being detained yrfre in the laiche thieves hole, shoe hangit herself, and was cairyed to the Witche Knowe, and yirdit."*

On the 23d July 1643, "Robert Shortus, having sitten in sackcloth two Sundays, on the public place of repentance, was removit therefrom, testifying his repentance for consulting and seeking charms for his wyff; he should have sitten before the pulpitt, but he was pitied."

Last of July 1648, "Wm. Crichton reported for a warlock, and warnit to the next day."

6th August 1648, "The said Wm. being straitly posed and dealt with, by the ministers and watchers, he came to a confession of sundrie things, and that he made a paction with the devil to be his servant, 24 years and more since. His confessions are at length set down in a processe. Some few days thereafter, the said Wm. was brunt."

In 1650, there was a long investigation into a prayer alleged to be used at night by Marion Cuninghame, a reputed witch. Part of it was—

"Out through toothe and out through tongue, out through liver and

* Register of Deaths.

through lunge, and out through the hail barnpan. I drank of this blood instead of wine, thou shalt have miseries all thy days syne, the bitter and the baneshaw, and mony other deaths that no man knows. I shall fast while I may, to hear the knell of Christ his bell; the Lord God in his chappell stood, and his twelve apostles good; dear Lord Almighty, say sweet St Marie, it is gone frae me, so light, so bright, so far furth frae me. It is my dear son Jesus, he is nailed to the tree, he is nailed weill sore, he is nailed through mine eare, through toothe, and through tongue, and through hail barnpan."

The case being a difficult one, the advice of the Presbytery was sought, who remitted her to the session for further trial, and in the meantime she was suspended from the communion.*

As examples of the power exercised by the kirk-session in early times, in the way of discipline, it may be mentioned that on the 5th March 1648, "They ordainit that Margaret Nicholson, spouse of Alexr. Demster the fiddler, shall stand with the branks on her mouth, the next Friday, being the market-day, two hours before noon, for her common scolding and drunkenness, and that for the public example of others. " And on the 22d October of the same year, "they enacted, that as Janet Robertson still goes on with her lownerie and profanity, notwithstanding the act formerly made against her, that she shall be cartit and scourged through the town, and markit with an hot iron, and to be banished from the paroche, and refers the execution hereof to the Magistrate."

Education.

(The ancient schools of Dunfermline have been referred to at pp. 166, 242.)

The total number of schools, in 1842, in the original or *quoad civilia* parish, exclusive of North Queensferry, was 33. There is no parochial, but there is one burgh school. Of the others, there are 15 partly endowed, and 17 unendowed. One school in town is supported, in part, by a society of ladies. The endowment in general consists either of a salary, or a free school-room, or one or both of these, and a free dwelling-house. The unendowed schools are entirely on the teachers' own adventure. The total average number of children at all

* Session Records.

these schools, exclusive of those attending evening schools, was about 2200, or one-ninth of the population. Of these there were about 1200 boys, and 1000 girls. In almost all the schools, all the elementary branches, english reading and grammar, writing and arithmetic, and in some, also the higher branches, are taught. There were in 1842 no pupils studying Greek, and only 22 learning Latin, 11 French, 22 algebra and mathematics, 140 geography, and 14 navigation. The general rate of wages is, for english reading, from 2s. 6d. to 3s. ; with writing and english grammar, from 3s. to 4s., and with arithmetic, from 3s. 6d. to 5s. per quarter.*

Burgh School.—This school has two apartments, with an excellent dwelling-house above, for the Rector. The origin and date of its foundation are not exactly known ; but it is thought to have proceeded from the monastery. Tradition reports, that the previous grammar-school and school-house were a legacy bequeathed by a Mr Gedd, a Romish clergyman, to the masters, for which they were to offer up prayers for his easy passage through purgatory. Robert Henryson, the ingenious poet and “scule-maister of Dunfermling,” who lived here about the end of the fifteenth century, was, in all probability, one of the teachers in it. In 1610, Queen Anne of Denmark, Lady Dunfermline, and consort of James VI., mortified in the hands of the Town-Council L.2000 scots, for the support of the schoolmaster of the borough, and a teacher of music. The Magistrates and Town-Council bound themselves and their successors, to pay to each of them L.100 scots, or L.8 : 6 : 8 annually, as the interest of this sum. This, along with a voluntary donation from them of L.9 : 0 : 10, and from the fraternity of guildry of L.5, 5s. afforded the rector, for a considerable period, a salary of L.22 : 12 : 6. In 1833, the Town-Council ceased to make these payments ; and in 1835, having, in consequence of previous embarrassments, executed a trust-deed for behoof of the creditors of the burgh, the rector, rather than wait the result of the trust, which was doubtful, was induced to accept a sum, in full of all demands, during his incumbency. In lieu, therefore, of the annual payment previously

* In a few schools the fees are much higher, and in others lower, as shall be afterwards noted.

made to him of L.8 : 6 : 8, in respect of the Queen's mortification, he received, in October of that year, a composition of L.50, with L.8 : 13 : 9, as one-half year's salary. The voluntary payment of L.9 : 0 : 10 was of course discontinued. The Guildry still continue their payment of five guineas. Mr Haxton, the present rector, has held the office since 1810.*

The appointment of both masters is vested in the Queen's successors, her heritable bailies of the lordship of Dunfermline, and their successors, with a promise, at the same time, made to attend to the advice of the Magistrates, Town-Council, and community, "so far as the same makes for the weal of the said burgh, virtuous and good upbringing of the youth," &c. The temporality of the abbey having come into the possession of the Marquis of Tweeddale, he has long held the right of patronage which, so far as is known, he has always exercised, in compliance with the recommendation of the Town-Council.

The Town-Council and Kirk-Session are joint patrons of the doctor or usher of the burgh school—the Kirk-Session having obtained this right, in consequence of having mortified, in the hands of the Town-Council, the sum of 1000 merks scots, or L.55 : 11 : 1 $\frac{1}{2}$ sterling, for the use of the doctor of the grammar-school, the interest of which the Town-Council agreed to pay him, in equal portions, at Whitsunday and Martinmas, by a bond dated 14th September 1678. During a vacancy in the office of doctor, the interest of the sum mortified was to be applied to such pious uses as the Kirk-Session and Town-Council should, among themselves, agree upon.† The office of the usher has been understood to be, to superintend the english, writing, and arithmetic classes, while the rector should take charge of the classical and all higher branches; and it has sometimes been agreed, that they should teach in separate apartments, and be independent of each other, both as to the management of their schools and the

* In this school, the fees, for commercial or ordinary branches (english reading, grammar, writing, and arithmetic), with materials, are 8s. 6d.; and these with english composition, 10s. 6d. Greek, latin, french, mathematics, or geography separately one hour, 5s. All the branches in the school 12s. 6d.

† Session Rec. 1678.

fees of their scholars ; and, at other times, that, while they should be responsible for their respective departments, they should assist each other when necessary ; the rector receiving two-thirds, and the usher one-third, of the whole fees of the school. The usher's salary, with an additional donation from the council and guildry, amounted at one time to L.12 : 7 : 6, and at another time to L.15 sterling, but was latterly much reduced. The appointment, altogether, has not been found in practice an expedient one, so that it has not been frequently acted on. The right of the kirk-session, however, is still claimed and admitted, and has been exercised more than once, within the last twenty-seven years. On occasion of the last vacancy in the ushership in 1835, caused by the resignation of the previous usher, the kirk-session, on receiving a minute from the Town-Council, on the proposed duties and fees of the rector and usher, " agreed to waive at present the exercise of their joint right of presentation to the ushership, protesting that this shall not be to the prejudice of any rights or privileges claimed by them, in reference to the said ushership." No successor was at that time appointed, and the rector has been allowed ever since, at his own request, to appoint his own assistant, making such a distribution of the duties, as is mutually agreeable to them. No payment of usher's salary has been made since 26th July 1834, when a year's interest of L.2, 10s. to Lammas of that year, on the kirk-session's mortification, was paid. There is no payment made at present, nor has there for some time been, by the guildry, in name of usher's salary.

The Master of the Song, as he is called (an office instituted by Queen Anne), is also presented by the Marquis of Tweeddale, on the recommendation of the Town-Council, who generally, however, consult, in this nomination, the Kirk-Session. He receives two presentations from the Marquis, one (addressed to the provost, bailies, and council), as a qualified person to instruct the youth in the art and science of music, and in writing, and as a fit person to use and exercise the office of a precentor and schoolmaster ; the other (addressed to the ministers and members of the kirk-session), as a qualified person to use and exercise the office of reader or precentor, within the

parish kirk of Dunfermline. By the Queen's mortification, he is entitled to a salary of L.8:6:8, from the Town-Council, which the present holder of the office received up to 1835,—when, like the rector of the burgh school, he thought it for his interest to accept of a sum, in full of all demand, during his incumbency. He, accordingly, received in that year a composition of L.30. He is likewise entitled to 100 merks, or L.5:11:1⁴/₁₂ a-year, which was at one time paid by the Marquis of Tweeddale, as lessee of the feu-duties and teinds of the lordship of Dunfermline, afterwards by the Earl of Elgin and others, as lessees of the same, and is now paid by the Commissioners of Woods and Forests, on the part of the Crown. The present Master of the Song, soon after he entered upon his office, kept a school for writing and other ordinary branches, but this continued only for a short time. He has since devoted himself exclusively to the teaching of singing, the piano-forte, and organ.* He is also Keeper of the Registers of Baptisms and Marriages, which yields to him a good income, averaging from L.50 to L.60 per annum. The profits from the former record are not, however, so great as they once were, from the refusal of most of the dissenters to register their children's births in it.† He received the custody of these registers from the kirk-session, but he is not session-clerk. Mr James Rankine has held this appointment since 1819.

The *Commercial School* belongs to the fraternity of guildry,

* A Harmonist's Society, under his direction, was formed in 1837.

† The clerk's fees, as raised and fixed by the heritors, magistrates, and kirk-session, in January 1822, are as follows:—

For proclamation of marriage, three Sabbaths, including certificate,	L.0 6 6
For the registration of a birth,	0 1 6
For extracts,	0 1 0

The two headles have out of these fees, 2s. for a proclamation, and 8d. for the registration of a birth, in a family belonging to the Abbey Church, divided equally between them. An attempt was made in 1836, by the dissenters, before the civil court, to reduce these fees, as augmented in 1822, or indeed, as leviable at all, but it failed. The Lord Ordinary (H. Cockburn) found, that kirk-sessions are entitled and bound to regulate the dues, exigible by their clerks, on marriages and baptisms, but responsibly, and that the dues here are not immoderate. This decision was acquiesced in.

and is under their patronage and management. It was erected in 1816, and consists of two schools, one in which english reading, english grammar, and geography are taught, and another appropriated to writing, arithmetic, mathematics, and the classics. The masters are independent of each other, both as to teaching and fees. Sometimes there has been a third teacher for french and other modern languages, but he has merely the accommodation of one of the rooms. The two teachers draw all their own fees, and each has a free house and garden, from the guildry.*

A union of the burgh and commercial schools was made in 1835, but not being found to answer the end expected, was abandoned in 1837.

There are two *Infant Schools* in the parish, one at the village of Charleston, under the patronage of the Earl of Elgin's family, and the other in Queen Anne Place, Dunfermline. Both have ample accommodation, excellent furnishings, and good playground, and have hitherto been in a flourishing condition, as to successful tuition and attendance of children. The infant school at Charleston has been taught by a female, and the one in Dunfermline by a male, with the assistance of his wife or daughter. The latter was built by subscription in 1832-3, and has a good dwelling-house for the teacher adjoining. Nearly L.300 were at first subscribed, but there being a debt which gradually in-

* In the Commercial School the fees for

English reading,	4	hours are	5/	per quarter.
... ..	2	...	3/6	...
... ..	1	...	2/6	...
Grammar,	1	...	2/6	...
Modern history and geography,	1	...	7/6	...
Writing, with materials,	1	...	3/6	...
... ..	2	...	5/	...
Writing and arithmetic,	1	...	2/6	...
Arithmetic,	1	...	3/6	...
... ..	2	...	5/	...
Practical mathematics,	4	...	10/6	...
Pure do.,	1	...	7/6	...
Practical and pure do.,	1	...	12/6	...
Latin, or greek,	1	...	5/	...
... ..	2	...	6/6	...
French, or german,	1	...	7/6	...

creased, till it amounted to about the same sum, the Directors applied in 1838 to the Lords of the Treasury, for a grant of money towards its liquidation. This application being unsuccessful, they renewed it to the new Committee of Council on Education, who, having larger powers, acceded to it, after a long delay, in the summer of 1841, to the extent of promising L.200, on the condition of an additional L.100 being raised in Dunfermline. This condition being promptly complied with, the Government grant was obtained, and the school is now free from debt. The first teacher having resigned in 1840, on his appointment to the Model School in Edinburgh, and it not being thought advisable to elect a successor, till the pecuniary burden was removed, the school remained vacant for a considerable time; but a new teacher was at length provided, and he has been officiating since 2d August 1842. From the long previous vacancy, as well as some decrease of interest in infant school training, the attendance is not so great as it at first was, being only about 70, instead of formerly about 120 or 130.

There are several *Female Schools* in the parish, being taught and attended only by females; the largest of which is in the town, under the superintendence of a society of ladies. There are generally upwards of 90 poor children on the roll of this school, who learn reading and sewing, and have special care taken of their religious and moral training. The expenses are defrayed by subscriptions, and the weekly fees of one penny. There is connected with the institution a deposit fund, for aiding the poor in procuring clothes, one-third more being added to the amount of their own contributions, and repaid in clothing.

At the *Rolland, or Priory Lane School*, there are between 180 or 190 children taught, almost all of the working and poorer classes, the fee for english reading being only 2s. per quarter. It is under the direction of the Magistrates and Council, who, by a late arrangement with the Burgh creditors, hold it as trustees for the institution, unaffected now for burgh debts. At one time, about fifty poor children were taught at it, on the interest of a sum of L.1000 bequeathed in 1821,

by the late benevolent Adam Rolland of Gask, Esq., Adv., a native of the place, to the Magistrates of Dunfermline, for the education of the poor of the parish; but the money not having been invested by them, was lost at the time of the town's affairs getting into embarrassment. A few poor children are still taught gratuitously, on part of the proceeds of some feus.

At the *MacLean School*, Golfdrun, opened in 1842, the fees are on a low and graduated scale, to suit the working and poorer classes. They are as follows :—

I. For english reading,	One child, . . .	2s. per quarter.
	Second child of a family,	1s. 9d. do.
	Third, . . .	1s. 6d. do.
II. For do. with writing,	One child, . . .	2s. 6d. do.
	Second, . . .	2s. 3d. do.
	Third, . . .	2s. 0d. do.
III. For do. with writing, arithmetic, grammar, geography, &c., .	One child, . . .	3s. 6d. do.
	Second, . . .	3s. 3d. do.
	Third, . . .	3s. 0d. do.

There are from 30 to 40 children taught gratuitously at this school, on a legacy of the late Rev. Allan M'Lean, minister of the parish, out of whose funds, with some aid from Government, as stated at p. 321, this educational establishment was erected. The legacy consists of a dwelling-house and some ground, both adjacent to the school; the rent and feus of which go to the purpose specified. It is under the management of the Kirk-Session of the Abbey Church.

The children taught *gratis* receive the same branches of education with those who pay. The total number attending the schools is about 200.*

At all the *collieries* there are excellent schools, and as the payments are now made *universal* and *compulsory*, there is a much more regular attendance than formerly. As the plan

* For a few years past a society has existed among the dissenters for educating poor children. Their average income has been L.45, and the average number of children taught, about 80 annually. The society has been in a declining state during the last year (1843); the income not being much above L.20, and the number of scholars 40.

is, perhaps, best methodized and most efficient at the Elgin colliery, I shall subjoin an account of it in the words of the manager, Mr Grier,—only adding what he has omitted, that the colliers themselves have some share in the management, a committee of their own number, along with the manager, being appointed for this purpose, which renders it more popular and workable than it would otherwise be; and farther, that the Elgin Colliery School is at present the most numerously attended in the parish.

"The number of children," Mr Grier says,* "enrolled for the school is 278, viz. 175 males, and 102 females, belonging to the work. The school was entirely voluntary, previous to October 1832. The teacher collected his own fees from those who attended; but the attendance was very thin and irregular, and several of the payments were equally irregular. Since that period, the school has been established on its present principle; viz. Lord Elgin gives a school-house, a dwelling-house and garden, and fire-coal, to the teacher *gratis*, and it is made a standing rule of the work, that every male person employed, who receives a full man's wages, pays one penny per week towards the school-funds, for which he is entitled to attend the evening class, by paying three halfpence per week more; and that for every child in each family, between five and ten years of age, three halfpence per week are exacted, whether they attend the school or not, in which case it seldom happens that the attendance is short of the payments. All others who may choose to attend are charged three halfpence per week, whether above or below the prescribed age. But no higher fees are charged from the work-people, whatever be the branches they are studying, and several of the young men have acquired a complete knowledge of mathematics, grammar, and geography, at the above rates. Those of the workmen who reside at too great a distance for their children to come to the Colliery school, have the full fees paid for them at Crossford or Townhill schools, from the general fund; and the children of people in the neighbourhood, who are not employed at the works, are admitted to the school by paying threepence per week for each child, without reference to the particular branches they are learning. The school-fees are collected fortnightly in the office, by being retained from the wages of the workmen when paid, and the teachers are also paid fortnightly. The first teacher gets L.4, from which he pays his assistant, or second teacher, L.1, 8s. over and above the endowment of a free house, garden, and fire-coal, to the former. Besides which, there are from L.6 to L.8 paid to the

* This letter was originally written in 1840, and printed in the author's Essay on the Dunfermline Coalfield, but it has been altered to suit the circumstances, in December 1843.

Crossford, and from L.5 to L.7 to the Townhill teachers yearly, and from L.10 to L.15 for maps, candles, cleaning, and repairing the school, &c., making a total expenditure, on the whole establishment, of from L.125 to L.135 per annum."

A few years ago, four or five *deaf and dumb* children, belonging to the parish, were taught in Rolland School for two years and a-half, by a deaf and dumb young woman, also a native of it, who had previously received a good education, in the Edinburgh Institution. The experiment, which was undertaken by the writer, from inability to procure funds for sending so many of these helpless children to a public institution, and persevered in by him amid many discouragements, succeeded far beyond his expectations, and evinced the entire practicability of the deaf and dumb teaching others, in the same unhappy condition. The want of a sufficient supply of suitable books and other materials, prevented the experiment being carried to its full extent; but funds coming to be at his disposal, from a bequest of his late colleague, some of the children were sent to the deaf and dumb institution in Glasgow, who made very rapid progress in their farther education, and in religious knowledge and character. One died, affording satisfactory evidence of her scriptural intelligence, and good hope as to a better world. The plan referred to has subsequently been adopted, with success, in the Calton Hill School, at Edinburgh.

It is not very easy to ascertain how many there may be, between six and fifteen years of age, unable to read or write; but there is reason to believe, that there are many above fifteen, who cannot read—at least to advantage, and more that cannot write. Evening classes have been opened for adults in this situation, which have sometimes been well attended.

Twelve of the teachers and three assistants, in 1842, belonged to the Establishment, and twenty-one were Dissenters, some of whom are highly qualified and very successful; others have a respectable measure of attainments and fitness; but there are some whose acquirements, and acquaintance with the approved methods of instruction, are very limited. Greater and more permanent encouragement would be of much service, both to them and their schools—and they are certainly a class of men

whose useful labours have not generally been yet sufficiently remunerated.*

Although the people, in general, may be said to be alive to the benefits of education, yet there are very many who are indifferent to it, and others are unable to afford it.

As an instance of the want of education, and the earnest care of the church in this parish to provide for it, at a very early period, the following quotation from the Session Records may be given.

"*2d May 1647.*—That day the session considering the great ignorance of children and the youth of this parochie, especially of the poorest sort for lack of education at schools, their parents not being able to sustain them thereat, whilk occasions grosse ignorance and great increase of sin following thereupon. Therefore, the session has tho^t fit that schools be set up in the several quarters of the landwart of this parochie, especially in those parts that are remotest and stand most in need thereof and fittest for the same, and that men or women teachers be sought and provyded thereto, recommending the same to the care and diligence of the ministers, elders, and others who are able in these quarters to see the same done. As also recommends to the elders and deacons, both in town and land, to give in to the session a monthly roll of those children who are not educate or put to school, whose parents being able to sustain them thereat are negligent of that duty. As also to give a roll of the poor ones who are neglected herein, that the Session may take course with both, and that the poor ones may some way be sustained and helped thereat, and furnished at least by the session in books to themselves, and in quarter payments to their teacher; and the elders are desirēt to report their diligence thereof, against the next Session."

About 1675, a Mr William Drysdale in the Nethertown, bequeathed 500 merks scots, or L.27 : 15 : 6 $\frac{5}{12}$ sterling, for the use of poor scholars; but there seems to have been much difficulty in obtaining it, and afterwards in having it properly applied. It has long since been lost sight of.†

* *Vide* Appendix for List of Schools and Teachers in January 1844.

† Session Records, 1678.

Literature.

The *Dunfermline Library*, kept at 15 High Street, was instituted on the 26th of February 1789, and contains nearly 3000 volumes, the property of the shareholders, and embracing standard works in all the departments of general knowledge. A share was at one time so high as L.4, but can now be obtained for L.2, the annual subscription being 7s. 6d. By a late regulation, a right of reading for twelve months may also be acquired by non-proprietors, for 10s. 6d. There were, in 1815, ninety-two proprietors; there are at present seventy-six.

There is also a *Tradesmen's and Mechanics' Library*, at 60 High Street, being a union of two libraries, one of the Tradesmen's, instituted in 1808, and the other belonging to the Mechanics' Institution, which was joined to it in 1832. The united library contains about 2000 volumes, well selected in all the departments of Science and Art, Moral and Political Philosophy, History, Theology, &c. The Tradesmen's Library is the property of the members, who pay 2s. 6d. of entry money, and 1s. per quarter. The Mechanics' Library still belongs to the Institution, the life members of which read in the united library, free of payment; they, in other respects, conforming to the rules of the Society.

The Society consists at present of 170 paying members, ten less than the average of the six preceding years.

There is also a *Circulating Library* kept at Bridge Street, by Mr Miller, bookseller.

The Abbey, St Andrew's, and some other congregations in town, have good libraries of religious books, connected with them.

A *Mechanics' Institution* was established in 1825, which promised at its outset to prosper. Three gentlemen of the town delivered lectures in it, which were well received, viz. the late Rev. Henry Fergus, Relief Minister, a course on several popular branches of natural and chemical philosophy; Andrew Dewar, Esq. surgeon, on the elementary principles of chemistry; and the Rev. Peter Chalmers, two lectures on the steam-engine, all delivered in the Relief Meeting-House. Ample

funds, too, were procured for purchasing apparatus and books. Still the Institution, like many others of a similar nature formed at that period, began to languish, and in a few years the lectures ceased. For the sake of convenience and economy, as well as of general utility, its Library was united, under certain regulations, as just stated, to that of the Tradesmen, in 1832. It still retains its apparatus, and has a small balance of funds in the bank.

A *Scientific Association* was formed in 1834, which has always been popular, and the admission ticket being low, the attendance has been numerous. Useful, and at times interesting and attractive, courses of lectures have been delivered each winter, in one of the Dissenting Churches, since its commencement.*

Dunfermline has one *public reading-room* in the Town-Hall, three *printing-offices*, and four booksellers. There are two monthly advertising papers, containing also some general information, published alternately, once a-fortnight, the one named the "Dunfermline Advertiser," and the other the "Dunfermline Journal," each having a circulation of about 3000.†

Charitable and other Institutions.

An *Alms-House* existed here in 1488, "which stood without the east yett (gate), on the north side of the causeway."‡

* The subjects and lectures have been Physiology, by the late Rev. Mr Barlas, Dunfermline; Chemistry, Dr Reid, Edinburgh; Political Economy, Dr Thos. Murray, Edinburgh; Geology, Mr Rose, Edinburgh; Natural History, Mr M'Gillivray junr., Edinburgh; the following, in one course, Sacred Geography, Rev. W. Dalziel, late of Dunfermline; Dunfermline Antiquities, Rev. P. Chalmers, Dunfermline; Jewish Antiquities, Rev. J. T. Brown, ditto; Savings' Banks, Rev. Mr Law, ditto; Extent of the Material Universe, Rev. Mr Sutherland, ditto; the Connection between Science and Religion, with particular reference to the Geological Theories of the present day, as affecting the Mosaic account of the Creation, Rev. Mr Cuthbertson, ditto; and the Polarization of Light, the Polariscope, the Bude or Lime-ball Light, and the Solidification of Carbonic Acid Gas, &c., Professor Wilson, Glasgow; and, in separate courses, Natural Philosophy, Rev. Mr Frazer, now of St John's Church, Edinburgh; and the Chemistry of Daily Life, by Dr John Murray, F.R.C.S.E., Edinburgh, at present in progress of delivery.

† *Vide* Appendix for some notices regarding the progress of printing in Dunfermline. ‡ Burgh Records.

A work-house forms part of the establishment, and all who are able to work have work provided for them, as suitable as possible. Those who have strength enough are intended to be employed in gardening, or breaking stones. The females who are capable of washing and sewing are employed in it, and one of them teaches sewing to the orphan girls. Much of the labour, too, is upon what is necessary in the establishment. Little revenue, however, is expected from these sources.

The building is so constructed, as to admit of a complete classification of the inmates, of the old from the young, the male from the female, the healthy from the diseased, and the sane from the disordered in mind. It has eighteen excellent apartments, one of which is a large hall, in which family worship is conducted by the governor, morning and evening, and religious exercise by one of the ministers of the town or elder, on the Sabbath evenings. It admits, too, of being enlarged, as the ground belonging to it consists of three Scotch acres. The cost of the building, as previously stated, has been L.2384. The annual feu-duty of the ground is L.30. The establishment is under the general direction of the Poor's-Board, with a resident governor and matron, having a joint salary of L.50, with free house, coal, gas, and vegetables. A male teacher who attends about two hours a-day, has a salary of L.10, and a surgeon has L.21, for visiting the poor here, and in their own houses.

Grame's Mortification.—In the year 1710, six hundred merks scots (L.33 : 6 : 8 sterling), the money found in the poor's box, at the death of Mr Grame, the last Episcopal clergyman of Dunfermline, was, by the Justices of the Peace, Heritors, and Town-Council, mortified in the hands of the Town-Council, for the use of the poor. The town, at the same time, came under an obligation to pay the interest yearly—one half to the poor of the burgh, and the other half to the poor in the landward part of the parish. On 19th April 1757, the town paid L.50 scots, as interest for five years to a meeting of heritors and session, which was forthwith ordered to be paid to the poor, in the landward part of the parish.* On an inquiry being afterwards instituted, in 1764, into this mortification and some others, by the Presbytery of Dunfermline, the magistrates reported to them, that the one half of the interest of said mortification was regularly distributed, every

* Session Records.

year to the poor within the burgh, as appointed by the deed of mortification, and that regular accounts were kept of the distribution, and of the persons to whom made. It was intimated to them, on the part of the heritors, that as the half appointed to be distributed by them, among the poor in the landward part of the parish, was but small, they did not meet to distribute it yearly. The Presbytery expressed their desire to the latter, that they should make a distribution soon, especially as the price of provisions was high. Whether, or how, it has been subsequently applied, I have not been able to ascertain.

Jermin's Mortification.—The donor and original amount of this bequest seem at present equally unknown, but it is also in the hands of the Town-Council, and small payments have at different periods been made from it to the poor, as in 1829 of L.5, in 1830 and 1831 of L.1, 14s., and in 1832 of 17s. 6d. No payments have been made since the trust commenced in 1835.

St Leonard's Hospital.—This is the most ancient charitable institution now in the parish, but the exact date of it has not been ascertained. The court books belonging to it reach back to 1594, and there is an entry in 1651, mentioning historically the institution to have been in the time of Malcolm Canmore and Queen Margaret. Tradition says that the latter was the foundress. The object of it was the maintenance of eight widows, each of whom was entitled to four bolls of meal, four bolls of malt, eight loads of coal (now converted into 4d. per load), eight lippies of fine wheat, eight lippies of groats (dressed oats), and, according to one account, also fourteen loads of turf yearly; with a chamber in the hospital, and a small garden. Some of them had also, at one time, two shillings silver yearly, to buy pins.

The provision for them is payable, from the produce of sixty-four acres of land, in the immediate vicinity of the place, where the hospital once stood. The average annual amount received by each of them, for the last five years, has been L.8 : 9 : 3, with a small deduction for collecting and public assessments, and one penny for pin money.

It appears that the hospital, at one time, consisted of eight rooms, one of which was appropriated to each widow, and that the widows were originally obliged to reside within it. But the

hospital, it is thought, was demolished in the troubles during the reign of Charles I., or perhaps by Cromwell's soldiers after the battle of Inverkeithing, and has never since been rebuilt. The widows now reside in their own houses, and receive 2s. per annum, in lieu of accommodation, named "Stance of House and Yard."

The Hospital was situated, a little to the south of the Hospital (Spital) Bridge, at the lower end of the town, on the east side of the road leading to Queensferry. The private road to Brucefield runs through the spot on which it stood. At the end of the last century, part of the south wall, having the door-posts and a fragment of the door, was standing, on the south side of this private road; and the little piece of rising ground, on the north side, where some trees are now growing, was then used as burial-ground. There is no vestige of the edifice now remaining, although the foundations in some places might still be traced, nor of a chapel which is said also to have once belonged to it. The adjacent houses are named the *Spital*, an evident contraction of *Hospital*; and the high part of the road, about a quarter of a mile to the south, the *Spital-Crosshead*, from a pillar which, according to tradition, was erected there, decorated on the top by a *St Andrew's Cross*, and removed probably towards the close of the 16th or 17th century.

The Hospital was probably named after Leonard, the French anchorite, from whom so many edifices and places in this country have received their appellations.*

Prior to the Reformation, the patronage of the Hospital appears to have belonged to the Abbacy of Dunfermline. They appointed the principal office-bearers, and presented the widows for institution, &c. Upon the Reformation, the Abbacy having been gifted by King James VI. of Scotland to his queen, Anne of Denmark, the patronage of the Hospital, as part of it, is understood to have been included in the gift,

* There were an hospital, cemetery, and chapel, at St Leonard's Hill, near Edinburgh. The font and holy water stone, as well as base of a *stone cross* close by it, were visible in 1753. A parcel of ground, too, adjoining the Hill, still retains the name of "Hermits and Termits," "a corruption," according to Lord Hailes, "of *Eremitæ Sancti Eremitæ*, or the monks of St Anthony of Egypt. The chapel of the same St Anthony, at the back of Salisbury Craigs, is well known."—*Annals* i. 96-7.

and so to have been subsequently conferred by her upon the Earl of Dunfermline, the heritable bailie of the temporal lordship. From him it passed to the Marquis of Tweeddale, his successor in that office, whose right to it was questioned about fifty years ago, but then established as belonging to him, so that it has long been exercised by that family.

The administration of the hospital appears to have been under an officer appointed by the patrons, named the *Elimosinar* (Almoner), or distributor of alms, and, of course, treasurer, who granted rights to the owners of the lands, and gave institution to the widows presented by the patrons. The *Elimosinar* had certain fees belonging to his office, arising from the quit-rents of some of the lands, &c. Under the *Elimosinar* there was a bailie named by him, who had jurisdiction in causes respecting the hospital, such as compelling payment of quit-rents to the widows, expelling such of the widows as behaved improperly, &c.

Robert Douglas, Esq., banker, Dunfermline, is the present *Elimosinar*, who has an officer under him, with a small salary.

Pitreavie's Hospital.—In the year 1675, Sir Henry Wardlaw of Pitreavie, Baronet, “ for implement and fulfilling of several vows, promises, and engagements, made by him before God, after great mercies received, and for certain other good causes, motives, and considerations,” instituted an hospital at the village of Masterton, in the south-eastern part of the parish; a house of four rooms, still remaining, in favour of four widows, “ women of honest fame, relicts of honest husbands, who live on the ground of Pitreavie, or other ground belonging to him and his successors,” and *failing widows of this description*, such other honest women as the patron shall please to prefer. Each of the widows was to have a chamber in the hospital, and six bolls of meal yearly, or one half oats, the other bear, at the option of the patron. The eighth (auchtand) part of the lands of Masterton, was burdened with the provision of these twenty-four bolls victual.* In consequence, it is sup-

* In 1764-66, the heritors and magistrates, on the one hand, and the kirk-session and presbytery of Dunfermline, on the other, with the approbation of the General Assembly, instituted an investigation into the management of Pitreavie's Hospital, on an allegation “ That for a great number of years the hospital houses were allowed to become totally ruinous, the vacancies were not supplied, nor the annuities paid.” This investi-

posed, of the investigation referred to in the note below, about a hundred years after this period, and the sale of Primrose farm, part of Pitreavie lands, to the Earl of Elgin, a new arrangement was made, whereby each of the widows has still a room at the village of Masterton, if she choose to occupy it, one half-boll of meal, paid in kind, on the first Monday of every month, and two pounds yearly of money, paid at Martinmas. Part of the victual is furnished by Lord Elgin, as a burden on Primrose, and the remainder of the provision by the Pitreavie estate.

The portion of the lands of Masterton originally burdened, was acquired by the founder from Robert Kellock. The whole estate of Pitreavie was purchased from the Wardlaw family, by the Earl of Roseberry in 1703 or 1706, and from him, by Sir Robert Blackwood of Pitreavie in 1711. The proprietrix and patroness of the hospital is Mrs Madox Blackwood, wife of Erasmus Madox Blackwood, Esq., Camberwell, London.*

Friendly Societies.

In 1815 there were twelve Friendly Societies in the parish, and the number increased afterwards. But a few years ago, most of them were found to have been formed upon a very insecure basis, and they are now almost all extinct.

gation, the proprietor, then Robert Blackwood, Esq., advocate, resisted, chiefly on the ground of the parties having no jurisdiction in the matter; the deed of mortification "discharging all judges or ministers, civil or ecclesiastical, to meddle therewith in any sort." The process was raised, first before the Sheriff-Substitute for the district of Dunfermline, and afterwards carried by the proprietors, by letters of advocacy, to the Court of Session, and that Court found in substance the patron accountable to the parties, and ordained him to account accordingly, and otherwise to fulfil the terms of the deed of mortification. The decision was founded mainly on an act of Parliament, passed in the reign of Charles I., anno 1633, empowering bishops of the diocese and ordinaries, in place of whom presbyteries have come, to judge in the first instance, and to compel the right application of all pious donations and mortifications. The Presbytery Records of that period (vol. 9th) contain ample details on the subject.

* The estate of Pitreavie was originally church property, as noticed at p. 223, having, a short time before the Reformation, belonged to a chaplainry in St Giles' Church, Edinburgh. It was once very large, but now comprehends only about 1200 acres, yielding an average rental of £1800.

Those which remain are the following :—

1st, “ *The ancient Society of Gardeners, in and about Dunfermline.*” This is understood to be the most ancient Gardener’s Society existing. The exact date of its institution is unknown, but it existed, as appears from its records, as early at least as the 16th October 1716. According to its original constitution, it was designed partly for the improvement of gardening, and partly for the relief of poor members and their families, or the education of their children. It was confined in its operations, at first, to Dunfermline and neighbourhood, including the Presbytery district, but soon extended itself to different burghs and villages through Fife, and part of Perthshire, and even to Edinburgh, where sub-committees were appointed to meet, for the admission of members, and dissemination of the principles of gardening, and the objects of the society. The Governor took the title of Lord Chancellor, and he had the power of naming a vice-chancellor, to act in his absence. In 1716 and 1717, the members were principally actual gardeners, and tradesmen in and about Dunfermline; but so early as 1718, it attracted the notice of the noblemen and gentlemen of Fife and the Lothians, and every year added persons of rank, wealth, and intelligence, to its numbers—among whom were 1 duke, (Athole)—1 marquis, (Tweeddale)—6 earls, (Moray, Strathmore, Crawford, Kelly, Haddington, and Rothes)—7 lords, (Jedburgh, Comberland, Elphinstone, Hay, Erskine, Colville, and Doune)—8 baronets and knights, (Peter Halket of Pitfirrane, Henry Wardlaw of Balmule, James Campbell of Aberuchil, James Holburn of Menstrie, John Anstruther of that ilk, John Henderson of Fordel, Alexander Murray of Melgune, and Thomas Bruce of Kinross)—2 colonels, 6 captains, 3 lieutenants, 4 ensigns, 1 professor in a college, 11 magistrates, 6 ministers, 7 advocates, 2 writers to the signet, 21 doctors and surgeons, and 120 gentlemen of landed property.

At the annual general meetings, when there were exhibitions of the first and rarest flowers and fruits, there were also subscription horse-races, the course being Carnock road, which might increase the attraction of strangers.

Soon after its institution, the members, for future security, entered into a stamped bond of “Societie and Incorporation.” This bond is without date, but is signed by all the then mem-

bers, amounting to 214, and has the signatures of the Earl of Moray, and the Marquis of Tweeddale, at the head of the list. For the spirit of union, and desire to promote gardening, which it breathes, and for its peculiar phraseology and orthography, the document may be here recorded :—" Be it kend to all men bye thir prnt letrs, we John Daill gairdiner in Pittencrieff, pnt deacon, John Campbell, gairdener in Pitferrane, pnt boxmaster to the gairdiners of the toum and presbytrie of Dunfermline.

" Above designed and under subascrybeing gairdiners within the town and presbytrie of Dunfermline, who, out of love and good will to that employment of gairdinarie, have willinglie, cheirfullie, and heartely associat, incorporat, and joined ourselves in this mater, haveing taken to our serious thoughts and deliberat considerations how wseful and beneficiall this bond of societie and incorporation may be to ws and our successors in all tyme heirefter, with the honor, grandour, credit, and antiquitie of that pleasant imployment of gairdner trade. Which imployment gallant noblemen, gentlemen, and great generalls thought no dishonor nor discredit to make use of for their divertisement and recreation; which imployment, without controversie, is the most creditable, gallant, and of greatest antiquitie of all handiecrafts and employments in the wnivers, as doth appear by Sacreat wreat, wher the holy and great Creator and Lawgiver pwts our first ffoir father Adam, befor the fall, to that imployment of the gairdner trade to dress and take cair of the Gardine of Eden; whereas at that tyme ther was no wyr imployment trade, or handiecraft whatsoever so much as once named or mentioned; and it is admeired by us that ther is no mentione made of any societie, collective bodie, ffraternitie, or incorporatione of gairdiners, in any historie we read of. We, therefore, gairdiners, all of ane mynd, consent and assent ffor propagating and advanceing the imployment of the gairdner trade, and for our own and ilk ane of us, our airis and successors, our par lar, good, advantage, profite, and utilitie, doe hereby, ffor ourselvs and our forsd s wseing the gairdner trade and imployment, associat, bind, and obliedge ws, as we doe instantlie enter ourselves in an incorporat ffraternitie, whtie, and societie, collective bodie, ffraternitie, and incorporation of gairdiners, and that perpetuallie never to be broken, nor infringed by ws or our's; and we heirby obleidges ws and our forsd, that we shall maintain and defend all the ryts, priviledges, imunities, and righteous acts and pertinents pertaining to the gairdiners' ffraternitie; and that we shall subject ourselves and our forsd in all poynts, in swa far as the saunen are consonant and correspondent with the laws and acts of Parliat of this our antient kingdom of Scotland; and not dissent yrfrac and no farder, and that conform to the acts, ordinances, statutes, and articles which shall be made, or is already made, by ws the ads gairdners to be ane standing rule of our societie, ffraternitie, and government in all tyme cumeing.

(Signed) MORRAY, TWEEDDALE."

Both the noblemen who subscribe this deed were frequently chancellors of the Society.

The funds of the Society increased so much, that in 1734 and 1766, the Society was able to acquire 20 acres of land, situated to the north-east end of the town, now called Gardeners' lands, the greater portion of which has been feued and built upon.

In May 1797, the constitution of the society was altered, to the effect of no provision being made for the promotion of the original design of the society, and of its descending into a mere benefit society; but its articles and laws, as such, were not finally approved and adopted, until April 1803. The object of the new constitution was, by means of entry-monies and quarterly payments, to form a fund for the payment of a sick scheme, a funeral allowance, and a widow's annuity. This did not ultimately answer the end, from the wrong data on which it had rested; and, in April 1832, it was abandoned in regard to the sick scheme and widow's annuity, they receiving L.2 each in full of their claims thereto. The funeral allowance was retained, and an annuity to members who have arrived at the age of sixty-five added. The quarterly payments were abolished, but the entry-monies were increased, a distinction being made between ordinary and horticultural members, as to the benefits reaped.

In 1808-10, the society reverted to the promoting of its original design, by appropriating from its funds, the sum of L.5 annually, for premiums to members who should produce the best flowers or fruits. And this was adhered to in 1832, to the effect "of a fund being set aside for the improvement of the art of gardening, under regulations adapted to that department."

The original mode of managing the society remains very much the same, there being a Chancellor, Vice-Chancellor, Deacon, and Treasurer, who form the Standing Committee, and a Clerk.* The present laws of the society were allowed and confirmed by the Justices of the Peace at Cupar, in terms of the act 10th Geo. IV. cap. 56, 21st May 1833.

* The number of members at this date (January 1844) is about 270.

2d, Dunfermline Philanthropic Society.—This society was constituted 17th March 1815, and its articles were confirmed at Cupar on the 4th March 1817, and revised 1st November 1835. With the exception of the Society of Gardeners, this is the only one in town which has survived the fall of the numerous similar societies which previously existed, in regard at least to the *sickness* scheme. It consists of 100 members only, who must be between 15 and 45 years of age, at their admission. Each member pays 1s. 6d. of entry-money, 1s. at the death of a member, and one penny of weekly assessment, rising to two or three pence, as the number of distressed members is two or three. The office-bearers are a President, who is also Treasurer, Managers, and a Secretary. The same individual has been President and Treasurer from the beginning, and the society has prospered under his care.

3. Dunfermline Equitable Friendly Institution.—This was begun 9th February 1827, and confirmed at Cupar on the 28th March 1831. Its object at first was to support not only a funeral, but a sickness scheme, founded on the principles of sickness allowance, promulgated by the Highland Society of Scotland. The sickness scheme was dissolved on the 9th August 1839, not on account of the basis being found, as in other societies, to have been an erroneous one, but from the gradually and rapidly decreasing number of contributors. At one time there were from 300 to 400 members, but at the time of dissolution there were less than 200. The receipts for the first ten years to March 1837, were L.1031 13 4½ and the expenditure 468 14 9½

Leaving a balance of L.562 18 7½

The surplus in 1839 was divided, in terms of the laws, among the remaining members.

The funeral part of the scheme also prospered, as might have been expected, during the same period; the receipts being L.146 17 4½ and the expenditure, 37 0 0

The number of its present members is 121.

4. There are many other strictly *funeral societies*, one of which, entitled "The Woodhead Street Benevolent Funeral

Society," was instituted 26th January 1821, and confirmed 21st May 1833.

5. There are also "*Yearly Societies*" in the town of Dunfermline, both for sick and funeral purposes, the constitution of which is peculiar. Each member pays not less than 1s. weekly, the whole of which he is entitled to receive back, at the end of the year, if not previously paid. But as exigencies may occur, during the year, for which he may require the whole money, as for payment of rent, a marriage in the family, or the like, the members ballot, at the beginning of the year, for the period at which their money is to be returned, with deduction of the interest from the date of payment, till the close of the year. Each member, too, on obtaining payment, furnishes security for the continuance of the weekly assessments. He pays, besides, twopence weekly, for sick and funeral expenses, and he may have to pay threepence additional, at the death of a member or of his wife, but which is almost never needed. Four pounds are allowed for a member's funeral, and less for that of other members of the family, according to a scale. The interest, and whatever funds may be on hand, at the end of the year, after deduction of all expenses, are equally divided among the members. These societies are safe, and have been found very beneficial to the working classes.

6. There are also societies called "*Menages*," on the same principle as the yearly societies, but without the provision for sick and funeral expenses.*

7. *Malcolm Canmore Lodge of the Independent Order of Odd Fellows*.—A lodge of this loyal and independent order, which is fondly thought to have had its origin in a very remote antiquity, being said to have received the last part of its name from the Roman Emperor, Julius Cæsar, on account of the peculiarity of their notions—their being united together in one common bond of brotherhood and love, their being able to know each other by mystical symbols and signs, by night as well as by day, and above all, because of their fidelity to

* There are three *Lodges*, which, although not strictly of the kind enumerated, are benevolent in their design, the *St John's, Union, and Crispin*.

him and their country,—was instituted here on the 19th April 1842, in connexion with the Manchester Unity. It has assumed "Malcolm Canmore" into its title, in memory of the Scottish monarch, who was so closely connected with this place. It had 22 members at its opening, but they have now amounted to 58, who meet once a fortnight in the Maygate Mason Lodge. Its benefits are L.10 at the death of a member, and L.6 at the death of his wife; 10s. weekly, during sickness, till death, and a provision during travelling, in search of employment. The payments are L.1, 1s. of entry money, and 4½d. per week.*

8. *Rechabites*.—A Tent of the independent new order of this race of persons, named the "Robert the Bruce" Tent was formed in Dunfermline in 1841. The principal feature of their character, is, that they will drink neither wine nor strong drink; and, in a spirit of brotherly kindness, they are associated for the purpose of granting assistance during sickness, and at bereavements by death. Their rates of initiation vary, according to a scale of ages, from 5s. to 40s. per annum. It is believed, that, when any member breaks the total abstinence pledge, he thereby forfeits the payments which he has made, but may be restored, on paying a fine. It had at one time about 50 members, but they are now reduced to about 20. The total number in England and Scotland, is said, to amount to above 60,000.

9. *Charleston Friendly Relief Society*, instituted 1784. It had, in 1814, 199 members; at present it has only about 50. The annual payment is 4s., for which a member, when unwell, receives

3s.	per week for the first 18 weeks,
2s.	... .. second 18 ...
1s. 6d.	... .. third 18 ...

* The Order has more than 200,000 members in England and Scotland,—nearly 20,000 of whom are in Scotland alone, added to the Society during the last seven years of its existence there. Its annual receipts exceed L.150,000, and its expenditure is about L.120,000. The whole property of the order is about L.300,000. There are in America, not included in the above statement, 26,500 Odd Fellows. It is mentioned as a striking fact, that at Leeds, in 1840, there were 20,000 applicants for relief to the Poor-Law Guardians, and not one was from an Odd Fellow,—the design and tendency of the institution being, to keep its members from coming on the parish for support.

and 1s. per week as long as unable to work, which in one or two cases has been for 30 years. L.2 are paid at the death of a member, with a small allowance to the widow, and at her death 30s. A small sum is paid also at the death of children. The Earl of Elgin is patron, and gives a donation of four guineas annually.

10. *Charleston Sick Fund*, instituted about 1841. It is somewhat similar to the former society, the annual payment being 4s. 4d., and allowing 4s. per week for the first 13 weeks, which gradually decreases to 1s. per week, and this remains constant during inability to work. Nothing is allowed at death, or to widows or children. Every man on the work is in this society. It has done much good, preventing subscriptions, &c., when any man was suddenly disabled from his employment, either by sickness or accident.

11. *Limekilns' Merchant Seamen's Fund*, a national one, instituted by act of Parliament, in August 1834. It is designed for relief and support of maimed and disabled seamen, and the widows and children of such as shall be killed, slain, or drowned, in the merchant service. The average annual payments made to it for the last five years, 1839-43, have been L.74, and the average annual disbursements, during the same period, have been L.42. Its receipts at Limekilns have of late decreased, from the decay of the shipping trade, and the pensions to widows are greatly on the increase.

12. *Limekilns United Seamen's Society*, instituted about three years ago. There is an annual payment of 6s., taken monthly, to secure L.5 to seamen, when their clothes are lost by the vessel being sunk, or otherwise. There is a disbursement also, during sickness, at the rate of

3s. 6d.	per week for the first 13 weeks,
2s. 6d.	... .. second 13 ...
1s. 6d.	... .. if longer.

There were paid, in 1843, L.12, 13s. for clothes, and L.3, as sick money. The present capital is L.62, and the number of members is 80.

13. At Charleston and Limekilns, there are also *Funeral Societies*—the one at the former village consisting of about 200, and at the latter, of 300 members. The annual payment at both is 4s., which entitles a member to L.2, 10s. at the death

of any of his children, under 18 years of age, and at Limekilns his relations to L.5, and at Charleston to L.4, at his own death, and the same sum at the decease of his widow, on her paying in the former case the same, and, in the latter, half of the annual rate. The society at Charleston disburses about L.40 annually, and has a capital of about L.140; and that at Limekilns about L.65 a-year, with a present capital of L.105. The average yearly disbursements of the latter are L.65.*

Poor and Parochial Funds.—Till 1815, there was a voluntary assessment laid annually upon the heritors, resident and non-resident, in proportion to their respective valued rents, and made over to the kirk-session, to be distributed to the poor on their list, among whom were a few dissenters. The average amount of this assessment for ten years, extending from January 1807 to January 1817, was nearly L.300, and the average annual amount of collections, in the parish church and chapel of ease, during the same period, was L.71, from which, and the money obtained for burying ground, along with the rents of a little property in the hands of the kirk-session, about 100 paupers were supported. The dissenters at that time generally maintained their own poor. In 1815, a *Voluntary Association* for support of the poor was formed, managed by a committee of heritors, ministers, and inhabitants of all religious denominations; the funds of which were raised by subscriptions from the heritors and householders, from annual collections in the chapel of ease and dissenting churches, and from one general annual collection, at a sermon preached for the purpose, in one of the largest churches. The kirk-session did not enter into this Association, but retained their own collections and property, the proceeds of which they distributed, among as many poor of the Establishment, as these funds would allow of.—As a proof of the success of the voluntary scheme, as to economical management, the following facts may be stated:—

* It may be noticed here, that there is an ancient burying-ground at the Old Church of Rosyth, a little to the east of Limekilns, which having become too small for the increased population of the villages of Limekilns and Charleston, was enlarged, in 1812 and 1827, by grants of ground from the late Earl of Elgin. A large elegant monument, recording the generous donation, has been erected on the spot by the grateful villagers.

The average annual number of regular paupers on its roll, during the first four years of its existence, viz. 1815-18 inclusive, when the population was about 13,000, was 256, each family being counted one; and the average annual amount of money distributed to them, exclusive of what was given to incidental cases of distress, and applied to expense of management, was L.751, the whole expenditure being about L.820; while the average annual number of regular poor, during the last ten years of its existence, viz. from 1828-9 to 1837-8, inclusive, was only 270, although the population had increased, since the former period, more than 4000, being between 17,000 and 18,000; and the average annual amount of money, distributed to them, was only L.643—the whole average annual expenditure being L.710; each of which sums is about L.100, less than the corresponding sums of the former period.

Farther, the average weekly payment to the poor, during the first period, was 1s. 3d., and during the last, only about 1s.

From the subjoined *vidimus*, or tabular view of the working of the Association, for the last ten years referred to, it appears that, while there was a great increase, during the last two years, of the subscriptions of householders as well as of heritors, amounting to about L.100 each year, there was a gradual and almost regular diminution of the dissenting and St Andrew's Church (formerly chapel of ease), and the general annual, collections, even from L.90 to L.44 per annum. And it was this circumstance, along with the continued refusal of a few heritors, farmers, and others, to contribute at all, and of others to increase their contributions, in order to meet the wants of an increasing population, which caused the abandonment of the Association, and the adoption of the legal assessment, in 1839.

During the existence of the Voluntary Association, the lunatic poor were maintained by a voluntary assessment on the heritors alone.

Tabular View of the Working of the Voluntary Association, for the support of the Poor, for the last ten years of its existence, viz. 1828-9,—1837-8, inclusive.

Years ending April.	Total Receipts.			Subscriptions and Donations of Heritors.			Subscriptions and Collections of the Inhabitants of the Town, and a few Farmers.						Sale of Effects of Paupers.			No. of Poor— each Family count- ed one.	Average Weekly Pay- ment from Total Expen- diture.	Paid to Regular Poor.			Total Expendi- ture, including cases of Inciden- tal distress, Con- fines to Poor, Printing Annual Report, Expense of Management, &c.			
	L.	s.	d.	L.	s.	d.	Subscriptions, with small ar- rears, of pre- ceding years.		Collections.		Total.		L.	s.	d.			L.	s.	d.				
1829	581	5	9½	351	2	11	137	11	9	90	15	7½	228	7	4½	211	11½	524	5	3	589	2	4½	
1830	592	8	6½	359	4	1	146	19	9½	80	4	8	227	4	5	238	11	529	8	6	592	3	6½	
1831	580	6	3	363	0	6	129	13	6	78	4	7½	207	18	1½	250	11	558	3	8	607	4	10	
1832	670	16	5	427	17	6	135	19	0	98	9	1	234	8	1	262	11½	568	4	6	646	19	6	
1833	659	11	10	407	12	6	136	13	0	78	11	8	215	4	8	270	11½	618	16	6	671	17	10	
1834	715	19	6	496	5	5½	161	7	4	56	11	1½	217	18	5½	272	12½	658	10	2	717	18	4½	
1835	716	14	10	500	0	0	156	9	0	59	0	1	215	9	1	266	12½	663	17	7½	736	8	5	
1836	717	8	2	500	0	0	162	19	6	52	1	2	215	0	8	291	12	689	14	3	759	9	1	
1837	847	19	3	536	0	2	265	17	0	46	2	1	311	19	1	300	12½	726	16	1	818	15	6	
1838	976	18	1½	640	0	0	246	0	0	44	0	0	290	0	0	342	13	894	6	2	961	16	2½	
Average for 1815,-16,-17, and 18,																	266	15	751	7	9	820	0	0

Tabular View of the Working of the Legal Assessment, for the first four complete years of its existence.

I. POOR.

1. Total number of ordinary poor, including the fatuous, on the roll for twelve months, ending on 31st January, .	$\left\{ \begin{array}{l} 1839-40 \dots\dots 403 \\ 1840-41 \dots\dots 395 \end{array} \right\}$	Average. 412
On 15th May,* .	$\left\{ \begin{array}{l} 1841-42 \dots\dots 422 \\ 1842-43 \dots\dots 431 \end{array} \right\}$	
2. Total number of occasional poor relieved, during the same period,	$\left\{ \begin{array}{l} \text{For 1840} \dots\dots 168 \\ 1841 \dots\dots 411 \\ 1842 \text{ about } 600 \\ 1843 \dots\dots 1534 \end{array} \right\}$	678
3. Total number of Insane Poor in Asylums,	$\left\{ \begin{array}{l} \text{For 1840} \dots\dots 6 \\ 1841 \dots\dots 6 \\ 1842 \dots\dots 8 \\ 1843 \dots\dots 8\frac{1}{2} \end{array} \right\}$	7

II. FUNDS.

1. Collections in the Abbey Parish Church (one half) for period above specified,† .	$\left\{ \begin{array}{l} \text{For 1840, L.} 21 \ 8 \ 0 \\ 1841, \ 19 \ 8 \ 9 \\ 1842, \ 18 \ 2 \ 1 \\ 1843, \ 13 \ 0 \ 6 \end{array} \right\}$	L.17 19 10
2. Total ditto in St Andrew's Unendowed Church for ditto, .	$\left\{ \begin{array}{l} \text{For 1840, L.} 2 \ 12 \ 0 \\ 1841, \ 1 \ 12 \ 9\frac{1}{4} \\ 1842, \ 1 \ 8 \ 11 \\ 1843, \ 0 \ 17 \ 11 \end{array} \right\}$	1 12 10 $\frac{1}{4}$
3. Assessment,§	$\left\{ \begin{array}{l} \text{For 1840, L.} 2,260 \ 0 \ 0 \\ 1841, \ 2,244 \ 17 \ 0 \\ 1842, \ 2,275 \ 17 \ 5 \\ 1843, \ 2,659 \ 0 \ 2 \end{array} \right\}$	L.2359 18 7 $\frac{1}{2}$

* 3 $\frac{1}{4}$ months, viz. from 2d February to 15th May 1841, are omitted in the calculation—the Board having found it expedient to change, at that period, the time of reckoning the commencement of the year—making it from Whitsunday instead of Candlemas.

† Of these eight, three are at Dundee, and two at Edinburgh Asylums, while three are in the Poor's House, having been brought to it from Dundee this last summer. Another was added to the Poor's House in December 1843; in all at present, 9.

‡ Previous to the legal assessment in 1839, the whole ordinary collections for the poor averaged L.90, and along with the extraordinary for ditto, L.120.

§ This assessment included a sum of L.500 per annum, applicable towards the erection of a Poor's House. This was continued till May 1843. A revenue, somewhat exceeding L.100 annually, derived from Reid's Mortification, now becomes available for the Poor's House, since its erection in 1843.

4. Miscellaneous,	$\left\{ \begin{array}{l} \text{For 1840, L.1 0 0} \\ \text{1841, none.} \\ \text{1842, none.} \\ \text{1843, 11 10 4} \end{array} \right\}$	Average. L.3 2 7
Total receipts for these four years,		L.9530 15 10½
Average of ditto,		2382 13 11½

III. APPLICATION OF FUNDS.

1. Amount given to Paupers on the Permanent Roll, including clothing, coals, medicines, and funeral charges, for the year ending as above,	$\left\{ \begin{array}{l} \text{For 1840, L.1344 19 11} \\ \text{1841, 1414 12 10} \\ \text{1842, 1598 15 8} \\ \text{1843, 1614 16 10} \end{array} \right\}$	L.1493 6 3½
2. Ditto to Paupers on Occasional Roll, during the same period,	$\left\{ \begin{array}{l} \text{For 1840, L.142 0 0} \\ \text{1841, 159 15 10} \\ \text{1842, 173 15 10} \\ \text{1843, 286 6 1} \end{array} \right\}$	L.190 9 5½
3. Ditto to Paupers residing out of the Parish,	$\left\{ \begin{array}{l} \text{For 1840, none.} \\ \text{1841, L.49 4 11} \\ \text{1842, 67 14 7} \\ \text{1843, 110 14 1} \end{array} \right\}$	L.56 18 4½
4. Ditto to Insane Paupers at Asylums,*	$\left\{ \begin{array}{l} \text{For 1840, L.126 0 0} \\ \text{1841, 144 18 4} \\ \text{1842, 168 8 1½} \\ \text{1843, 145 5 4} \end{array} \right\}$	L.146 2 11½
5. Expense of levying the assessment and general management,†	$\left\{ \begin{array}{l} \text{For 1840, L.170 0 0} \\ \text{1841, 84 3 8} \\ \text{1842, 105 5 0} \\ \text{1843, 103 10 0} \end{array} \right\}$	L.115 14 8
6. Expense caused by prosecuting the fathers of illegitimate children, and husbands absconding,	$\left\{ \begin{array}{l} \text{For 1840, none.} \\ \text{1841, L.9 16 8} \\ \text{1842, 8 12 6} \\ \text{1843, 5 8 0} \end{array} \right\}$	L.5 19 3½
7. Miscellaneous,	$\left\{ \begin{array}{l} \text{For 1840, L.83 17 11} \\ \text{1841, 73 11 0} \\ \text{1842, 45 17 6½} \\ \text{1843, 56 15 10} \end{array} \right\}$	L.65 0 6½
Total expenditure for four years,		L.8294 6 6
Average yearly expenditure,		L.2073 11 7½

* The expense of each lunatic at the Asylum, is about L.21 yearly.

† The great difference between these sums arose from the extra assistance required in 1840, in surveying the property in burgh and landward, for obtaining a correct valuation, &c., and from an addition being made in 1842 to the surgeon's salary.

IV. MANAGEMENT.

1. Number of persons giving their services gratuitously, in looking after the poor, and having a district set apart to each for his superintendence. These, along with some members, not attached to any particular district, constitute the Poor's Board, and are elected by the rate-payers annually, voting *per capita*. { For 1840,.....60
1841,.....60
1842,.....60
1843,.....72

2. Number of persons who receive salaries, viz. manager, clerk, surgeon, and officer,* { For 1840, }
1841, }
1842, }
1843, }

3. Number of persons employed in levying the assessment, { For 1840,.....3
1841,.....2
1842,.....1
1843,.....1

Total number of persons employed in 1842-43 gratuitously, or with salaries, in the management of the poor, exclusive of a few additional members of the Board, } 76

The assessment for 1841-42 was, on a rental of L.51,074, at 1s., and for 1842-43, L.50,644, 10s., at 1s. 2d. per pound, with an exemption for all rents under L.3.

Classification of Rates of Aliment paid to the Ordinary Poor on the Roll, at Whitsunday 1841-43.

No. of Cases at each rate for	RATES PER MONTH.																				Total Cases.
	2/	2/6	3/	3/6	4/	5/	6/	6/6	7/	8/	9/	10/	11/	12/	13/	14/	15/	16/	20/	24/	
1841	5	26	33	3	99	87	49	1	15	55	5	19	1	8	4	2	...	1	3	1	417
1842	4	21	31	2	97	96	53	...	16	64	9	21	...	8	3	3	1	2	1	...	492
1843	3	23	29	1	97	88	59	...	20	68	6	25	...	9	3	3	...	4	2	1	431
Average number of Cases in 1841-43, 423.																					

* Manager's salary L.70, per annum ; surgeon's, L.21 ; clerk's, L.10 ; officer's, L.2, 10s.

Average monthly allowance for	{	1840,	5s. 8d.
		1841,	5s. 5d.
		1842,	5s. 8½d.
		1843,	5s. 11d.

the average of the whole of which is 5s. 8d., being only 5d. more than was paid during the last year of the Voluntary Association, namely, 5s. 3d.

Average annual allowance to each case on the permanent roll for 12 months, ending 31st January 1840,				L.3	8	0
...	...	1841,	.	.	.	3 5 0
...	Whitsunday	1842,	.	.	.	3 8 6
...	...	1843,	.	.	.	3 11 0
Average for 1840-43,				L.3	8	1

Regular begging is greatly diminished in the parish by its ordinary poor inhabitants, especially in the country part of it, owing, it is thought, to the vigilance of its rural police. Still there are some old persons or children of paupers, to be seen engaged in it.

There are six or eight Irish, but no English paupers.

Cases on the ordinary roll are investigated by the board of management annually; and it is the manager's duty to go round frequently among the paupers, and report to the Board any change of circumstances. His office, also, is to collect and distribute the sums to the poor. The distribution is made once a fortnight.

Persons whose claim is want of work are seldom relieved.

There is still among several of the poor a disposition to refrain from seeking parochial relief, as considering it degrading; but this feeling, it is believed, is fast diminishing. There are too many young men and women earning fair wages, who think it no discredit that their aged and infirm parents should be upon the poor's funds; and are well pleased to be thus wholly, or, in part, relieved from the obligation of supporting them, thus manifesting a lamentable want of natural affection, and filial duty.

Prison.

The present Prison has lately been enlarged, and much improved in its arrangements and security, but is still deficient in accommodation. It contains four cells for criminal male prisoners, two for sleeping, and two for working in, with a

common fire-apartment in which they, at times, all meet ; one cell for female, and one for civil, prisoners, all in different parts of the building. All convicted prisoners are compelled to work ; unconvicted prisoners may have work if they choose, and generally consent to take it. There are two table-linen looms in the prison, and the other kinds of labour provided are joiner and saddler work, shoemaking, tailoring, door-mat making, engraving, and oakum, hair, and wool teasing. The women have all descriptions of needle-work, as also cooking and washing, &c., required for the prison. The produce the prison-labour is applied to the maintenance of the establishment, but premiums are given for *extra* work. The sums paid during the last two years, were as follows :—

	1842.	1843.
To untried prisoners, .	L.10 6 0	L.2 5 3
To convicted do. .	5 9 8½	4 13 6½
Total, .	<u>L.15 15 8½</u>	<u>L.6 18 9½</u>

The total sum earned by each prisoner for the last two years, on an average of 17 prisoners per day, was 3½d. for every lawful day, which, considering the limited accommodation of the prison, is considered good. There is no airing-court, but as much attention as possible is paid to the health of the prisoners, as also to their diet.

The prison is governed and superintended by a committee of the County Prison Board. There is a keeper of the prison, who has a salary of L.60 ; a matron (his wife), L.15, with a free house, coal, and candle ; and a warder, who sleeps on the same floor with the male prisoners, 12s. per week. There is a chaplain with a salary of L.20, who, at present, attends, on an average, between three and four hours a-week, including Sabbath ; a teacher, L.10, who attends one hour per day ; and a surgeon, L.10, who are all appointed by the County Prison Board.

The number of criminal prisoners confined for thefts, assaults, breaches of the peace, poaching, &c., in 1841 was 304, in 1842 was 290, and in 1843 was 266 ; shewing a gradual decrease of crime, favourable to the district. This is exclusive of those who, after commitment, paid a fine rather than submit to confinement.

The following tables may be interesting and useful :—

TABLE I.—*Age of Criminal Prisoners received from 1st July 1842 to 1st July 1843, as recorded on Admission.*

	1	2	3	4	5
	Under 17.	17 years and under 21.	21 years and under 50.	50 years and above.	Totals.
Males, . .	40	38	111	4	193
Females, .	4	13	32	11	60
Totals,	44	51	143	15	253

TABLE II.—*Previous Imprisonment in the said Prison of Criminal Prisoners received, during the said period.*

	1	2	3	4	5	6	7	8
	Once before.	Twice.	Three times.	Four times.	Five times.	Six times and under Ten.	Ten times and under Twenty.	Totals.
Males, .	19	20	7	4	4	7	2	63
Females,	5	3	4	2	2	1	2	19
Totals,	24	23	11	6	6	8	4	82

TABLE III.—*Total number Convicted, and Sentenced to Imprisonment, during the said period.*

Males,	162
Females,	54
Total,	216

TABLE IV.—*State as to Instruction of Criminal Persons in Confinement, during the said period.*

On Admission during the said period.

	1	2	3	4	5	6	7	8	9	10
	Could not read.	Read with difficulty.	Read well.	Total.	Could not write.	Could sign their name merely.	Write, with difficulty.	Write well.	Total.	Had learned more than mere reading and writing.
Males,	44	93	77	214	87	34	79	12	212	2
Females,	14	35	16	65	50	6	6	3	65	...
Total,	58	128	93	279	137	40	85	15	277	2

Improvement during the said period.

	11	12
	Have improved in reading or writing, or both, in prison.	Have improved in arithmetic, or other branch of instruction.
Males,	106	29
Females,	2	...
Total,	108	29

TABLE V.—*Number and Amount of Debts of Civil Prisoners.*

	1	2	3	4	5	6
	Number owing L.8 : 6 : 8, and under.	Above L.8 : 6 : 8, and under L.20.	L.20, and under L.50.	L.50, and under L.100.	L.100, and under L.500.	TOTAL.
Males,	1	6	1	2	1	11
Females,	None.					•

A new and more commodious prison, the want of which has been long felt, is nearly finished, at the north-west corner of

• The following are extracts from one of the quarterly reports of the late chaplain, Rev. W. Dalziel, exhibiting his diligence and favourable

the town-green. It consists of three floors, each having six cells* for criminal prisoners, well ventilated, and heated by experience, while he had charge of the prison, printed in the last report of Mr Hill, inspector of prisons, Nov. 1843. Mr Hill states, in a previous report, that Mr Dalziel visited the prison almost daily, and kindly took the trouble to visit such of the prisoners as were within reach, after their liberation, "an arrangement which," he justly remarks, "is an excellent one, and well worthy of imitation." "When any of the prisoners," says Mr Dalziel, "were to be liberated, I have taken them aside privately, and consulted them in reference to their future conduct, and as, in nine cases out of ten, I have found that the use of ardent spirits has been the occasion of their imprisonment, it has been my earnest endeavour to point out to them the many evils of intemperance, and the great advantages of sobriety. To these remarks they have uniformly listened with attention, acknowledged their truth, and promised amendment.

"These admonitions in the prison have been followed up, so far as time and opportunities permitted, by visits to the prisoners after their liberation, which have been productive of good effects. After a person has been in prison, he is frequently looked upon as a degraded being, and shunned by the respectable part of the community; but a friendly visit from a minister has a soothing effect upon his mind, and tends to induce in him a degree of self-respect, which fortifies him against the solicitations of former bad associates.

"And here, I could refer to some who were formerly addicted to drunkenness, idleness, and theft, and in prison oft, who are now sober, honest, and industrious, and frequenters of the house of God.

"I need scarcely add, that these fruits of my humble labours are as encouraging to me, as they must be pleasing to every benevolent mind."

The keeper of the prison, too, reports, on the 1st of December last, a gratifying case of the beneficial effects of prison instruction and discipline.

"On the 25th of the preceding month, ———— aged 27, who had been confined here for three months, previous to trial at Perth, and afterwards twelve months in a neighbouring prison, in fulfilment of his sentence, called upon him to thank him for the treatment he had received, and to express his gratitude for the benefit he had derived from the education, and religious and moral instruction, while in confinement in this prison. He farther stated, that the period of his imprisonment was the best spent period of his whole life. in so far that it had been the means of giving him education, and had turned him to habits of industry and sobriety.

"Since his liberation, in October last, he has been employed a few miles hence, earning L.1 per week, and promises to continue a reformed person."

* Of these, three are 7, and two are 8 feet in breadth, by 12 in length; and one is 6 feet 9 inches, by 9 feet. All are 9½ feet in height.

flues. One on each flat has a fire-place. There are two commodious cells, with fire-places, for civil prisoners, and three apartments for the gaoler and matron, besides kitchen, bath-room, &c. for the prison. There are three corridors, or long passages, for exercise. The means for a complete classification and separation of prisoners are afforded, and the system, it is intended, will be put in force. The site contains two imperial acres, all of which will be enclosed, and part of it will be appropriated to an airing court. The new prison has been erected, and, like the old, since 1840, will be governed, under the regulations of the new Jail Act. It has cost about L.2070, assessed upon the county generally.

Police Cases.

List of Individuals brought before the Police Court, from 1st November 1841 till 1st November 1842, and 1843, with their Offences, and amount of Fines realized.

	Disorderly, but not drunk.	Theft.	Reset.	Breach of Trust and Embezzlement.	Fraud and Imposition.	Drunk and Disorderly.	Controversies of Police Act.	Assault.	Malicious Mischief.	TOTAL.			
1841-42,	90	60	1	51	14	73	16	84	14	357	L.	S.	D.
1842-43,	61	45	2	13	13	155	31	80	9	409	54	18	5
											53	17	9

From this list it appears, that simple disorderliness and theft have been on the decrease, and that drunkenness with disorderliness, has been considerably on the increase, during this last year.

Fairs.

There are eight public fairs, held throughout the year, in the town of Dunfermline, viz. on the third Tuesdays of January, March, April, June, July, September, October, and November, for the sale of horses, cattle, &c.

There is a weekly market, held at the *Tron* on Friday, for the sale of butter, cheese, eggs, &c.; and a weekly corn-

market, at the *Cross*, on Tuesday, at which the grain is disposed of by sample.*

Inns, Alehouses, &c.

The number of licensed houses for selling spirits, ales, &c., including shops in which groceries are also sold, were, for the last five years, as follows:—

1838-39,	.	.	.	141
1839-40,	.	.	.	122
1840-41,	.	.	.	142
1841-42,†	.	.	.	140
1842-43,	.	.	.	140

In the first of these periods, the quantity of ardent spirits sold, was, as nearly as could be ascertained, 63,760 gallons; while, in the second period, it was only 34,550, being a diminution of consumpt of 29,210 gallons. A few hundred of these gallons went, by permit, to adjacent parishes, and were there consumed. The dulness of trade, and the influence of Temperance and Total Abstinence Societies, may account for this reduction. During the three succeeding years, there has again been an increase, amounting in 1842-43, to 57,564 gallons,—still short by 6000 gallons of the consumpt in 1838-39.

As to the effect of the increase or decrease of public-houses,

* Grants of fairs were originally made by the kings of Scotland. Thus, there was a gift by King James VI. in favour of the burgh of Dunfermline, for two fairs; one upon the 1st of March, and the other upon the 14th of September, yearly, dated 11th February 1638, and signed with the king's seal. Another of two free fairs to the same burgh; the first to be holden upon the 20th of July, and the other upon the 22d of October, and each of them to continue for the space of three days, with a weekly market on there, and to uplift the tolls and customs thereof, and apply the same to their own proper use. Extracted by George, Viscount of Torbat, Lord MacLeod and Castlehaven, Clerk to his Majesty's Council, Registrar and Rolls.—*Charter penes Town-Council.*

An act of Parliament was passed in 1701, in favour of the Magistrates of Dunfermline, for a fair, to be held on the second Wednesday of January.

† The number for this year could not easily be obtained; but it is thought to be nearly the same as of the following year, and, therefore, the same figure has been adopted.

upon the morals of the people, conflicting opinions are entertained. Where many facilities are afforded for the use of spirituous liquors, it must be obvious that numbers will be tempted, and these chiefly young persons, to take advantage of them, who might not otherwise think of spending their money on this pernicious indulgence; while such as are already inclined to dissipation, and have not very comfortable homes, will also the more easily fall into the gratification of their degrading and ruinous propensity, and thus these houses exert a most demoralizing influence. But some argue, that the extra supply of these houses is more the effect than the cause of the increased demand, and of the immorality which follows; and that were they to be totally or partially suppressed, the people would purchase spirits, and take them to their private dwellings, and thereby familiarize their wives and children with riot and dissipation. Besides, licensed houses, it is said, are subject to a very strict surveillance by the police; they must be closed at a certain hour, and during divine service, under certain penalties, including deprivation of license, while private houses are free from such restrictions, and are independent of the intrusion of the police. The Town-Council here, acting upon these latter views, have recommended the Magistrates to grant license to every respectable party applying for it, instructing the police, at the same time, to be doubly vigilant in enforcing the regulations. The local Justices seem more inclined now, than formerly, to act upon a similar principle, although some of them are decidedly opposed to an unnecessary multiplication of public-houses; but there is no uniformity in their decisions. The Quarter-Sessions at Cupar, on the other hand, sometime ago, intimated their resolution, rather to reduce than to increase their number, and they refuse new applications. My own opinion is, that they are superfluously multiplied, and that they might, with much advantage to the moral habits of the population, be greatly lessened.

Fuel.

The fuel used is almost entirely coal, and is procured in abundance, and of good quality, in the parish, at various prices, of which a full account has been given, when treat-

ing of the collieries.* There is little or no peat in this parish or vicinity, and there are, perhaps, few trees remaining of the ancient Forest of Dunfermline, in which Sir William Wallace found a safe retreat when pursued by his enemies.†

CONCLUSION.

In concluding the Historical and Statistical Account of Dunfermline, a glance may be taken at the striking contrast between the state of the town, at its origin, nearly eight centuries ago, and at the present period; *then*, consisting only of the inmates in King Malcolm's Tower in the glen, of the adjacent small convent, and of a few surrounding rustic hamlets, not exceeding probably 400 individuals, *now*, along with its suburbs, extending over about 600 acres, closely studded with well-built, large, and handsome houses, embracing a population of 13,000; *then*, without trade or manufactures, *now*, carrying on various branches of these, to the extent of at least L.500,000 of yearly produce and sale; *then*, with only one small ecclesiastical edifice, *now*, with a dozen churches, two of which alone can accommodate nearly 4000 persons; and, *then*, all the inhabitants, it is likely, of one religious persuasion, *now*, divided into numerous denominational sections:—as also between the past and the present condition of the rural portion of the parish; *then*, having probably not more than a few hundred inhabitants, *now*, about 7000; *then*, with scarcely a village, deserving the name, *now*, with thirteen, some of which are large and populous; *then*, cultivated only partially, and in the rudest manner, *now*, widely, and with all the improvements of modern husbandry; *then*, extensively covered with forests, *now*, presenting chiefly a surface fitted for the plough; *then*, its rich mineral treasures, but little known, *now*, thoroughly explored, and extracted, to an extent of annual produce, of upwards of L.50,000 in value; *then*, the minds of the whole inhabitants, either sunk in ignorance and superstition, or only scantily educated, and partially enlightened, through the instruction, it is likely, of Culdee teachers, in the saving truths of Christianity, *now*, almost all able, or having the means of

* Vide pp. 34, 40, 46, 48.

† Vide pp. 155-6.

learning, to read,—many versant in the varieties of human learning,—and not a few fully and vitally acquainted with the knowledge, which makes wise unto salvation.

And in this mighty transition, accomplished in the course of eight long centuries, what a progression and diversity of public, domestic, and private changes ! What a flowing and ebbing of social and individual prosperity ! How many royal, titled, powerful, and opulent personages, as well as plain, active citizens, have flourished and fallen ! Above all, what an early inroad, rapid advance, and deep-seated dominion of the darkness and bondage of Popish error ; and how briefly and effectually, at the mid-period, were its gloom dissipated, its fetters broken off, and the accumulated wealth of the monastery, in which it held its sway, transferred to other hands, through the providence and grace of God raising up and aiding a few master-spirits, once, like others, spell-bound, but subsequently set free,—the blessed fruits of which are reaped, even at the present time. What a number, too, has there been of faithful Protestant Presbyterian ministers, from the Reformation, to the present day, of different denominations, striving for the faith of the Gospel, and the well-being of men ; and thus, according to their respective gifts and graces, contributing to diffuse around them, amid the varied conflicting elements of the world, a sweet and salutary savour. To what extent, and by how many, these privileges have been improved or abused, the discoveries of eternity alone can disclose, and the revelation will, indeed, be an astounding and momentous one. Pity it is, that our times, by the occasional outbreking of public turmoil and violence, as well as private ungodliness, should not present evidence of greater moral and spiritual profiting. Still it is cause of thankfulness, that now, as heretofore, although not “ the many,” there are “ the few,” who, in their sphere, are “ the salt of the earth, the lights of the world, and the followers of peace.” Many and important changes, too, are continuing to occur around us, from the effects of which none are exempted, all reminding us emphatically, that “ the fashion of this world passeth away,” and urging us to seek a mansion in “ the city of God above,”—“ a house not made with hands, eternal in the heavens.”



APPENDIX.

APPENDIX.

NOTE A, pp. 2—5.

I HAVE styled the first two derivations of the name *Dunfermline*, "the most natural and accurate;" and they are so, in respect of the *locality*, but of course only one of them can be strictly called *accurate*, as the originally intended one.

The following are derivations of the names of several places in this parish:—

"*Balmule*, (anciently written, also, *Balmoold*), from *bal*, Gaelic, a dwelling, and *mael*, British, or *maol*, Irish, an eminence, or promontory;—the dwelling on the eminence.

"*Beath*, from the British *bedev*, or Gaelic *beath*;—birchwood.

"*Cavel*, derives its Celtic name from the British *cavell*, signifying a retired, or enclosed place, a retreat.

"*Craigluscar*, from the British and Irish, *craig*, a rock, and the Gaelic *lusca*, a cave, or *luscair*, signifying a person who lives in a cave;—the cave of the hermit.

"*Drumtuthill*, from the Gaelic *drum*, a ridge, and *tuathal*, northern;—the northern ridge.

"*Dunduff*, from the Gaelic *dun*, a hill, and *dubh*, black;—the black hill.

"*Garvock* or *Garvoch*, an abbreviation of the Gaelic *Garbh-cnoc-garbh*, rough, *cnoc*, a hill;—the rough hill.

"*Knockhouse*, from *cnoc*, Gaelic, a hill, and the English *house*;—the house on the hill.

"*Logie*, from the Gaelic *lagan*, signifying, a hollow. The Gaelic *an*, as a termination, is often changed into the Scoto-Saxon *ie*, hence *Kiln-logie*.

"*Pittenerieff*, from the Gaelic *Pit-an-croib*. *Pit* in the Gaelic, and *pitt* in the British, signify a hollow, *craoibh*, pronounced *creiv*, a tree;—the hollow of the tree;—perhaps, the hollow of the wood.

"*Pitfirrane*, or *Pitferran*, from the Gaelic *pit*, a hollow, and *fearan*, land;—the hollow of the land.

"*Pitliver*, in the British, *hliver*, signifies a flux, or flow ;—probably, the hollow of the stream, or water. In the neighbourhood of Pitliver, the burn, or water, runs through a deep hollow or glen.

"*Roscobie*, from the British *rhos-cobau* ;—the moor with mounds.

"*Touch*, from the British *tu-ach*, signifying the side of the water." —*Fernie's Hist.*, p. 130-1.

Masterton, or *Maistertoun*, from the Anglo-Saxon *Mæster-tun*, signifying, the habitation of the master. This place was granted by Malcolm IV.* to the monks of Dunfermline, under the name of *Ledmacduugil*.—*Printed Dunf. Chart.* p. 23.

For the sake of the unlearned, the legends on the burgh seals, noticed at p. 4-5, may be here translated : "*Seal of the Town of Dunfermline* :—" "*Be thou an inaccessible rock* :—" "*Margaret Queen of the Scots*."

NOTE B, p. 19.

Last note, after "*Advocates' Lib.*," read "*Printed Dunf. Chart.* p. 218."

NOTE C, p. 67.

Inchgarvey.—"This small island, which signifies *rough* or *rocky island*, in the middle of the Frith, between the south and north ferries, is one of the ancient possessions of the family of Dundas," in the parish of Dalmeny. "It was granted to John Dundas in 1491 by King James IV., in lieu of his extensive property of Bothkennar, which had been forfeited by his adherence to James III., with power to build a fort upon it ; of which he and his heirs were to be perpetual governors, and with the right of levying certain duties on vessels passing up the Frith. In the regency of Albany, during the minority of James V., Inchgarvey† seems to have been employed as a state prison, to which the celebrated secretary Panter was committed by that weak and tyrannical ruler. When Albany went to France in 1517, he left Inchgarvey, together with Dunbar and Dumbarton, garrisoned with French soldiers, at the charge, and to the great oppression, of the nation. It surrendered to Cromwell in 1651. The fortifications seem, from that period, to have been much neglected, till Paul Jones appeared in the Frith in 1779, when they were repaired and mounted with four twenty-pounders."

"During the late war, when an invasion was threatened from France, it was again repaired, and strengthened with some additional pieces of ordnance, which, together with the batteries on shore, sweeping the whole range of the Frith, was judged sufficient to protect the upper

* This Malcolm is named II., by mistake, in *Printed Dunf. Chart.* p. 322.

† "The charter conveying this island is an autograph of his Majesty. There is also in the possession of the family a letter of James VI., inviting the then representative to the baptism of his son, Charles I. ; and another from the same monarch, requesting the loan of a pair of silk stockings!"

part of it from any hostile aggression."—*New Stat. Account of Scotland, Dalmeny Parish, Linlithgowshire*, p. 101.

The battery on the Guildry lands, at the east shipping, North Queensferry, opposite to Inchgarvie, was erected in 1781, with the view of protecting ships, which might go higher up the Frith.

NOTE D, p. 68, line 12.

Garvey.—"A kind of sprat which appears occasionally in winter near Queensferry, resembling in its outline the young of the herring, and averaging five or five inches and a half in length. It is more generally known by the name of *garvey*, probably from its place of rendezvous being in the immediate vicinity of the island so called. Dr Parnell states, in his Essay on the Fishes of the Forth, p. 163, that the sprat, which abounds on the coasts of Essex and Kent, is found in the Frith throughout the year, frequenting the lower parts during summer, and ascending the estuary as the cold advances, where, from the commingling of the fresh and salt water, the temperature is considerably higher. To a common observer, their migrations, except as to the time of their arrival, are extremely irregular; and their numbers vary so much, as in one season scarcely to repay the trouble of taking them, whilst in another they are caught in such shoals as to glut the Edinburgh and Glasgow markets, and the intermediate towns and country, and afford a surplus, which has been several times used by our farmers as a cheap and rich manure."—*New Stat. Account of Scotland, Dalmeny Parish, Linlithgowshire*, p. 92-3.

NOTE E, p. 85.

Mr Tytler gives, in substance, the same account of this anecdote, regarding the encounter of Malcolm III. with his traitorous noble, as recounted by his son, King David the First, to Ethelred, abbot of Rievaulx, and adds some particulars, suggested by it, illustrative of a custom at the ancient pastime of hunting, called *trysta*. "Malcolm had received private information that a plot against his life was laid by one of his courtiers, in whom he placed great confidence. The king took no notice of the discovery, but calmly awaited the arrival of the traitor with his vassals and followers at court; and, when they came, gave orders for his huntsmen and hounds to prepare for the chase, and be waiting for him on the first dawning of the morning. 'And now,' says Ethelred, 'when Aurora had driven away the night, King Malcolm assembled his chief officers and nobles, with whom he proceeded to take the pastime of the chase in a green plain, which was thickly surrounded by a wood. In the middle of this forest was a gentle eminence, profusely covered with wild flowers, in which the hunters, after the fatigues of the chase, were accustomed to repose and solace themselves. Upon this eminence the king stood; and, according to that law or custom of the chase, which

the vulgar call the *trysta*, having allotted certain stations to the different nobles and their dogs, in such a manner that the game should meet death wherever it attempted to make its escape, he dismissed them, but requested the traitor to remain alone with him, whilst the rest departed. When this was done, the king took him aside to a more remote part of the wood, and, drawing his sword, informed him that he knew well the whole of his treachery.' 'We are alone,' said he, 'and on an equal footing, as becomes brave men; both are armed, both are mounted; neither of us can receive assistance. You have sought my life: take it, if you are able.' It is hardly necessary to add, that this heroic conduct of the King was followed by the immediate contrition and pardon of his heart-struck vassal. The use of the term *trysta* in this passage, enables us to throw some additional light upon the ancient customs of the chase in Scotland. The law of *trysta*, which Ethelred here alludes to, was one by which the king's vassals, when he took the pastime of the chase, were bound to attend the royal rendezvous at the ground appointed, with a certain number of hounds; and the phrase yet used in Scotland, to 'keep tryst,' seems to be derived from this ancient practice in wood-croft. In the Highlands at this day, the mode of hunting by a *tenkle* is very similar to the *trista* held upon this occasion by Malcolm Canmore."—*Hist. Scot.*, Vol. II. p. 400-1.

The same story is recorded by Lord Littleton, in his "History of the Life of King Henry the Second, and of the age in which he lived."—4to, Lond. 1767, Vol. I. p. 65-66,—where it is mentioned as having been related by King David I. to King Henry II., great-grandson of Malcolm III., and reported by Ethelred, abbot of Rievaulx, in his *Genealogia reg. Angl.* p. 367. Lord Littleton depicts, very graphically, the characters of Malcolm and his Queen, p. 66, 67, of their son, David I., p. 423, and daughter, Matilda, first wife of King Henry I., p. 171-2.

As Matilda is not elsewhere spoken of in this volume, it may be proper here to state, that, in all probability, she was born at Dunfermline, towards the end of the eleventh century, and that she is represented as having been a very beautiful princess. According to Lord Littleton, "she was bred in the nunneries of *Wilton* and *Rumsey*, of which Christiana, her aunt, was abbess, and had appeared there at certain times, in the habit of a nun. This, when her marriage with the King was in treaty, occasioned some difficulty; upon which she declared to Anselm (Archbishop of Canterbury), that she had taken no vows, nor even had an intention of engaging herself in a monastic life; but had worn the veil in mere complaisance to the will of her aunt, and only in her presence," and for the reason alleged by her, as a protection to her honour, against the ruthlessness of the Norman nobility. "She farther assured the archbishop, that her father, King Malcolm, seeing it once on her head, was so much offended, that he pulled it off, and tore it to pieces. Anselm would not determine the point himself, but called a

council at Lambeth, and submitted it to their judgment. Proof being made before them, that all which Matilda affirmed was true, they unanimously declared, she was at liberty to dispose of herself as she pleased; and, to support their opinion, alleged the authority of Archbishop Lanfranc in a similar case." She was accordingly married to Henry I., King of England; and her espousals were celebrated by Anselm, with great pomp and solemnity. The match was very popular with the English people, as restoring the crown of England to the Saxon royal blood, and cementing the union by a tie the most natural and pleasing. She was honoured by them with the designation of "The Good Queen Maude." Like her mother, Margaret, she was a patroness of learning, and generous to the monasteries. She is said also to have erected the first stone-bridge in England, and to have founded the Lesser Hospital of St Giles-in-the-Fields. She was the mother of the Empress Matilda, wife of Geoffry Plantagenet, and unsuccessful competitor with Stephen, for the crown of England. She died between 1117-19, and was interred in Westminster Abbey. The conclusion of the Latin inscription on her monument is, "that a whole day would not suffice to tell of all her goodness and virtue." Maude is also one of the names bestowed by Queen Victoria on her second daughter, the infant Princess Alice, born 25th April 1843.

NOTE F, p. 86, line 4.

As to Malcolm Canmore being the son (and not the grandson) of Duncan, as stated in the text, Chalmers' Caledonia, vol. i., p. 417, may be consulted, in contrast with Pinkerton's Enquiry into the Early History of Scotland. 1814. Vol. ii., p. 204.

NOTE G, pp. 86-88.

George IV. embarked at Port Edgar on 15th August 1822, accompanied from Hopetoun-House by General the Earl of Hopetoun. The Queensferry was anciently styled *Passagium Reginae*, as well as *Passagium de Inverkethin*, and the town on the south side, *Portus Reginae*.

Near the shelving rock or rocks, named the *Binks*, "was formerly a house on the beach, which, it is understood, was built for the Queen's accommodation, while waiting for the arrival of her boat from the opposite shore, on her way to Dunfermline, the royal residence. So much attached to this Princess were the inhabitants, that her foot-mark was cut out in the solid rock; and some of the inhabitants speak of it as being in existence in the recollection of the ancient inhabitants."—*New Stat. Account of Scotland, Queensferry Parish, Linlithgowshire*. p. 3.

NOTE H, p. 93, *line* 6.

I have not met with any antiquary, who ever saw a *scourge* or *whip*, as an accompaniment of the angel in the representation of the *Annunciation*; and only conjectures can be formed as to its introduction and meaning here. A *palm branch* is often exhibited in the hand of the angel; but the present appearance is evidently such as I have described in the text.

NOTE I, pp. 99-105.

I have in these pages endeavoured to shew, that Arabic numerals *might* have been in this country as early as 1100, on the authorities referred to,—Brewster's Edinburgh Encyclopædia, Lardner's Cabinet Cyclopædia, and Tytler's Chronological Table,—relative to the period of their introduction into Europe; and I have done this, partly in consequence of the positive opinion expressed by the late Dr Jamieson, that they were not introduced into Europe at all before the year 1230, from which he argued against even the *possibility* of the early date on the stone, and partly from having been at one time favourable to the theory of the early date, and from supposing that the *arms* might have been inserted afterwards. But I trust I have clearly enough expressed my *present* conviction, that the sculpture had not so ancient an origin, founded chiefly on the testimony of Scottish antiquaries, that these numerals were not used, in writings, at least, in this country, till about the year 1400, and on the armorial bearings of the stone; and I may add, this conviction has been recently confirmed by an article in the new (7th) edition of the Encyc. Brit., vol. III. part ii. p. 540—and by some other considerations. The period of the arms, those of Abbot Dury, or early part of the 16th century, must be received, I think, as the most probable age of the sculpture, and of the upper portion of the palace, and that of the figures only as indicating the real or supposed age, as then known or believed, of the lower portion of it. The figures on the east of the stone are, however, I am satisfied, such as I have stated, the two digits [I] being quite plain, and the first cipher tolerably so, but the last is rather obscure, chiefly from a defect in the cast; and both of these are of a form resembling diamonds. I have added this note, simply to prevent any misconception as to the opinion which I actually hold on the subject, or the grounds of it.

NOTE K, p. 123.

1. *Secretary Pitcairn's Epitaph.*

D. ROBERTO . PITCAIRNIO
 ABBATI FERMILODVNI
 ARCHIDECANO . S . ANDRE
 Æ . LEGATO . REGIO . EIUSQ[VE] .
 MAIESTATI . A . SECRETIS .

HIC . SITVS . EST . HEROS . MODICA . RO-
 DERTVS . IN VRNA . PITCAIRNVS . PATRIE .
 SPES . COLVMENQ[VE] . SVÆ . QVEM .
 VIRTVS . GRAVITAS . GENEROSO .
 PECTORE . DIGNA . ORNANT . ET .
 VERA . CVM . PIETATE . FIDES .
 POST . VARIOS . VITÆ . FLVCTVS . IAM .
 MOLE . RELICTA . CORPORIS . ELYSIVM .
 PERGIT . IN . VMBRA . NEMQ* . OBIIT .
 ANNO . 1584 . 18 . OCTOB . ETATIS 64 .

A translation of this Epitaph is given in a note at p. 201.

2. *Mr Schaw's Epitaph*, p. 123.

INTEGERRIMO . AMICO . GVLIELMO
 SCHAW
 VIVE . INTER . SVPEROS . ÆTERNVMQVE .
 OPTIME . VIVE .
 HÆC . TIBI . VITA . LABOR . MORS .
 FVIT . ALTA . QVIES .
 ALEXANDER . SETONIVS . D . F .
 D . O . M .

HYMILIS . HÆC . LAPIDVM . STRVCTVRA . TEGIT . VIRVM .
 EXCELLENTI . PERITIA . PROBITATE . EXIMIA . SINGVLARI .
 VITÆ . INTEGRITATE . SVMMIS . VIRTVTIBVS . ORNATVM .
 GVLIELMVVM . SCHAW . REGIIS . OPERIBVS . PREFECTVM . SACRIS .
 CEREMONIIS . PRÆPOSITVM . BEGINÆ . QVÆSTOREM .
 EXTREMVM . IS . DIEM . OBIIT . 18 . APRILIS . 1602 .
 MORTALES . INTER . VIXIT . ANNOS . QVINQVAGINTA . DVOS :
 GALLIAS . MVLTAQVE . ALIA . REGNA . EXCOLENDI . ANNIMI† . STVDIO .
 PERAGRAVIT . NVLLA . LIBERALI . DISCIPLINA . NON . IMBVTVS .
 ARCHITECTVRE . PERITISSIMVS . PRINCIPIBVS . IMPRIMIS . VIRIS .
 EGREGIIS . DOTIBVS . COMMENDATVS . LABORIBVS . ET . NEGOTIIS .

* Nemus.

† Animi.

NON . INDEFESSVS . MODO . ET . INSUPERABILIS . SED . ASSIDVE .
 STRENVVS . ET . INTEGER . NVLLI . BONO . NON . CARISSIMVS . CVI .
 NOTVS . AD . OFFICIA . ET . DEMERENDOS . HOMINVM . ANIMOS . NATVS .
 NVNC . INTER . SVPEROS . AETERNVM . VIVIT .

ANNA . REGINA . NE . VIRTVS . AETerna . COMMENDATIONE .
 DIGNA . MEMBRORVM . MORTALITATE . TABESCERET . OPTIMI .
 INTEGERRIMIQVE . VIRI . MEMORIÆ . MONVMENTVM . PONI . MANDAVIT .

Translation.

“ To his most intimate friend, William Schaw.
 Live with the Gods, thou Worthy, live for ever ;
 From this laborious life, Death now doth thee deliver.

ALEXANDER SETON, D. F.*

D. O. M.†

“ This small structure of stones covers a man of excellent skill, notable probity, singular integrity of life, adorned with greatest virtues, William Schaw, Master of the King's Works, Sacrist, and the Queen's Chamberlain. He died 18th April 1602.

“ Among the living he dwelt 52 years ; he had travelled France and many other kingdoms, for improvement of his mind ; he wanted no liberal art or science ; was most skilful in architecture ; he was early recommended to great persons for the singular gifts of his mind ; he was not only unwearied with labours and business, and insuperable, but daily strenuous and strong ; he was most dear to every good man who knew him. He was born to do good offices, and thereby to gain the hearts of men : Now he lives eternally with God.

“ Queen Anne caused this monument to be erected to the memory of this most excellent and most upright man, lest his virtues, which deserve eternal commendation, should fail or decay, by the death or mortality of his body.”

Monteath's Theatre of Mortality, Part II., p. 120—a small 12mo, printed at Edinburgh in Queen Anne's reign, containing a collection of the most “ illustrious inscriptions extant,” upon monuments in several of the principal churches and churchyards in Scotland.

There is a fancifully sculptured stone, inserted in the centre of this monument, deserving notice. It is a block of white marble, having the name **VILLIAM · SCHAW**, cut in relief at top, and the letters of the same name below, similarly cut, interlaced, each letter passing over and within another, yet all distinct, and easily traceable, and the whole contained within the compass of a square foot. Such designs were favourite ones at that period. In George Heriot's Hospital, Edinburgh, the name of the founder is so sculptured in several places of the edifice.

William Schaw was one of the King's household ; and a disbursement

* D. F., *i. e.*, probably *Dicari fecit*, caused to be dedicated.

† *Deo Optimo Maximo*, “ to God, the Best and Greatest ” [of Beings]—a mode of dedication on sepulchral monuments, adopted by Christians, in contradistinction to the ancient Pagan dedications to the *Manes* of the Dead, to Household, or Local, Tutelary, deities, &c.

is recorded to have been made to him, as *Master of Work*, in January 1590.—*Papers relative to King James the Sixth's Marriage*, Appendices II. and III.; Ban. Club., Edin., 1828.

There are stones attached both to Pitcairn's and Schaw's monuments, containing the shields of their armorial bearings, with the initials of their names, at either side.

3. *Mr Rolland's Epitaph*, p. 123-4.

M. S.

ADAMI ROLLAND DE GASK.

VIRI NON VNO NOMINE CELEBRANDI
 VTPOTE NON PAUCIS VIRTUTIBVS ORNATI
 OB PIETATEM ERGA DEVM,
 AMOREM IN PATRIAM,
 BENEVOLENTIAM IN GENVS HVMANVM,
 AMABILIS;
 OB VITÆ INTEGRITATEM,
 MORVM COMITATEM,
 AFFECTVVM TEMPERANTIAM,
 SPECTABILIS;
 QVI SVOS PATERNO, PROBOS QVOSVIS FRATERNO
 OMNES BENIGNO ANIMO AMPLEXVS;
 IN PVBLICIS PRIVATISQVE OFFICIIS
 PRVDENS, FIDVS, DILIGENS;
 MENTE ET MANV MVNIFICVS;
 FVTVRORVM PROVIDVS.
 FORTVNE SEMPER SECVRVS:
 ITA VOLENTE.
 D . O . M .
 XII. CALEND. AVGVST. ANN. SAL. MDCLXIII.
 ÆTAT. LVII.
 ANIMAM CREATORI, EXVVIAS TERRE
 REDDIDIT;
 TRISTE SVI DESIDERIVM AMICIS RELINQVENS.

" Sacred to the memory of *Adam Rolland of Gask*, a man on every account to be praised, inasmuch as he was adorned by many virtues; to be beloved for his piety towards God, love to his country, benevolence to mankind: to be esteemed for the integrity of his life, the courtesy of his manners, and the moderation of his desires; who regarded his own relations with fatherly, honest men with brotherly, and all persons with kindly affection: prudent, faithful, and diligent in the discharge of public and private duties; liberal in heart and hand; careful for the future; at all times above the cares of fortune. Thus, by the divine will, he rendered up his spirit to his Creator, and his ashes to the earth, on the 31st July, in the year of Salvation 1763, at the age of 57, leaving to his friends a sad regret of him."

Opposite to Mr Rolland's tablet, in the north porch, is one in memory of Robert Adie, a magistrate of the burgh, with a short Latin inscription. He died in 1710.

There is a ludicrous epitaph on a stone in the old churchyard, between the thorn tree and the church,—“ Here lies the corpse of Andrew Robertson, *present* Deacon-convener of Weavers in this burgh, who died 13th July 1745.”

NOTE L, p. 124.

Interment of the Dead.—As the civilized Pagan nations, Greeks, Romans, &c., considered it unlawful to bury their dead within the precincts of their cities, lest their sacred places should be defiled, and generally interred them in the suburbs, and the sides of the highways, the early Christians followed the practice. But in the fourth century, from a mistaken feeling of piety, an attempt was made by them to have their churches used as repositories for their dead, especially for such as had been of eminent christian reputation. This was resisted by the Emperor Theodosius, in that century, who issued an ordinance, that all who should be guilty of this practice “ should be fined in one-third part of their patrimony.” From the superstitious notion, however, that interment in a place of sanctity would be beneficial to the souls of the deceased, aided by the introduction of the Popish tenet of worshipping and doing homage to the dead and their relics, as well as from the idea of its being a great honour to be buried within a church or chapel, or near an altar, the custom of so burying became almost universal among the great, and all who could afford to purchase the privilege. In the thirteenth century and afterwards, it was much prized by the Roman Catholic population, and the once-lettered pavement of our old church, of which some remains still exist, shew the prevalence of the custom.

Soon after the Reformation, the Church of Scotland saw the evils of the custom, not only in a religious point of view, but as regarded the health, comfort, and convenience of the living, and sought to put an end to it. As early as 24th October 1576, a question was proposed in the General Assembly, as to its propriety. Sessio 7. “ Whither if burrials should be in the kirk or not? Ansuerit. Not; and that the contraveiners be suspendit frae the benefites of the kirk, quhill [till] they make publick repentance.” The enactment, however, does not seem to have been always strictly observed; for in the General Assembly held in April 1577, there is this record:

Sessio 9a. “ Anent the complaint made be David Fergusone, vpon Mr James M'Gill, Clerk of Register, to the zong Laird of Rossyth, that agains the actis of the Kirk they causit burie the vmquhill Laird of Rossyth in the Kirk of Dumferling, albeit the said David made them

foirsein of the said act. The kirk ordainit Johne Durie to warn the Clerk-Register to ansuer heirto, the first of May nixt to come.

"The Clerk-Register beand present, declareit that the Proveist and Baillies of Dumfermling agriet to burie the said Laird of Rossyth in the Kirk; that he was not the cause thereof, submittand himselfe allwayes to the judgement of the Kirk, if any offence be found done by him."—*Booke of the Universall Kirk of Scotland*, Ban. Club Edit., Part I., pp. 378, 388 (1839).*

Nearly a hundred years after this, an unseemly affray took place in the church-yard, by an attempt to inter another Laird (Stewart) of Rossyth within the kirk, which is thus recorded in the session minutes. The affray is remarkable for the very early hour at which it took place, and the fidelity and alertness of the then ministers in being at their post to oppose the meditated interment, by a forcible entrance into the kirk, and which even a writer was brought from Edinburgh to render legal:—

"24th April 1660.—The act and instrument following, being produced this day, Mr Ro^t Kay, and Mr W^m. Oliphant, present ministers of the kirk of Dunfermline, desirit y^t it myt be insert in the session-book for y^r exoneration, which was consented to be the session. Off the qlk act and instrument the tenor followes:—

"At Dunfermline, the 20 day of Aprile Jajv^r and thrie score yeirs—

"The w^{ch} day, in presence of me, notar publick, and witnesses, efter-nait compeirit p^ublie at the kirk-dore of Dunfermline betwixt 4 and 5 hours in the morning, Mr Ro^t Kay, and Mr W^m. Oliphant, ministers, y^r who declaired, they were certainlie informed y^t the freinds and kinsmen of the Laird of Rossyth, deceist, were of intention to bring the corps of the s^d laird w^hin the s^d kirk of Dunfermline, and y^t the keys of the kirk-dores were not in the kirk-officer's hands, but had bein taken fra him yetngt. And y^rfore did send and direct y^r kirk-officer to Ro^t Walwood, baillie of the s^d bru^t (who had taken the keys fra him, as they were informed). To desire and require him to give bak the keys of the s^d kirk-door, y^t they might have y^m in y^r custodie, who accordinglie went, and made report of his cōmission thus; that the baillie said he had not the keys for the present, but had left y^m w^h the toun-officer, that he might open the dore this morning to ring the 5 ho^r bell. Thairfor, before 5 o'clock came, Johne Laurie, officer, w^h the keys, fra whome the sds Mr Ro^t Kay and Mr W^m. Oliphant demandit the s^d keys, w^{ch} he altogedder refusit, saying y^t y^rwth he was to open the dore to ring the 5 ho^r bell. And, in the meantyme, George Carmichell, sr^vitor to the Laird of Buchanman, and Alex^r. Crookshank, writer in Edinburgh, came to the kirk-dore, at whom the sd ministers desyred to know y^r erand y^t tyme of day? who ansred y^t they intendit to keip ye Laird of Rossyth's old buriall-plaice. To the which it was replyed by the ministers, y^t all burying w^hin the

* Vide *Addenda*, for an act of Assembly on this subject in 1588, and another in 1643.

kirk was discharged be the General Assemblie in August 1643. And y^t y^r hade nevir bein any in this kirk since y^t tyme. And desyrit y^m to forbear fra breaking the kirk-floore, and burying w^hin the kirk. Which they wilfullie refused. And w^h 5 or 6 men thrust y^m selves in at the kirk-dore. Q^rvpon, and vpon the refusal of the sd toun-officer to delyver the keys in manner foirsaid; And all and sundrie the premisses, the saids Mr Ro^t Kay, and Mr W^m. Oliphant, ministers, askit act and instrument, ane or mae, in the hands of me, notar-publict, under subcrywand; And protestit y^t as they were frie, and had no accession to the sd irregular fact, so they my^t be frie fra all the evils and consequents y^t my^t follow y^rvpon.

" Thir things were done day, yeir, and plaic foirsaid, betwixt 4 and 5 ho^r in the morning. Before James Marshall, Patrik Anderson, Archibald M'Craich, burgess [es] of Dunfermline; George Befrage, srvtor to the sd Mr W^m. and Arthere Kay, sons lau^l to the sd Mr Ro^t, witness[es] to the premisses called and requyred, *sic subscribitur*. I, henrie elder, notar-publict, Doe testifie and declare the hail premisses before set down to be trewlie done, as is above exprest, be this my subscription usuall, H. Elder. Quhilk act and instrument being red, Peter Walker, Provest, declairs y^t they medled w^h no keys bot y^t which properly belonged to the toun. And desyred this to be marked."

There was published in 1610, 4to, an interesting book, entitled "The Blame of Kirke-Buriall, tending to perswade Cemiteriall civilitie, by Mr William Birnie, minister of Lanark." "First preached," it is added on another page, "then penned, and now at last propnyed to the Lord's inheritance in the Presbyterie of Lanerk by Mr W. B. the Lord his minister in that ilk, as a pledge of his zeale, and care of that reformation. Matth. viii. 22." This book was reprinted by the Bannatyne Club in 1834, edited by W. B. D. D. Turnbull, Esq. Advocate.

NOTE M, p. 126. *Notes 1 and 2.*

What I have stated here as the *probable* site of the High altar, and the *supposed* site of Our Lady's altar, might, I find, have been expressed more *positively*. For the former corresponds with the place where the high altar always stood in a Roman Catholic church, and the latter with the situation of the *Lady* chapel, wherever any thing projected eastward beyond the high altar, and the eastern extremity of the chancel. This was the case at Glasgow and elsewhere, and I have now no doubt was so, likewise, at Dunfermline;—so that these may be considered as the *real* situations of the altars referred to. The authorities are given at p. 136-137.

NOTE N, p. 127.

Since the list of altars in this page was printed, another has been discovered being 15. "*St Laurence's Altar*," for the support of which a pe
eirs received from Abbot Richard and the convent, in

1455, a charter to a croft of St Laurence, near the lower gate or port of the burgh, at the west end of the Nethertown; the *realdendum* being *ss. per annum*.—*Printed Dunf. Chart.* p. 335.

NOTE O, p. 132.

In addition to what is stated in the text, as the substance of Hay's account of this matter, the following words of his may be quoted:—

"Queen Margaret enriched Dunfermline with many jewels of great value, with vessels of gold and silver, curiously wrought, and with a black cross, full of diamonds, which she brought out of England." And as to her character, he makes the following just reflections:—"She knew the exact and vigorous inquisition that God makes against princes, whose bad examples, and connivance at the vices of their subjects, do corrupt the people, who of themselves are but too much bent to evil. She knew, that if this supreme Sovereign shall find crimes in monarchs, their crowns will not be a buckler strong enough against his thunders, that all their grandeur will serve them to no other purpose than to make them suffer a more exemplary punishment."—*Scotia Sacra*, vol. i. p. 328.

Connected with the same subject is the following note:—

"Some good Catholics rescued their relics [or bodies] from the destructive zeal of the Reformers, and conveyed them to Philip II., King of Spain, who preserved them in his new Palace of the Escorial, with the inscription, 'ST MALCOLM, KING, AND ST MARGARET, QUEEN.' The head of St Margaret was afterwards carried back to Scotland, and presented to Queen Mary; and after her fatal retreat to England, fell into the hands of a monk, who carried it to the Scottish College at Douay, where it is still preserved, with due veneration."—*MS. Notes of Mr D. M'Pherson on Maitland's Hist. of Scotland*, Adv. Lib., vol. i. p. 342.

NOTE P, p. 133.

On 30th Decr. 1184, Andrew, bishop of Caithness, formerly Culdean abbot at Dunkeld, died at Dunfermline.

In 1356, Christian de Bruce, sister of King Robert, and wife of the late Andrew de Moravia, the good Regent of Scotland, was buried at Dunfermline.—*Hay's Scotia Sacra*.

NOTE Q, p. 135.

Malcolm, noticed in the second note from the bottom of this page, was the second Earl of Athole, and the deed referred to is at page 85 of the Printed Register of Dunfermline, in which he makes a donation to the Abbey of the tithes of the Church of Moulin, for the safety of his soul, and of that of his spouse, and predecessors, Kings of Scotland,—and

specially, as stated at p. 229 of this volume, that when he and his Countess died, they might be buried in the Abbey.—Vide *Douglas' Peerage*, p. 45.

NORR R, p. 136-7, *last note*.

1274. A thousand twa hundyr sevnyty and foure
The yheris of oure Sawvyoure,
Margret Qwene of Scotland,
Alysawndry's wyf, Kyng rygnand,
Deid, and in Dunfermylne
Hyr body wes enteryd syne.—*Winton*, vol. i. p. 391.

Alexander III., and Ballad of Sir Patrick Spens.

It is uncertain when or by whom the popular ballad, "Sir Patrick Spens" (of which are subjoined the first four verses connecting it with Dunfermline), was written; and there is much diversity of opinion as to the historical event on which it is founded. Mr William Motherwell, the last writer, I believe, upon the subject, after giving a summary of the opinions of Sir Walter Scott and others, as to the last point, then states his own, which agrees with Sir Walter's, as to the song referring to the times of Alexander III. "My own opinion is, that the ballad is founded on authentic history, and that it records the melancholy and disastrous fate of the gallant band, which followed in the suite of Margaret, daughter of Alexander III., when she was espoused to Eric of Norway. According to Fordun, in this expedition many distinguished nobles accompanied her to Norway to grace her nuptials, several of whom perished in a storm while on their return to Scotland."

The king sits in Dunfermline town,
Drinking the blude-red wine:
"O where will I get a skeely skipper
To sail this new ship of mine?"

O up and spake an eldern knight
Sat at the king's right knee:
"Sir Patrick Spens is the best sailor
That ever sailed the sea."

Our king has written a braid letter,
And sealed it with his hand,
And sent it to Sir Patrick Spens,
Was walking on the strand.

"To Noroway, to Noroway,
To Noroway o'er the faem;
The king's daughter of Noroway,
'Tis thou maun bring her hame!"

Motherwell's Minstrelsy, Ancient and Modern, Glasg. 1827, p. 9-11.

Sir Walter Scott, in his *Essay on Imitations of the Ancient Ballad*, says—"I was delighted on finding that the Old English, and especially the Scottish language, were so nearly similar to the German, not in sound merely, but in the turn of phrase, that they were capable of being rendered line for line with very little variation," p. 565; and he cites, in illustration of this remark, the first verse of "Sir Patrick Spens," and a version of this old Scottish song by the celebrated Herder in his *Volk-leider*, in which, as he says, but for difference of orthography, the two languages can be scarcely distinguished from each other.

"The king sits in Dunfermline town,
Drinking the blood-red wine;
'Where will I get a good skipper
To sail this ship of mine?'

"Der Koenig sitzt in Dumfermling Schloss:
Er trinkt blutrothen wein;
'O wo trifft ich einen Segler gut
Dies Schiff zu segeln mein?'"

Poetical Works, Edin. 1841, p. 569-70.

NOTE S, p. 149.

Translation of Extracts from the *Chamberlain Rolls*, relative to expenses incurred, at the funeral of King Robert Bruce;—

Clerk of Liberance mcccxxix.

Account of John of Dunfermline, clerk of liberance of our lord the king's household, rendered at Scone.

And to John of Lithcu for expenses incurred about the burial of the king, L.xix, for which he will answer.

The same debits himself with 23½ stones of wax from the chamberlain, which he delivered to John of Lithcu, and so balanced.

Fine Linen.—Be it remembered, that of the fine linen and books of gold, delivered by the chamberlain, having been received by purchase, there are delivered to John of Lithcu 5 pieces of fine linen, and 5 books of gold-leaf, for the lamp and apparatus of the king's funeral: And to Thomas Armoure, 24 pieces and half an ell: And all the residue about the *herse* and vestments round the altar, besides the 9 pieces and 3 books of gold, remaining in the possession of the Sacristan of Dunfermline.

He credits himself with payment made for vestments and copes, and one bed-cover, for the use of our lord the king, L.8:0:8: And to Thomas de Carnoto, for the tomb of our lord the king, made at Paris, L.66:13:4, for which he will answer.

To John the apothecary, as a gift from the king, L.14:13:4; and to the same for his fee, L.18.

To John the apothecary, by the king's orders, L.66, 8s. ; and to the same for a robe, 26s. 8d.

To the mason of the tomb for his wages, and a gratuity given to him by the keeper, by sure account held with Sir Walter of Twynham, L.38, 12s.

And to Richard Barber, in the preceding year, for the said tomb, L.13 : 6 : 8.

And to the workman of the tomb, for freight of the said tomb, and for his expenses from Paris to Bruges, and in England, and elsewhere, to Dunfermline, L.12, 10s.

And in purchasing two horses for carrying the litter, L.10 : 13 : 4 ; and for boards of Estlandia, bought for the chapel, erected over our lord the king's body, on the day of his funeral, 40s.

And to Sir David of Berclay, for his expenses at Dunfermline, when he was purveyor for our lord the king's burial, L.28.

And to the Abbot of Dunfermline, for his oblation on the day of the king's burial, according to agreement, L.66 : 13 : 4.

And to the rector of the church of Cardross, for the oblation pertaining to him of our lord the king's burial, L.20

The same credits himself with payment made to Henry of Driden for the king's soul, in part-recompensation of the losses which he sustained by reason of his fee of 100 shillings from the multures of the mills of Munros, subtracted by Sir David of Grahame, 100s. ; and to Brynebill, in charity for the king's soul, 6s. 8d.

And with the purchase of a hundred thousand of gold-leaf, bought at Newcastle and York, six hundred of bipartite gold-leaf, with paper and a chest for holding the same. In the seven pieces and 5 ells of fine linen, together with expenses made about the same, for the burial of our lord the king, L.7 : 16 : 3.

And with the purchase of four pieces of fine linen, and of one thousand five hundred of gold-leaf, delivered to Taskynus the armourer, for our lord the king's burial, L.6 : 6 : 7.

Wax.—And to John of Lithqu, by letter about our lord the king's burial, 478 stones and 4 pounds [of wax] ; and to the same for the same cause, 84 stones and one pound.

Accounts of the Chamberlain mccccxxx.

Account of Sir Malcolm Fleming, Stewart of our lord the king's household, from 27th February 1329 [-30] to 10th January following.

And for the costume of the Stewart and his suit at our lord the king's funeral, one piece [of cloth].

Buget.—To knights for their costume about the king's funeral, 3 sur-
-s and 2 mantles of black buget.

To John of Lessydwyn, for his stipulated robe for iron-work about the king's tomb, 20s.

And in iron-work about our deceased lord the king's tomb, besides one robe elsewhere charged, L.21 : 8 : 2.

And for one cask of wine, bought and given to the preaching friars of Perth, for the king's soul, 66s. 8d.

Account 25 June 1330.

And for certain expenses about our lord the king's funeral made at Donypas and Cambuskenneth, of which expenses the sheriff of Stirling has to render account, L.14 : 13 : 4.

Meal.—And to seven paupers for the king's soul for one year, ended on the feast of St Peter *ad vincula*, 7 chalders 9 bolls and a third part of one boll.

Account 12 March 1330.

Wheat.—And to Sir Malcolm Fleming, at obsequies of the lord the king, 5 bolls 3 firloths.

Clerk of the Kitchen.

To Sir Malcolm Fleming, at obsequies of the lord the king at Dunfermline, 60 multons.

Account rendered 14 March 1330.

And to the Abbot of Dunfermline, for money due to him by reason of the deceased lord the king's funeral, L.66, 1s.

And to the preaching friars of Berwic, by warrant of the auditors of accounts, for the deceased king's soul, for one chalder of wheat, and a chalder of barley, L.4.

Chamberlain's Account 14 Dec. 1331.

Meal.—And to seven paupers for the king's soul, for the year of this account, ended on the feast of St Peter, which is called *ad vincula* next to come, 6 chald. 9 bolls and three parts of a boll.*

* Vide *Addenda*, for some illustrations to this note.

NOTE T, p. 157. *Burial-ground.*

Since the text was written, the improvements on the new burying-ground, S. and S.E. of the church, have been still farther advanced, by the removal of a small partition-wall on the west of the space yet unoccupied, by additional walks, and by the erection of a handsome iron gateway at the eastern entrance. The removal, however, of one large and beautiful ash-tree, near the session-house, is of very questionable taste, if the other improvements did not necessarily require it. A few young trees, planted at convenient places, might be a great ornament. A new strong iron gate has also been erected at the northern approach, and the convenience of the entrance much increased by the removal of the steps, and lowering of the walk towards the porch of the old church. It is contemplated, too, to widen this walk onward to the eastern gate, so as to admit of a carriage passing through the whole church-yard, which would be a still farther convenience at funerals. When all these, and some other improvements are completed, it may be safely affirmed, that there will be few church-yards in Scotland to equal it in the tastefulness of its arrangements, the good order in which it is kept, and the beauty of its situation; enclosing, moreover, as it does the interesting monastic ruins, and the handsome new church, and commanding an extensive southern view. Great praise is due to Mr Allan, the superintendent of the church-yard, for the excellence of his management, and the taste he has displayed in decorating the ground with shrubs and flowers, by which he has rendered a hallowed, also an agreeable, spot, where solemn meditations, affectionate recollections, and cheering hopes may be silently and uninterruptedly indulged.

NOTE U, p. 169. *Perdews Mount.*

I have mentioned the local, long and universally received, as well as already published, tradition of the origin of this name, as applied to the mound to the south-west of the town, close by the Limekilns road; but whether it be the real derivation of it, I do not venture to pronounce. The tradition may, like many others, have no foundation in fact; but still I have given it as it exists, and has existed, from time immemorial. Some think that the name *Perdews* is the same as *Pardusin*, which also frequently occurs in the Chartulary, and is as old as the time of King David, who made a grant of the place so called to the monastery. And it may be so. Still the exact site of *Perdews* is fixed in the Chartulary, as the name of lands where this mound is, but that of *Pardusin* is nowhere mentioned, and can be conjectured only from the other names enumerated in connexion with it, denoting places which range from the south-east of the town of Dunfermline to Kirkcaldy.

NOTE V, p. 167-8.

Translation of the Charter of Malcolm III. referred to in the text.

"AUTOGRAPH.

"In the name of the Holy Trinity. I, Malcolm by the Grace of God, King of Scots, of my royal authority & power, with the confirmation & testimony of Queen Margaret my wife, and of the bishops, earls, & barons of my Kingdom—the clergy also and the people acquiescing.* Let all present and future know, that I have founded an abbey on *the hill of the infirm*,† in honour of God Almighty, and of the holy and undivided Trinity, for the safety of my own soul and of all my ancestors', and for the safety of the soul of Queen Margaret my wife, and of all my successors'; for I have granted, & by this my charter confirmed to the foresaid Abbey, all the lands and towns of Pardusin, Pitnaurcha, Pittecorthin, Petbachichin, Lannar, Bolgin, and the shire of Kirkaladunt & Inneresc the lesser—with the whole shire of Fofriffe and Muselburge, with all their pertinents, as well in chapels and tithes & other oblations, as in all other things justly belonging to these lands, towns, & shires, as freely as any King ever granted or conveyed any gifts, from the beginning of the world until this day. Witnesses. Ivus Abbot of the Kelledeas. Mackduffe Earl. Duncan Earl. Arnald Earl. Neis son of William. Merleswain. at Edinburgh."

"Agreeing with the Autograph in all respects."

(as added by) "Sr JA. BALFOUR LYONE."

Printed Dunf. Chart. p. 417.

NOTE W, p. 172.

"Every monk or friar used the *tonsure*, or shaved crown, an emblem as was said, of their hope of a crown of glory."—*Shaw's Hist. of Moray.*

* This clause has been made the subject of much dispute. (See Pref. to Chartulary, p. 22.) A note in an unpublished work, by the author of Caledonia, after quoting the formula in No. I. of the Chartulary from "In nomine, &c.," to "perpetua confirma," goes on,—"*Here, then, is the written declaration of the King's authority, with the assent of the Lords spiritual and temporal in Parliament assembled. Brady shews that the *clerus* and *populus* of such ancient laws meant merely the *clergy* and *laity*, who were not of sufficient importance to be specially named.*"

† This designation has been applied to Dunfermline by several writers, possibly founded on this charter, but the reason of the original application of it, is uncertain. As the Monks were very attentive to the sick, and a *medicus* and *infirmarius* were two of the officers belonging to a monastery, it is not improbable, that there may have been an hospital for the infirm, connected with the institution here. Perhaps St Leonard's Hospital, at the *Spitol*, S.E. from the town, may be referred to.

NOTE X, p. 176.

Besides the many distinguished members of the Benedictine order enumerated in the first note of this page, there were calculated as having belonged to it, till 1334, not fewer than "200 cardinals, 7008 archbishops, 15,000 bishops, 15,000 abbots of renown, and above 40,000 saints and holy men; and the number of monasteries connected with it were so many, that it was almost impossible to ascertain them." *Stevens, Add. Dugdale*, i. p. 164.

Dalrymple, in his *Historical Collections* (p. 253), states, "that there was no Popish abbey in Scotland at all in the year 1127, when David I. returned from England, but one at Selkirk." Scone was a priorie, as well as Dunfermline, which may be inferred from the expression of Eadmerus, speaking of the messengers sent by King Alexander I., anno 1120, to Radulph, Archbishop of Canterbury, referred to in p. 176. He adds (p. 254), "This is an evidence of the great concern to have the Scottish Church proselyted to the Romish, when the Frjor of Canterbury was sent to the Abbot of Dunfermline. It may be observed from the charter [i. e. of Bishop Robert to Coldingham, in A.D. 1127, p. 253], that the design was at this time for erecting of more abbacies in *Laodonia* and *Scotia*, which, indeed, did very shortly take effect." The *thirteen* monks brought by King David from Canterbury were, in all probability, in allusion to the same number of priests usually in the colleges of the Culdees, the reason of which is thus stated by Sibbald: "It appears, that the number of priests in the colleges of the Culdees was thirteen, the provost or chief, and twelve associates. This number was observed, either in imitation of Christ and the twelve apostles, or of their founder Columba, and the twelve priests who accompanied him from Ireland."—(*Hist. Fife*, p. 178.) This circumstance seems to favour the idea of David's intention, by this expedient, to undermine, supplant, or expel the Culdees; so that, if there were an abbot here previously, he must, according to this supposition, have been one of the ancient order of Culdees.

In the *New Statistical Account of Scotland*, the writer of the article on Kirkaldy, speaks very positively of "the Culdee Establishment at Dunfermline," of the introduction of the thirteen English monks "bringing it under the dominion of the Pope," "of the innovation *awakening the alarm* of the Culdees by threatening their independence with overthrow," and "of the King, in order to reconcile them to the change, and to divert their attention from the danger of their contemplated overthrow, elevating the priory of Dunfermline to the rank of an abbey," and "to *flatter them still farther*, at the same time, it is said, suppressing the Culdees of Kirkaldy, or making them subordinate to, and dependent on, the newly-erected abbey." Now, all this may be true, and some of it, I

think, extremely probable; but it would have been desirable to confirm its certainty by references to authorities, the want of which I have much felt as to somewhat similar averments by others. It was not the *Commendator*, as he states, but the *Abbot* [Richard], who gave certain privileges to the burgh of Kirkaldy.—*Vide* pp. 208 and 228 of this volume.

It may be noticed here, that Fordun speaks with great commendation of *Richard Mongat*, Prior *Claustrali* [cloister] *de Dunfermlyn*, as alive in 1148, in reference to his account of St Bernard and Abeldard, (vol. i. p. 441.) The Prior died at St James', or "*San Iago de Compostella*", capital of Galicia, in Spain, famous for the extraordinary concourse of pilgrims that resort thither, to visit the body of the apostle St James" [tutelar saint of Spain], "which the Spaniards pretend they have buried there."—*Collier's Great Hist. Dict.* fol. Lond. 1701.

A translation of the Life and Times of St Bernard was published in 1842. 12mo.

NOTE Y, p. 183.

The following charter is here recorded, partly because it is referred to by Father Hay, in his List of Abbots of Dunfermline, appended to Macfarlane's Transcript of the Register of Dunfermline, p. 797, but without notice of the place where it is to be found, and partly because the letter *A*, the initial of the name of the Abbot of Dunfermline subscribing it, is evidently a mistake for *R*, the initial of Robert de Keldelecht, who was abbot at the date of the charter. This is farther confirmed by the abbot being styled *Cancellarius*, as Robert was, and another of the subscribers being "*Alanus Hostiarius*" [*i. e.* Durward], "*Justiciarius Scotiae*," with whose plot, as mentioned in the text, Robert was mixed up. The charter is to be found in Hay's MS. *Diplomatum Veterum Collectio*, Tomus II., 1696, p. 184, where its title is "*Littera testimonialis quorundam juratorum penes Nicolaum de Innerpeffyr, 1250.*"

"Anno Domini 1250. Septimo die Februarij. Apud Forfar, Robertus de Monte alto, Willielmus de Rammesay, Hugo de Anegus, Alexander de OgylWill, Duncanus iudex, Nicolaus Ab. Robertus Marscallus, Mattheus de Gouaner, Johannes Thaynus de Moross, Willielmus Blundus, Jacobus Delur, Eustachius de Galflethyr, Robertus Biboys, jurati dixerunt quod viderunt Nicolaum de Innerpeffyr, sequentem curiam abbatis de Aberbrothe pro terra sua de Innerpeffer, et quod de eadem terra annuam firmam dicto abbati reddere consuevit, et quod exercitum et auxilium facere solebat, cum hominibus dicti Abbatis præterquam in exercitu quem Dominus Rex ultimo habuit cum eo in Ergadia* sciz. Anno Domini 1248. Et tunc idem Nicolaus misit homines suos in exercitu, cum hominibus Domini Regis de Ballia de Forfar, propter quoddam placitum, in quo Abbas de Abberbrothe traxit ipsum coram iudicibus delegatis de terrâ suâ de Innerpeffir, metuens quod idem Abbas de terra

* Argyll.

præfata ipsum voluit exheredare, et per hoc intendebat dictus Nicolaus habere Dominum Regem defensorem suum contra præfatum Abbatem in causa memorata, et hii tunc presentes fuerunt. A. Abbas [R. ?] de Dunfermlyn Cancellarius. Alanus Hostiarins Justiciarius Scotie. R. de Methers Camerarius. E. de Makiswel. G. de Haya. J. de Vallibus. W. de Haya. Widde de Normavill. David de Menethyrs. David de Penicok. Jo. de Hirdemanston et plures alii."

NOTE Z, p. 194, 198.

Illustrative of what is said in the text regarding the influence of James Bethune, Archbishop of St Andrews, and Abbot of Dunfermline, and his patriotic spirit in the encouragement of architecture and useful works, the following quotation which, it is believed, has never been printed, and is not much known, may be given. "He was a good, wise, and charitable man, and promoted all his brethren to honourable estates, places, and offices in the kingdom, and so great an interest had he then in the court, that at his death, in 1539, he got his nephew, David Bethune" [afterwards the Cardinal] "secured to succeed him, in the abbacy of Arbroath, and in the archbishopric of St Andrews, and Robert Pitcairn" [a mistake for George Dury], "his N." [ephew], "to succeed to him in the abbey of Dunfermline."

"He built fourteen bridges, of which there were,—

one [over the river Eden] at Dairzie,
two over the Orr, the upper and nether,
one over the Lochtie,
one at Cameron,
one at Kemback,
one at Leuchars,

the two bow bridges of St Andrews; and also he completed the Guard Bridge [over the Eden].

"His arms are upon them all, and six times on the Guard Bridge.

"He built also the House of Monimail, a mensal kirk of the See of St Andrews; and the wall about the yard [garden] thereof, and planted the most part of the yard with fruit-trees brought from France, and when he had completed all, he gave the same freely to King James V., in his minority, for his more commodious hunting in Edin's muir [Strath-eden].

"He also built the whole fore-work of the castle of St Andrews, and several other works there. He built [too] the church of St Serfs, called Newburn."—*M'Farlane's Genealogical Collections MS.*, vol. i. Adv. Lib. Edin.

Sibbald notices two of these bridges.—"To the east of Pitewchar, and on the highway from Kirkaldie to Falkland, is a stone bridge of two arches, built by James Bethune, Archbishop of St Andrews: below

that bridge it" [Lochtie] "runs into Or;"—and again, "in the way from Kirkaldy to Falkland, is a stone bridge of two arches, built by the above-named James Bethune," [named the Orr bridge, near the village of Thornton.]—*Hist. Fife*, p. 376-7. Of this last, however, only a large fragment now remains.

NOTE A A, p. 203.

As an additional and recent testimony to the character of the Master of Gray, who so dishonoured the office of Commendator of Dunfermline, which he held from 1584 to 1587, the following extract from Tytler's 9th and last vol. of his *History of Scotland*, published in December 1843, p. 13, may be given.

"The same convention [at Edinburgh] was signalized by an event which brought a merited punishment on one of the basest of men. This was the fall of the *Master of Gray*, who was tried for high treason, condemned, and on the point of being executed, when his life was spared, and the sentence changed to banishment, at the intercession of the Earl of Huntly and Lord Hamilton. His accuser was Sir William Stewart, now about to proceed on the French embassy; and in his *dittay* or indictment which has been preserved, were contained various points of treason.* But his most flagrant offence, which was completely proved, was the base betrayal of his trust in his recent negotiations in England, where he secretly recommended the death,—instead of pleading for the life,—of the Scottish Queen. At first, with his wonted effrontery, he attempted to brazen out the matter and overawe his enemies, but in the end, he pleaded guilty; and as abject as he had been insolent, threw himself on the King's mercy. None lamented his disgrace; for, although still young in years, Gray was old in falsehood and crime. Brilliant, fascinating, highly educated, and universally reputed the handsomest man of his time, he had used all these advantages for the most profligate ends; and his life, which, to the surprise of many, was now spared, had been little else than a tissue of treachery. He retired to France; and although, after some years, he was again permitted to return to Scotland, he never recovered the commanding station from which he fell."

* Pitcairn's *Criminal Trials*, vol. i., part iii., p. 157. *History of James the sixth*, p. 227; Spottiswood, p. 303.

NOTE B B, p. 170, 223.

*The Church of Dunkeld was confirmed to the Monastery, by a Bull of Pope Alexander III., of which the following is a translation.**

Alexander, bishop, servant of the servants of God, to his beloved sons, Geoffrey Abbot of the Holy Trinity of Dunfermline and his brethren : salutation—and apostolic benediction. It becomes us to grant a ready consent to the just desires of suppliants ; and reasonable vows are to be effectually performed. Therefore, sons, beloved in the Lord, we, heartily assenting to your just requests, confirm, by our apostolic authority, to you and through you to your church—the Church of the Holy Trinity of Dunkeld, as reasonably granted to your Monastery by Andrew Bishop of Caithness, with the consent of the illustrious King of Scots—together with the towns belonging to the same church, which we have judged proper to mention by name : Fordouin. Dunmernech. Bendachim. Cupermacculim. Inche. ruum. Cethec. Let it be unlawful, therefore, to any to infringe this our confirmation, or oppose it in any manner. Should any one presume to attempt this, let him know that he will incur the indignation of Almighty God, and of the blessed Peter and Paul, his apostles. Given at Sens, 27 July. [1164]

Translation of the Charter of Richard, Bishop of Dunkeld, confirming the Church of the Holy Trinity of Dunkeld.†

To all the sons of Holy Mother Church, Richard, by the Grace of God, bishop of Dunkeld—salutation—and episcopal benediction. Since it belongs to our office to increase the respect of holy religion—let all as well future as present know, that I have granted and by this my charter confirmed to the abbot of Dunfermline, and the monks there serving God, the donation of King Malcolm ‡ and Andrew Bishop of Caithness, as their charters testify—the Church of the Holy Trinity of Dunkeld, and all the lands justly pertaining to it, free and quit from every exaction, as well of ecclesiastics as of seculars, saving episcopal rights. I also grant to them *conversationem* in my bishoprick—and that they may exercise the divine office and hold the cure of souls among their dependents—and that, while *conversantes* in my diocese, they shall receive from me those things which pertain to Christianity. Witnesses. Matthew, archdeacon of St Andrews. Bricius, prior of Inchcolm.

* Printed Dunf. Chart., p. 418–419. Alexander III. was Pope from A.D. 1159 to 1181, when he died.

† Printed Dunf. Chart., p. 419. This, probably, was the same Richard, who was Bishop 1250–1272, and was Lord High Chancellor of Scotland in 1266.

‡ Malcolm IV.

Michael, clerk. Master Matthew, and John, his brother. Robert, cup-bearer to the bishop. Radulfus, chaplain. Thomas, presbyter. Murdoch, clerk. Abraham Little.

NOTE CC, p. 242.

Bull of Innocent IV. concerning the Privilege of Excommunication.

Innocent, bishop, servant of the servants of God, to his beloved sons, the abbot and convent of the monastery of Dunfermline, of the order of St Benedict, of the diocese of St Andrews—salutation and apostolic benediction. Since, as has been intimated to us on your part, certain ecclesiastical judges, after binding with the chain of excommunication some who are disobedient unto them, presume to fulminate their sentences of excommunication against those participating with such excommunicated persons—not in their crime but even in any respect—we, having given heed to your devout prayers, by authority of these presents, grant you an indulgence—if at any time you or your servants happen to hold intercourse with such excommunicated persons—that ye shall on no account be bound with the cord of the greater excommunication—provided ye be not partakers with the guilty in their crime. Let it be lawful for none, therefore, to infringe upon this our indulgence, or to oppose it by a daring rashness. If any one presume to attempt this, let him know that he shall incur the indignation of Almighty God, and of the blessed Peter and Paul his apostles. Given at Lyons, v. calends of May, of our Pontificate the second year, [28 April 1245].*

* Innocent IV., whose former name was Sinibald, one of the Counts of *Fiesque*, was raised to the pontificate in the year 1243, after a vacancy in the see of Rome for twenty months, caused by the oppression and tyranny of the Emperor Frederic, a great adversary to the Church, who had, during that period, imprisoned the greater part of the cardinals and prelates, on occasion of their being summoned by Gregory IX. to a general council of *Rome* for deposing him, after he had been excommunicated by this Pope. In 1245, Innocent assembled a council at *Lyons*, and deposed, in their presence, though not with their approbation, the Emperor Frederic, and declared the Imperial Throne vacant. The Emperor died in 1250. This Pope was the first who gave a *red* hat to the cardinals, as an honorary ecclesiastical distinction, to surmount their coat of arms, and with a view to put them in mind, that they ought to spend their blood, in defence of the Church. From his great learning and skill in the civil law, he was called the Father of the Legal Faculty. He wrote several treatises, and died in 1254.

NOTE D D, p. 249.

Glance at the interior of an ancient Monastery, by a brief enumeration of the Officers in a Monastic Community, and their duties ; with a short account of their daily devotions and domestic arrangements, which may perhaps give an additional interest to the preceding history.

1. *Abbot.* In addition to what is noticed regarding this dignity at p. 176, it may be stated, that, at first, his function extended no farther than his monastery, and that under the jurisdiction of his bishop ; afterwards, he rose in power, and assumed independence, except in so far as his decision, and those of a general chapter of the monastic order, were subject to revision by the Pope, acting for the whole church. Abbots soon received the dignified title of Lord, and were distinguished into *mitred* and not *mitred*, *crossiered* and not *crossiered*, *oecumenical*, *cardinal*, &c. Mitred abbots had episcopal authority within their limits, being free from the jurisdiction of the diocesan ; but the other abbots were subject to the diocesan in all spiritual government. These mitred abbots were lords of Parliament, and called Abbots Sovereign and Abbots General, to distinguish them from the other abbots. The abbot lived in great pomp in his private apartments of the monastery, and sometimes in a separate hall or palace. He had servants, horses, hawks, and hounds, and entertained guests and individuals of the convent at his private table. He had also a chaplain, who, besides his spiritual duties, managed his household.

2. The *Prior* was next in dignity to the abbot, chosen by him, and acted for him at meetings in the choir, chapter-house, and refectory, in his absence. He maintained, also, a considerable state in his private apartments. There were also *Lords-priors*, who had separate jurisdiction, and were lords of Parliament.

3. The *Sub-prior* was the prior's assistant and occasional substitute. He marked those who neglected their duty, or were absent without leave. He took care that the doors were kept locked during the appointed time, namely, from five o'clock in the evening, till the same hour in the morning, and when he visited the dormitories at night, he read over the names of the monks, who were bound to answer to them.

4. The *Seneschal*, *bailie* or *steward*, was the abbot's deputy, in his character of temporal lord of the abbey-lands. This office was generally held by a layman of distinction in the vicinity, and in later times became almost hereditary in families.

5. *Sacrist*, *sacristan*, or *secretarius*, took charge of the vessels and ornaments of the altar and church, the robes and candles, the chalices and sacramental elements, and indeed, of all things requisite for their imposing worship.

6. The *Precentor*, or *chantor*, presided in the service of the choir, taught the boys, and was keeper of the seals, missals, breviaries, festival-

robes, and all records, and sometimes the library of the monastery. He was assisted, at times, by a sub-chantor. Two *singing-boys* usually attended each mass-priest or canon daily, in singing mass at the side altars, ringing the small bell, holding up the priest's train, &c.; and had their own particular dress, and daily allowance.

7. In most monasteries, there was a *Librarian*, and near to the room, in which the books were kept, was the *scriptorium* or *writing-room*, where some of the monks were always engaged in transcribing books.

8. The *Thesaurarius*, or *treasurer*, had the charge of collecting the revenues, and settling accounts and wages.

9. The *Camerarius*, or *chamberlain*, had the care of the wardrobe and dormitory, and provided whatever was required by the abbot or prior, when setting out on a journey.

10. The *Cellarius*, or *cellarer*, had the superintendence of the store-house, and provided the victuals, wine, and other requisites for the supply of the table.

11. The *Refectioier*, or *dapifer*, had the care of the plate, dishes, &c., and ordered the arrangement of the viands upon the table in the refectory or eating-room.

12. The *Elimosinarius*, or *almoner*, distributed food, clothing, and money to the poor, and especially the fragments left at meals, on certain days, when they assembled at the gates of the convent, and also visited them frequently at their own houses for the supply of their wants.

13. The *Hostiarius*, or *hospitaler*, was superintendent of the *hospice* or *guest-chamber*, and provided for the accommodation of strangers and way-faring poor. Strangers of rank were entertained by the abbot.

14. *Infirmarius*, or *infirmarer*, took care of the sick within the convent, administered the medicines prescribed by the *medicus* or *physician*, and, in cases of urgency, acted as confessor to them.

15. The *Porter* had a lodging at the gate, and had power to admit pilgrims, strangers, and all proper persons, and to exclude others.

16. The *Master of the Novices* superintended the training of the young persons, who were on trial for admission into the order. He was also sometimes styled *Master of the Converts*, a person who, having lived long in the world, afterwards assumed the monastic habit.

17. The *Lay Brethren* were likewise sometimes called *converts*. They acted as servants in the monastery, and were engaged in agricultural work. They were dressed like the monks, this being appointed as a mark of the humility of the latter.

18. *Hebdomadaries*, or *weekly officers*, was the name applied to the monks, while employed in waiting at table, or in other services, which they performed by weekly turns. Of this class were the *Readers*, who stood at a desk near the head of the table in the dining-hall, and read a portion of the Scriptures, while the rest were at meals.

19. *Marescallus*, or *marshall*, who had the management of the stables.

20. *Magister operis* or *master of work*, who surveyed the buildings, and ordered the repairs.

There were also a *Refectioener*, or *chief cook*, brewer, baker, carpenter, forester, and huntsman, &c.; and a numerous train of subordinates, who were generally laymen, many of them being married, and residing without the walls of the monastery.—*Morton's Monastic Annals*, App. 325-6; *Carr's Hist. of the Priory of Coldingham*; *Nuttall's Archæological Dictionary*.

There are the following additional officers, mentioned as having belonged to the ancient Augustine Monastery at Canterbury, connected with that cathedral; and as 13 monks were transferred thence to Dunfermline by King David, the same officers may have also been here, viz.:—Bartonar,* granitor, or grain-keeper, master of the Frater[house], fruiterer, guardian of the manor [perhaps the same as seneschal or steward], prebendary, penitentiary, sexton and sub-sexton, and scholar.—*Dart's Hist. of Antiq. of Canterbury Cathedral*, fol. 1726.

" Their *devotions* (according to the rules of St Augustine, adopted in the Monastery of Dryburgh), which were performed *seven times a-day*" (Ps. cxix. 164), " began at a very early hour with *matins*. They were awaked by the bell of the dormitory, which was rung as long a time as would be required to say the seven penitential psalms; during which they dressed themselves, and said their private prayers, till, upon a sign from the prior, they proceeded regularly into the church, each individual kneeling in the middle of the choir, and bowing reverently toward the altar, before he went to his seat. The matutinal service being finished, they went to bed again, and reposed till the hour of *prima*, or six o'clock, when they were summoned to attend during the celebration of the ordinary mass, and the private masses, which, on particular days, might happen to be said at any of the side altars at the same hour. After this, they were accustomed to remain some time in private prayer in the church; and some of them went to confession, in the chapter-house. Such exercises occupied the time, until the bell rang for holding the daily meeting of the chapter, when they all assembled in the cloister, before proceeding into the chapter-house; the copiers of books, and those at work out of doors, hastening in to be present with the rest. Every one, as he entered, bowed towards the place of dignity; and the abbot, when they were all assembled, invoked a blessing upon them. Suitable prayers having been said, a lesson was then read from the rules of the order; and the names of those appointed to any particular services were read from the register; every one, on his name being pronounced, bowing reverently in token of obedience. Next, the deaths, and other events to be commemorated, were given out from the calendar. Then the abbot, standing in his place, pronounced the absolution of the souls of the dead. Those who had been convicted of any fault, were accustomed, at this time, to prostrate themselves on the ground, and, making an humble confession, entreat forgiveness. Penance was enjoined, and, if it was judged fit, punishment was sometimes inflicted

* i. e. *Griever* or *Steward* of the Mains, as Barton was an English provincial word for *predium dominicum*, the *demesne* or home farm, "*terras, quas vocant Dominicales, hoc est, quas in distributione manerii, Dominus non elocavit hæreditarie, sed alendæ suæ familiæ causa, propriis manibus reservavit.*"—*Holyoke's Lat. Dict.* fol. 1677.

on the spot, by the prior, or his deputy. Accusations were likewise heard by the abbot, openly, in the chapter, against any one under his jurisdiction or authority. The business being concluded, they united in saying the cxxx Psalm, "*De profundis*," unless it happened to be a high festival. Then the abbot, or president, said, "Our help is in the name of the Lord," and the rest added, "Who made heaven and earth." In winter, the hour of *terce*, or nine o'clock, immediately followed the chapter; and the "*Salve Regina*" having been given out by the precentor, they proceeded into the church, two by two, singing this hymn. In summer, there was an interval before *terce*, during which they went about their usual employments. High Mass was sung at *terce* in summer, but at *sext*, or twelve o'clock in winter.

"The community dined in the great hall, or refectory, at one o'clock; and the abbot, if present, said the blessing. During this, and their other meals, one standing at a desk in the side of the hall, read to them out of the Holy Scriptures, or some other edifying book; and they took this office by weekly turns. They also waited on each other at table, in the same rotation; having taken their meal previously, along with the reader. They all stood in their places till blessing was pronounced, after which the reader, having mounted to his desk, began to read, and the rest to eat. Only two dishes were allowed, except on particular occasions, when another, called a pittance, usually consisting of some meat, or more delicate food, was added. It was brought in after the second dish, and presented to the abbot, or him who presided in the abbot's place, who caused it to be distributed. Much civility and politeness was practised. They were attentive to each other's wants, and indicated them to the cellarer, or to the brother who served. They bowed to each other on presenting or receiving any thing. He to whom the abbot, or president, sent any thing, first bowed to the servant who brought it, and then, rising up a little, to the superior who sent it. They who came into the hall too late, and without a good excuse for their delay, said a Paternoster, and an Ave Maria, by way of penance, sat down at the bottom of the least frequented table, and were not entitled to any ale or wine, without the special permission of the abbot, or president. After dinner, some went to repose, others kept up a conversation, till the hour of *nones*, or three o'clock, when there was another service in the church, at the end of which they washed their hands, and sat down together in the cloister, till a signal being given, they entered the refectory, for a few minutes to drink. At six o'clock they attended at *vepers*, or evening service. The *completorium* or *compline* was said or sung in church after seven; and then taking a light supper, called *collatio*, they went to bed. Sheets were not allowed, nor any linen, except in sickness; and they all slept in the same room, called the dormitory, but in separate beds, in their usual clothes."—*Morton's Annals*, pp. 292–294.

Dress.—"The abbot wore red shoes, and a short cloak, and had a pastoral staff, like a shepherd's crook" [*crozier*].—*Ibid*.

Additional Officers.

Economus [*οικονομος*, Gr.] *Steward*, or Comptroller of the Household. Alexander Seton was *Economus* of the Priory of Pluscardine, p. 237.

Magister Fabricæ, *Master of the* [ecclesiastical] *fabric*, as at this day one of the Town-Council of Aberdeen is styled, "Master of the Kirk-work."

Terrarius, Ground-officer, or Overseer of lands, inclosures, &c.

NOTE E E, p. 249.

Mr Robert Richardson was a canon and sacristan of Holyrood House in 1520.—*Liber Sententiarum Officialis St Andreæ*, fol. 83.

NOTE F F, p. 253-4.

The valuable effects of Anne, Queen of James the First of England, [VI. of Scotland], at her death on 2d March 1619, aged 45, were reported by her chamberlain, on the 27th of that month, to his friend Sir Dudley Carleton, as follows :—

“ The Queen’s jewels are rated at ...L.400,000 sterling.

... plate, at... 90,000

... ready coin, ... 80,000 Jacobus’ pieces.*

124 whole pieces of cloth of gold and silver, besides other silks and linen, for quantity and quality beyond any prince in Europe; and so for all other kinds of hangings, bedding, and furniture answerable. Now, for yearly income, the king shall save L.60,000, that her household, servants, and stables stood him in, besides L.24,000 that was her jointure, and allowed for her own purse, and L.13,000 she had for certain years, out of the sugars, and a late grant of cloth, which they say the King hath bestowed on the prince. For, as to the speech of a will, it is like to prove nothing, and perhaps it fell out for the best; for it is verily thought she meant to have made the King of Denmark her executor, if she had time or leisure.”—*Nicholl’s Progress of King James the First*, 4to, 1828, vol. iii., p. 532.

NOTE G G, p. 257-259.

John Hay, eighth Lord Yester, and first Earl of Tweeddale, married Lady Jean Seaton, daughter of Alexander, first Earl of Dunfermline.

John, the second Earl of Tweeddale, born in 1626, was one of the Privy Council to King Charles II., one of the Commissioners of the Treasury, and one of the Extraordinary Lords of Session. He was made Lord High Chancellor of Scotland in 1692, and created Marquis of Tweeddale in 1694. He was a nobleman of great accomplishments, and in high favour both with the first and second Charles, and with King William and Queen Mary. “ He understood all the interests and concerns of Scotland well; he had a great stock of knowledge, with a mild and obliging temper; he was of a blameless, or rather an exemplary, life in all respects.” “ The ablest and worthiest man of the nobility, only he was too cautious and fearful.”

John, the second Marquis of Tweeddale, succeeded his father in 1697, was one of the Privy Council to Queen Anne, and her Majesty’s High

* A gold coin, so named, from having on it the head of King James.

Commissioner to the Parliament in 1704, when the act of security was confirmed and passed into a law. In October of that year, he became Lord High Chancellor of Scotland, and in the Parliament 1706, he was very active in promoting the union between the two crowns, which in that year was concluded. In 1707, he was chosen one of the sixteen peers to represent Scotland, in the first British Parliament.

He was succeeded in 1713 by his eldest son, *Charles*, the third Marquis, who died in 1715, and who again was succeeded by his son *John*, fourth Marquis of Tweeddale, a person of great attainments and high character. He was appointed in 1721, one of the Extraordinary Lords of Session, the last appointment of the kind which was made. He was elected one of the sixteen peers for Scotland, during six successive Parliaments of Great Britain. In 1742, he was appointed principal Secretary of State for Scotland, and principal Keeper of the Signet, both which offices he resigned four years afterwards. In 1748, as stated in the text, he received L.2672, 7s., in lieu of his claim of L.8000, as the value of his office of bailie of the regality of Dunfermline. He became Lord Justice-General of Scotland in 1761, and died the following year. He was succeeded by his only son, *George*, the fifth Marquis of Tweeddale, who died a minor in 1770, when the honours reverted to his uncle, *George*, sixth Marquis, who died without issue in 1787, when he was succeeded by his kinsman, *George*, the seventh Marquis, who died in 1804, and was succeeded by his eldest son, *George*, the present and eighth Marquis.—*Douglas' and Burke's Peerages*.

NOTE H H, p. 262.

It has lately been ascertained, that a treaty, already well known, being published by Rymer, and by Anderson in the *Diplomata*, but by them only seen in an imperfect shape, between John Baliol, King of Scotland, and Philip IV. [the Fair], King of France, for Philip to give his niece, the eldest daughter of Charles, Count of Anjou, in marriage, to Edward, the son and heir of Baliol, was ratified by John Baliol on the *vii. kal. Martii* [23d February] 1295, at Dunfermline, where it received the assent of the clergy, nobility, and burghs. The treaty, so ratified, was registered at Paris, 23d October of the same year.

NOTE I I, p. 268.

In 1575-6, Mr George Young, servant to the Lord Abbot of Dunfermline, was, with the consent of the General Assembly, employed by Bas-sandynne and Arbuthnot, printers, in correcting the proof-sheets of the first edition of the Geneva translation of the English Bible ever printed in Scotland. Folio; price in sheets, L.4 : 13 : 4 Scots.

The New Testament is dated 1576, and the old, 1579.

In Feb. 2, 1575, he was also granted the privilege of printing a new

Grammar, "to be usit, universallie throuhout this haille realme," to continue for ten years.

He was Archdeacon of St Andrews in 1587.—*M'Crie's Melville*, vol. i. p. 466. *Dr Lee's Memorial for the Bible Societies in Scotland*, p. 32-5, 48, App. No. 4.

On the 25th day of November 1589, Mr George Young was at Upslo, Norway, "as one of his Majesties ambassadouris, towards Denmark, for treating, concluding, and solempnizing of his Hienes' mariage with the richt heich, richt excellent, and worthy Princesse Anne, second sister to his Hienes' darrest bruther and cousing, Cristeane the Fourte, elected King of Denmark, in the said wechtie eirand committed unto thame."

Note.—They were married in Upslo, 23d November 1589, by Mr David Lyndsay, minister at Leith.

The king, on his arrival, 28th October 1589, went in to Anne "with his buites on, and offered a kiss at first meeting, which she refused, not being according to the forms of her country."—*Papers relative to the marriage of King James the Sixth of Scotland with the Princess Anne of Denmark*, A.D. 1589, &c., Ban. Club, 1828, Appendix I.

"On 1st May 1590, King James VI. and his Queen Anna safely arrived from Denmark at Leith, with a fleet of 16 ships, accompanied with sundry of the nobles, and great ladies of Denmark; and on 6th day of the same month, the King and Queen came to the Palace of Holyrood House from Leith, with their whole train; and on the 17th day of the same month, Anna was crowned Queen of Scotland, with all requisite solemnity, in the Abbey Church there, by the Duke of Lennox and the Lord Hamilton: and on the 19th day of May, she made her entry into the town of Edinburgh, accompanied with all these that attended her from Denmark, where they were royally feasted by the city; and on the 26th day of the same month, the Danes that accompanied the Queen thither, took their leave of their Majesties (who bestowed many jewels and rich presents on them, according to their several qualities), and took shipping for Denmark."—*Balfour's Annals*, i. 388-9.

The Royal pair appear to have spent the greater part of the summer of 1590 in Dunfermline, from the following rather curious extract:—

"From 18 day of July 1590 inclusive to 26 September inclusive, in the moneth comptit for aucht fedder beddis, furneist to the Place of Dumfermling, to the strangeris in his Majesties company; for ilk bed in the nicht ij s. *Inde*, during the same space lv li iiij D. *Item*, for furneising of six chalmeris in the toun, with tua fedder beddis in everie chalmer, coile and candill thairto; takand nichtlie for everie chalmer vj s viij d. *Inde* jc xxxviij li.—*Papers relative to the Marriage of King James VI. &c.*"—Ban. Club Edit. 1828,—App. II. p. 20.

There was in the King's Household, in Feb. 1590, besides William Schaw, Master of Work, already noticed, and many others, also Andro Melvil of Garvock, in this parish.—App. III. p. 23.

Mr Daniel Chalmer is mentioned as then Maister and Reidar of the Kingis house.—*Ibid.* p. 24.

NOTE K K, p. 268.

Thirty-fourth General Assembly, held at Edinburgh, 24th October 1576; Sess. 6.—"Anent the supplicatioun given in be the toun of Dunfermline, for liberty to be granted them to play upon a *Sunday* afternoone, a certain play, which is not made upon the canonical parts of the Scripture. The Assemblie refuses to give libertie to the Bailzie of Dunfermling, to play, upon the Sondag afternoone, a certain playe, qwhilk is not made upon the canonical parts of the Scripture, in respect of the act of the Assemblie past in the contrair; exhorting the Bailie of Dunfermline, presenter of the bill, to requiest the toun to keep the ordinance of the Assemblie."—*Book of the Universal Kirk, 1576; Ban. Club Edit.* p. 375. An Act of Assembly, against such amusements on the Sabbath, was passed just the previous year.—*Calderwood, Wod. Edit.* vol. iii. p. 345.

Surely the gude toun of Dunfermline and its Bailie, in these days, had forgotten their sense of propriety: succeeding generations, at least, will acquiesce in the righteousness of the Assembly's decision.

NOTE L L, p. 270.

Birth of Charles I. and Robert.

"The 20th" [19th] "day of November [1599], the Queen was brought to bed of a son, at Dunfermline. He was christened Charles, the 23d December following; and, on the day of his christening, by the King, his father, he was created Lord of Ardmanoeche, Earl of Ross, Marquis of Ormond, and Duke of Albany. And within six days thereafter, his Majesty made a great feast to his nobility and lords of his privy council; and, to honour the feast the more, he created the Lord Livingston, Earl of Linlithgow; the Lord Seton, Earl of Winton, and the Lord Cessford, Earl of Roxburgh; and sundry gentlemen he knighted. And after the banquet was served in, the whole canons of the castle were two several times discharged."

"The 18th day of February, this year 1601, the Queen was brought to bed of her third son, at Dunfermline, and was christened, the 2d day of May, Robert. The King, his father, that same day created him Lord of Annandale, Earl of Carrick, Marquis of Wigton, and Duke of Kintyre. He departed this life at Dunfermline, the 27th day of May, and was interred there."—*Balfour's Annals*, vol. i. pp. 408, 410. Interred probably in the burying-vault, situated behind the royal gallery, of which Queen Anne made afterwards a donation to her chamberlain, Sir Henry Wardlaw, Bart. of Pitreavie, as noticed at p. 120.

NOTE M M, p. 271.

Great Fire.

The following extracts from Mercer's Chronicle of Perth, extending from A.D. 1210 to 1668, printed by the Maitland Club in 1831, bear additional testimony to the Great Fire in Dunfermline in 1624, and evince the interest taken by that city in the relief of its inhabitants:—

"Jan." [June] "24, 1624.—Thair wes ane great fyre in Dunferling, that brunt almaist the haill town in four houris space. Thairefter, upone thair supplication, voluntar contribution wes grantit thame throchout the kingdome. Thair wes collectit [in Perth ?] above lxx merkis."—Vol. i. p. 24-25.

"June 9.—There is produced a supplication to the Presbytery from the burgh of Dunfermline, manifesting the lamentable ruin of that town by violence of fire, which happened on the twenty-first" [fifth] "day of May last, bypast 1624, and desiring the brethren to move their people to help them. The Presbytery ordains ilk brother to intimate the same to their parishioners the next Sondag, and prepare them to gather a collection to help them, and to make the same ready, and bring it in, the first Wednesday of July next to come."—p. 93-4.

As the extracts, previously quoted from the Records of Edinburgh and Aberdeen, are both subsequent to the 25th May, on which day, according to the latter, the fire took place, there must be some mistake as to the date of the first of these extracts from the Chronicle of Perth. This extract so evidently refers to the same fire, that I have added *June* as the correction for *Jan.**

NOTE N N, p. 280.

The incident at Dunfermline, told at this page with so much detail and *naiveté* by Sir Walter Scott, is thus shortly and plainly stated in a fragment of a memoir of Field-Marshal Keith, written by himself 1714-1734, and printed by the Spalding Club, Edinburgh, 1843, p. 15.

1715.—"The Earl of Mar (quartered at Perth) ordered thence a battalion of foot, with about a hundred horse, to Dunfermline, to raise contributions in Fife, and to cover some convoys which were coming up from that country to the army. The foot, on their arrival, posted themselves in an old abbey, but the horse, who were almost all gentlemen, for the more conveniency, quarter'd themselves separately in the town; of which the enemy having had notice, surprised them in the night, and carried off about twenty prisoners."

* Vide *Addenda* for other two and most interesting accounts of the same fire, which also give the date of it, to be the 25th May.

NOTE O O, p. 287.

Earls of Dunfermline.

In 1662, a Poem was printed at Edinburgh, by the heirs of Andro Hart, entitled, "Teares for the Death of Alexander, Earle of Dunfermling, Lord Chancellor of Scotland," and reprinted by the Bannatyne Club, in 1823. The Editor, James Maidment, Esq., is inclined to suppose that the author of the poem was John Lyoun of Auldbar, the only son of Sir Thomas Lyoun, better known in Scottish history by the appellation of "The Tutor of Glammis," and as the coadjutor of William, Earl of Gowrie, at the Raid of Ruthven. The poem occupies eight 4to pages, and contains an affectionate tribute to the memory of the Earl. It is mentioned in the preface, after a short biographical notice of the Earl, that in Maitland of Lethington's MS. History of the Family of Seaton, enlarged by Alexander, Viscount of Kingston (in the Advocates' Library), it is stated, that "he dyed with regret of all that knew him, and the love of his countrie, and was interred at the burriall-place in Dalgatty, the May thereafter, with great honour." May, here, is a mistake for July, for he died in *June*. * "For farther particulars regarding this distinguished lawyer, the Editor may refer to the life of Sir Thomas Craig, by P. F. Tytler, Esq. Edinburgh, 1823, p. 229."

"His Lordship was succeeded in his titles and estates by his son, Charles, who, during the earlier part of his life, appears, from the decisions collected by Gibson of Durie, to have been much harassed with lawsuits, at the instance of his mother, Margaret, sister of John, first Earle of Tweeddale, who afterwards married James, first Earle of Caledender."—P. vii.

Charles Seton, second Earl of Dunfermline, son of Alexander, the first Earl, and of Margaret Hay, his third and last wife, sister of John first Earl of Tweeddale, succeeded his father in 1622. "He was a zealous adherent of the Covenant, and much in the confidence of his party. He was sent from the Scots camp, with the petition to the King, which produced the short-lived pacification of Dunse, in 1639, at which he was a commissioner, on the part of Scotland. He accompanied Lord London on his mission to London, to justify the proceedings of the General Assembly and Parliament, then recently dissolved by Traquair, but the commissioners were refused access to the royal presence, on the pretext that they had not obtained the permission of the Lord High Commissioner. He again accompanied London to London, in the following year; com-

* The Chronicle of Perth similarly records "June 22," [16] "Alexander, erll of dunfermling, chancellor of Scotland, departit this lyfe in Pinkey, with the love of all the kingdom, ane honest testimony of all nobillis and wtberis, buried in dalgatie on the nynt [19] of July thairefter."—P. 23.

manded a regiment in the Scots army, which shortly after invaded England; and was Governor of Durham during the time it was occupied by them. His lordship was a commissioner for the treaty of Ripon, and a member of the sub-committee, which afterwards concluded a pacification at London. While there, he obtained from Charles I. a lease of the valuable abbacy of Dunfermline, for three times 19 years, on 21st June 1641, and, in consequence, incurred the suspicions of his constituents; but appears to have cleared himself to their satisfaction, as, after vindicating his conduct in Parliament, he was [30th July] sent to London with their final instructions to the commissioners. The Earl of Dunfermline was appointed privy counsellor by the King, with consent of the Estates, in November 1641, and represented the royal person in the General Assembly, which met in 1642.* His lordship took an active part in the subsequent transactions of the times, and, supporting the engagement, was, in consequence, deprived by the Act of Classes. He then left the country, and waited on Charles II., with whom he returned in 1650, and was re-admitted to his place in Parliament, on 29th November that year. His lordship was appointed a member of the Committee of Estates, and of the committee for managing the affairs of the army, and also commanded a regiment of horse in the army, levied to invade England under Charles II. He was admitted a privy counsellor at the Restoration, and an Extraordinary Lord, on 2d November 1669, chosen a Lord of Articles in the Parliament, which met that year, and appointed Lord Privy Seal, in 1671. He did not, however, enjoy these honours long, having died shortly after, and some time before the 12th June 1672.

Scotstarvit says, "He [the Chancellor] left his son, Charles, Earl of Dunfermline, in a flourishing estate; but in a few years after his majority, by playing and other inordinate spending, all was comprised from him; and when he was debarred by promise to play at no game, he devised a new way to elude his oath, by wagering with any who was in his company, who should draw the longest straw out of a stack, with the most grains of corn thereon."—*Stag. State*, 17-18.†

The following notice, also, of the second Earl of Dunfermline, from the Memoirs of Guthry, afterwards Bishop of Dunkeld, a contemporary, may be interesting. After speaking of *Lauderdale* siding with the King [Charles I.] in the Parliament at Edinburgh, in 1641, and obtaining from his Majesty a gift of the lordship of *Musselburgh*, reckoned worth 20,000 merks per annum, and having gotten this, turning the other way, he adds, —

* At St Andrews, 28th July.

† Brunton and Haig's *Senators of Justice*, p. 394-96, where numerous authorities are referred to. Scotstarvit adds to the statement quoted above, "The said Lord Chancellor was a good humorist, and a poet." Crawford, too, says that "he was a great *virtuoso* and a fine poet," of which he notices some specimens.—*Officers of State*, p. 155-7.

1641.

"The Earl of Dunfermline, in his way, went somewhat near to the other. His worthy father had been, by King James, preferred to be Chancellor of Scotland, and Earl of Dunfermline, and had also this honour, that King Charles, being then *Duke of Albany*, was, in his infancy, educated in his family, upon which reasons his Majesty carried with more than ordinary affection to this Earl of Dunfermline, his son, and of late gifted him for his lifetime, the revenue of the lordship of Dunfermline, reckoned to be about L.1000 sterling, per annum; yet, notwithstanding thereof, was he so forward in the cause [*i. e.* of the Covenanters], that he had ever been chosen for the prime commissioner in all the applications they made to his Majesty, which was a trust they would not have put upon any, anent whom they had not a certain persuasion, that he was fixed that way."—*Guthry's Memoir*, 2d edit., 12mo, 1747, p. 111.

The third Earl of Dunfermline was *Alexander*, eldest son of Charles, who, dying unmarried, was succeeded by his brother, James, the fourth and last Earl. James had been previously in the army, and had distinguished himself in the service of the States of Holland; but, upon his brother's death, he quitted the service, and returned home, where he lived in great splendour till the Revolution, in 1688. Having espoused the cause of King James VII., to which he was sincerely attached, and headed a troop of horse, under Lord Dundee, at the battle of Killiecrankie, he was outlawed, and forfeited by Parliament in 1690. He followed his prince to the court of St Germain, in France, where he had the honour of receiving the Most Noble Order of the Thistle, and died there in the year 1694 or 1695. He married Lady Jean Gordon, daughter of George Marquis of Huntly, by whom he had no issue, in consequence of which, but chiefly of the forfeiture, the title in his person became extinct.*

The following letter from Alexander, the first Earl of Dunfermline, to the Lord Chancellor of England, will be new to most readers of this volume, and it is interesting, as shewing the style of writing of one Chancellor to another, as well as on account of the Scottish information at the period which it contains:—†

* Douglas's Peerage.

† A letter from the same Earl to King James VI. dated "Edinburgh, 25th May 1606," recently published by the Spalding Club, is given in the *Addenda*.

Letter from Lord Dunfermline, Lord Chancellor of Scotland, to Lord Ellesmere, Lord Chancellor of England. Taken from the "Egerton Papers" [p. 406-7], or a Collection of Public and Private Documents, chiefly illustrative of the times of Elizabeth and James I.; from the original MSS., the property of the Right Hon. Lord Francis Egerton, M.P.; published in 1840, where this letter first appeared in print.

[Alexander Hay, Clerk of the Council of Scotland, was the bearer of the following complimentary epistle from the Lord Chancellor of Scotland to the Lord Chancellor of England. It was an answer to a letter from Lord Ellesmere, no copy of which has been preserved at Bridgewater House.]

Indorsed by Lord Ellesmere, "The Erie of Dumfirling, L. Chancellor of Scotlande."

"To the Right nobill my werie honble good Lord, Lord Ellismeir, Lord heiche Chancellor off England.

"My werie honorabill good Lord. I could not of my dewtie latt this berar passe awaye on saluting your Lop., and geiving you most humble and hairtelie thanks for the kyndlie remembrance I onderstand your Lop. has off me be your letters off the first August, whilk I ressavd aught dayes efter, and aunsuered not befoir, fearing to truble your Lop., and distraict yiou from more weghtie and necessair affeyres, and thoohes swa acceptable to our maist gracious Soverane, and to that hail Kingdome. It pleased your courtesie to think of me more then I am worthie off, and to impute to good will and courtesie the desire I haive to be interteyned in your Lop's acquaintance, favour, and remembrance, whilk indeed your Lop.'s innumerable vertieus and merittes binde me to.

"The estaite of this kingdome in quietnes, obedience, and all other respects, is indeed better (thanks to God) at this present, nor it hes bene seene in ony leving mennes remembrance. The onlie truble we haiff is this contagious sicknes of peste, whilk is spread marvelouslie in the best townes off this realme. In Edenburgh it hes bene continuale this four yeares, at the present not werie wehement, bot sik as stayes the cowmoun course of administration off justice, whilk cannot be weill exercised in naa other plaice. Air and Striveling ar almost overthrowin with the seiknes, within thir twa monethes about twa thowsand persounes dead in ane of thame. The maist of the peple fled, and the townes almoste left desolat. Dundie and Pearthe, otherwayes called St Jhonstoun, the twa best townes in this kingdome nixt to Edenburgh, wearie wealthie and merchand townes indeed, ar baithe also infected within theis twa monethes, and in great truble. Glasgow and manye other townes and paretas ar in the same distres; God of his mercie remove the same. Everie 20 dayes we appoynt some metinge of the specialls off the Counsall, at some convenient plaice, where we tak the best ordour we may for maintenance

of his Maties peace and obedience, and directlie all other thinges ayer in his Maties service, or for repressing of ony wrongis falles in ony pairt to be tried and tayne ordour with be Commissionars and reported at our nixt meting. All farder of this estaite your Lop. as your lasure and oportunitie may serve, may onderstand of this berar, Mr Alexr. Haye, alswell as of me or ony other man, for he is ordinair Clerk off our Counsall off Estaite, and ane of the Clerks off our Sessioun and Counsall of Justice also, ane werie honest and weill qualifeit man alwayes, and I assure your Lop. ane great admirar and bonorar off your Lop.'s wisdomes and all other wertewes, whilkas, he thinkes schynes in your Lop. bye all other subjectes he has eiver knowen. This for the present most humelie taking my leive, and praying the Eternall long to preserve your Lop. in all prosperitie, I reeste

Yr Lo: maist affectionat

to serve yiou,

DUNFERMELYNE.

DUNFERMELYNE, 30 Octobris 1606.

NOTE P P, p. 289.

Charles is generally styled the *fourth* Earl of Elgin, but strictly he was the *fifth*; his father, Thomas, the third Earl, who died in 1739 [not 1741, as stated in Sharpe's Peerage], having left an elder son, William, who was the fourth Earl, but who died in 1740. His brother, Charles, succeeded him, and was therefore the fifth Earl; but from the very short time that William lived to enjoy the title, he is omitted by most genealogists. From oversight, I have also named him *fourth* Earl on p. 289.

NOTE Q Q, p. 292.

Inscription on the Earl of Elgin's Monument.

Sacred to the Memory of
Charles Earl of Elgin
And Kincardine, who Died
The 14th of May 1771—Aged 39 Years.
By the Goodness of his Heart, and the Virtues of his Life,
He adorned the high Rank which he possessed:
In his Manners amiable and gentle,
In his Affections warm and glowing;
In his Temper modest, candid, and chearful,
In his Conduct, manly, and truly honourable,
In his Characters of Husband, Father, Friend, and Master,
As far as human Imperfection admits,
Unblemished,

Pious without Superstition,
 Charitable without Ostentation :
 While he lived,
 The Blessing of those who were ready to perish came upon him.
 Now
 Their tears embalm his Memory !
 Reader !
 Beholding here laid in Dust
 The Remains which once so much Virtue animated.
 Think of the Vanity of Life,
 Look forward to its End,
 And prepare as he did for Eternity.

This monument stood at the east end of the *Pealter* churchyard, near the letter P, on Plate VI., and requiring to be removed, when the new church was built, has not been again erected. It lies at present, in detached pieces, inside of the south tower of the old church, covered up with boards. It is to be hoped, that it will ere long be rescued from this obscurity. The remains in the tomb of the Earl of Elgin were, upon the erection of the new church, removed to a large vault, built at the same time for that purpose, below the southern transept of that church, which is now the burying-place of that noble family. The entrance to it is by a concealed stair, descending from the outside, on the west.

NOTE R R, p. 297-8.

Portion of the Poem of Hardyknute.

Stately stept he east the wa,
 And stately stept he west ;
 Full seventy zeirs he now had sene,
 With skerss sevin zeirs of rest.
 He livit quhen Briton's breach of faith
 Wroucht Scotland meikle wae :
 And ay his sword tauld to their cost,
 He was their deidly fae.

Hie on a hill his castle stude,
 With hall & touris a hicht,
 And guidly chambers fair to se,
 Quhair he lodgit mony a knicht.
 His dame sae peirless ane & fair,
 For chast & bewtie delmt,
 Nae marrow* had in all the land,
 Saif Elenor the quene.

Full thirtein sons to him scho bare,
 All men of valour stout ;

* *Marrow*, usually *mate*, here *equal*.

In bluidy ficht with sword in hand
 Nyne lost their lives bot* doubt:
 Four zit remain, lang may they live
 To stand by liege & land;
 Hie was their fame, hie was their micht,
 And hie was their command.

The king of Norse in summer tyde,
 Puft up with powir & micht,
 Landed in fair Scotland the yle†
 With mony a hardy knight.
 The tydings to our gude Scots king
 Came, as he sat at dyne,
 With noble chiefs in braif array,
 Drinking the blude-reid wine.

"To horse, to horse, my ryal liege,
 Zour faes stand on the strand,
 Full twenty thousand glittering spears
 The king of Norse commands."
 Bring me my steed, Mage dapple gray,
 Our gude king raise & cried,
 A trustier beast in all the land
 A Scots king nevir tried.

Go, little page, tell Hardyknute,
 That lives on hill so hie,
 To draw his sword, the dreid of faes,
 And haste and follow me.
 The little page flew swift as dart
 Flung by his master's arm,
 "Cum down, cum down, Lord Hardyknute,
 And rid zour king frae harm."

Then reid reid grew his dark-brown cheiks,
 Sae did his dark-brown brow:
 His luiks grew kene, as they wares wont
 In dangers great to do;
 He hes tane a horn as green as grass,
 And gien fve sounds sae shrill,
 That treis in grene wood schuke thereat,
 Sae loud rang ilka hill.

His sons in manly sport and glic,
 Had past that summer's morn,
 Quhen low down in a grassy dale,
 They heard their fatheris horn.
 That horn, quod they, neir sounds in pence,
 We haif other sport to byde.

* Bot, without.

† Christmas.

APPENDIX.

And soon they heyd them up the hill,
And sune were at his syde.

Now with his serfs & stalwart train,
He reicht a rysing heicht,
Quhair hard encampit on the dale,
Norss menzie* lay in sicht.
“Yonder my valiant sons and serfs,
Our raging revers† wait,
On the unconquerit Scottish swaird
To try with us their fate.

Make orisons to him that saift
Our souls upon the rude;‡
Syne braifly schaw zour veins are fill’d
With Caledonian blude.”
Then furth he drew his trusty glaive,
Quhyle thousands all around
Drawn frae their sheaths glanst in the sun,
And loud the bougills sound.

To join his king adoun the hill,
In hast his merch he made,
Qulye, playand pibrochs, menstralls meit
Afore him statly strade.
“Thryse welcum valyiant stoup of weir,
Thy nation’s schield and pryde,
Thy king nae reason has to feir
Quhen thou art be his side.”

Then bows were bent, & darts were thrawn;
For thrang scarce could they fie;
The darts clove arrows as they met,
The arrows dart the trie.
Lang did they rage & fight full ferss,
With little skaith to man,
But bludy bludy was the field,
Or that lang day was done.

The King of Scots, that sindle bruik’d§
The war that luikt lyke play,
Drew his braid sword, and brake his bow,
Sen bows seimt but delay.
Quoth noble Rothsay, “Myne i’ll keip,
I wate|| its bleid a skore.”
Hast up my merry men, cryd the king,
As he rade on before.

The king of Norse he socht to find,
With him to mense the faucht,¶

* Rotinue.

† Robbers or pirates.

‡ Cross.

§ Seldom endured.

|| Know.

¶ Measure the battle.

But on his forehead there did licht
A sharp unsonsie shaft ;
As he his hand put up to find
The wound, an arrow kene,
O waefou chance ! there pinnd his hand
In midst betweene his ene.

" Revenge, revenge, cryd Rothsay's heir,
Your mail coat sall nocht byde
The strength & sharpness of my dart ;"
Then sent it thruch his syde.
Another arrow weil he markd,
It persit his neck in twa,
His hands then quat the silver reins,
He law as eard* did fa.

" Sair bleids my liege, sair, sair he bleids !"
Again with micht he drew,
And gesture dreid his sturdy bow,
Fast the braid arrow flew :
Wae to the knight he ettled at ;
Lament now quene Elgreid :
Hie dames to wail zour darlings fall,
His south & comely meid.

Take aff, take aff his costly jupet†
(Of gold weil was it twynd,
Knit lyke the fowlers net, through quhillk
His steilly harness shynd)
Take, Norse, that gift frae me, and bid
Him venge the blude it beirs ;
Say, if he face my bended bow,
He sure na weapon feirs."

Proud Norse with giant body tall,
Braid shoulder and arms strong,
Cry'd " Quhair is Hardyknute sae famd,
And feird at Britain's throne :
Thah‡ Britons tremble at his name,
I sune sall make him wail,
That eir my sword was made sae sharp,
Sae saft his coat of mail."

That brag his stout heart could na byde,
It lent him zouthfou micht :
" I'm Hardyknute ; this day, he cry'd,
To Scotland's king I hecht§

* Low as earth,
‡ Though.

† Upper garment.
§ Engaged.

To lay thee law, as horses hufe :
 My word I mean to keip."
 Syne with the first strak eair he strake,
 He garrd his body bleid.

Norse ene lyke gray gosehawke staird wyld,
 He sicht with shame and spyte ;
 " Disgrac'd is now my far-fam'd arm
 That left thee power to stryke ;"
 Then gaif his head a blaw sae fell,
 It made him down to stoup,
 As law as he to ladies usit
 In courtly gyse to lout.

Full sune he rais'd his bent body,
 His bow he marvell'd sair,
 Sen blaws till then on him but darrd
 As touch of Fairly fair :
 Norse ferliet* too as sair as he
 To se his stately luke ;
 Sae sune as eir he strake a fae,
 Sae sune his lyfe he tuka.

Quhair lyke a fyre to hether set,
 Bauld Thomas did advance,
 A sturdy fae with luke enrag'd
 Up towards him did prance ;
 He spurd his steid throw thickest ranks
 The hardy zouth to quell,
 Quha stude unmufd at his approach
 His furie to repell.

" That schort brown shaft sae meanly trim'd,
 Lukis lyke poor Scotland's geir,
 But dreidfull seems the rusty point !"
 And loud he leuch in jeir.
 " Aft Britons blude has dimd its shyne ;
 This point cut short their vaunt :"
 Syne pierc'd the boisteris bairded cheik ;
 Nae tyme he tuka to taunt.

Schort quhyle he in his sadill swang,
 His stirrup was nae stay,
 Sae feible hang his unbent knee
 Sure taken he was fey :†
 Swith‡ on the hardened clay he fell,
 Richt far was heard the thud :

* Wondered.

† Predestinated to death.

: Quickly.

But Thomas luik't not as he lay
All waltering in his blude.

With cairles gesture, mynd unmuvit,
On raid he north the plain ;
His seim in thraug of fiercest stryfe,
Quhen winner ay the same :
Not zit his heart daines dimpelit cheek
Could neise* saft love to bruik,
Till vengeful Ann returned his scorn,
Then languid grew his luke.

In thrawis of death, with wallowit cheik
All panting on the plain,
The fainting corps of warrioris lay,
Neir to aryse again :
Neir to return to native land,
Nae mair with blythsom sounds
To boist the glories of the day,
And schaw their shining wounds.

On Norway's coast the widowit dame
May wash the rocks with teirs,
May lang luke owre the schiples seis
Before her mate appears.
Ceise, Emma, ceise to hope in vain ;
Thy lord lyis in the clay :
The valziant Scots nae revers thole
To carry lyfe away.

There on a lie, quhair stands a cross
Set up for monument,
Thousands full fierce that summer's day
Fill'd kene waris black intent.
Let Scots, quhyte Scots, praise Hardyknute,
Let Norse the name ay dreid,
Ay how he faucht, aft how he spaird
Sal latest ages reid.

Loud and chill blew the westlin wind,
Sair beat the heavy showir,
Mirk grew the night air Hardyknute
Wan neir his stately towir.
His towir that usd with torches bleise
To shyne sae fur at nicht,
Seimd now as black as mourning weid,
Nae marvel sair he sichd.

* Calm.

" Thair nae licht in my lady's bowir,
 Thair nae licht in my hall;
 Nae blink shynes round my Fairly fair
 Nor ward stands on my wall.
 " Quhat bodes it? Robert, Thomas say;"—
 Nae answer fits their draid.
 " Stand back, my sons, I'll be sour gyde:"
 But by they past with speid.

" As fast I haif sped owre Scotland's faes,"—
 There ceist his brag of weir,
 Sair schamit to mynd ocht but his dame,
 And maiden Fairly fair.
 Black feir he felt, but quhat to feir
 He wist not zit with draid;
 Sair shuke his body, sair his limbs
 And all the warrior fled.

Percy's Ancient Poetry, vol. ii. pp. 97-110.

NOTE S S, p. 300.

Sir Alexander Halket was born in 1773, served at the capture of the French West India Islands in 1794, at St Domingo, till 1796, and was aide-de-camp to Sir Ralph Abercromby, at the capture of the Cape of Good Hope, in 1804, became Major-General in 1813, Lieut.-General in 1825, and created K.C.H., and Knt. Bachelor in 1837, late of the 104th Foot. He is one of the general officers receiving rewards for distinguished services.—*Dodd's Knightage*, 1841.

One part of the property of this ancient family can be traced to a Constantinus de Lochor, who flourished in the thirteenth century. He granted to his son, Adam [Sheriff of Perth], the land of Lumfilan, to be held for his homage and service, and that grant was confirmed by K. Alexander III. in the 28th year of his reign, whose charter, beautifully written on vellum, with the great seal of Scotland appended, is still in fine preservation at Pitfirrane House.*

There is also at Pitfirrane, in good preservation, a letter of King James the Sixth to the Laird of Pitfirrane, to attend him with his friends, servants, and dependents, at Stirling, to assist him in feir of weare [array of war] with his nobles and others, countersigned by George Buchanan, preceptor to his majesty then a youth, as also keeper of the Privy Seal, whose duty it was to attest, by his signature, the genuineness of such a letter. The following is an exact copy of it:—

2. Traist freind we greit zow weill. Vpoun knowlege had be ws of the conveyng of sum of our nobilitie and vtheris in armes ap- perandlie to troubill the present estate We haue takin occasioun to wryte to zow and vtheris our trusty subiectis Desyryng zow effectualie

* The charter is given in the *Addenda*.

That ze faill not with your freindis seruandis and dependaris weill bodin in feir of weare to be at ws heir with all possibill diligence prouidit to remane and serue as ze salbe commandit for the space of xv dayis as ze uill report our speciall thankis and do ws pleasure. Thus we commit zow to God frome our castell of Strineling the xxviij day of July 1578.

(Sig^d) JAMES R.

G. BUCHANAN.

Endorsed To our traist freind }
The Laird of petferran }

There are likewise the following deeds, in similar preservation :—

3. A warrand by Queen Mary to the treasurer to desist from craving our silver platis, resting in his handes, fra our servitour Mr George Hacket. Dated at Bolltoun 19 Sept^r. 1568. It has at the top *Regina*, and on the left corner *Marie R.*
4. License by King James VI. to George Halkeid of Petferran to return from his host. Dated at Stirling Castle the 1 November 1585. At top, *Rex*, and at right corner, immediately below, James R., countersigned at bottom by *Thirlstane* (Chancellor).
5. Charter by Ann, Queen of Scotland, Lady of Dunfermline, with consent of her husband, King James VI., to Henry Wardlaw of Balmule, of the lands of Balmule and others. Dated at Halirudhous 3 March 1603, and 36th year of the reign of the King. Signed *Jacobus R.* and *Anna R.* Subscribed, also, for the composition, by Alexander Seton, Lord Fyvie [afterwards first Earl of Dunfermline], then President of the Court of Session, Walter Stewart, Commendator of Blantyre, and Thomas Hamilton, three of the Commissioners of the Treasury, or Octavians.
6. A very long deed of Queen Anne, as Lady of Dunfermline, written in latin, on vellum.
7. A license by Queen Mary to Patrick Hacket of Pitfyran, to sell the amydde coal, and transport the same, out of the kingdom, &c. Dated 2d July, 1565.

8. License or passport by Queen Elizabeth to the Commendator of Dunfermline, to return to Scotland from England. Dated 31 May 1570.

All these documents, except the last two, have with good taste been framed by the present Baronet, and are suspended in his library. There are many other ancient documents at Pitferrane House of considerable interest, as letters of the Marquis of Argyle, Sir John Cope, and sundry other noble and distinguished persons, to the Pitferrane family; particularly, about 200 letters of Lord Lovat, embracing a period of twenty-seven years, from 1716 to 1743, thus commencing at the year after that, at which the published memoirs, of and by himself, terminated (1715), and continuing, with the exception of some of the intermediate years, to within four years of his being beheaded (1747). Some of these are on mere matters of business, others are interesting, as being quite characteristic of the man. He was a great letter-writer, for he often repeated to his agent, that he never missed a post, in writing to him, and abusing him for not doing the same. Seven letters of his have been recently printed in the Spalding Miscellany, Vol. II.

NOTE T T, p. 305.

Wellwoods of Pitliver.—In Burke's History of the Commoners of Great Britain, Vol. I. p. 276, it is stated,—“The Wellwoods of Souch [Touch] and Garvock are of long standing, and considerable antiquity. They were originally nobles of Denmark, but the degree of rank which they enjoyed in that kingdom before their settlement in Scotland, can not now be ascertained. The name anciently written Veloved, Velwood, Welwood, was brought into North Britain by a Danish courtier, entrusted by the King of Denmark with the conduct to Scotland of his Danish Princess Anne, the Queen Consort of King James VI. This honourable personage, bearing the name of Velvod, received from his royal mistress the lands of Touch [which have ever since formed part of the estate], and the armorial bearings of the house.”

There are here several mistakes. The name Welwood or Walwood existed in this parish at least a century earlier than the period here assigned, being found in the burgh records, as noticed at p. 398, several times in one deed, of date 1488. Touch, also, and Touch-mill were in the possession of two persons of the name of Wellwood, John and Laurence, more than twenty years before Queen Anne came to Scotland, as I have proved, at pp. 158, 159, and 250, from the MS. Register in the Register House; the former of these persons being styled “portioner of Touch, and senior officer of the regality.” Nay, the ancestors of this John Wellwood are said to have been “head mayors and officers to the abbey beyond the memory of man.” Wester Baldrige, too, and its coal, are shewn, at p. 250, to have belonged to branches of the same

family, soon after the Reformation. The account of a Danish nobleman of the name of Welwood having come to Scotland in the suite of the Princess Anne, rests, I believe, on no historical evidence, but only on family tradition, which possibly may have arisen from the circumstance (if it occurred at all) of a person of that name having gone from this neighbourhood in the suite of the King of Scotland, and again returning with him and the Princess. At all events, that Touch was the first acquisition of the family of that name *at that period*, is clearly disproved by the authority now adduced. This is not the only case in the course of this volume, in which the Register referred to, and the printed Chartulary of Dunfermline, have been shewn to throw light on the origin both of families and property in this parish.

An eminent descendant of this family was Dr, afterwards Sir James [not *Thomas*, as in Gorton's Biog. Diet. and Burke's Commoners] Wellwood, born in 1652. He studied at Glasgow, whence he removed to Holland with his parents who were compelled to flee from Scotland, in consequence of being suspected of aiding in the murder of Archbishop Sharpe. Having completed his education at Leyden, and taken the degree of M.D., he returned with King William at the Revolution. He was afterwards knighted, and appointed one of the royal physicians for Scotland. He became distinguished in his profession, and acquired a considerable fortune. He was the author of: 1. A vindication of the Revolution in England, *anno* 1688, in five letters betwixt him and Mr John March, Lond. 1688, 4to; 2. Memoirs of England from the year 1588 to 1688, Lond. 1707, 8vo, 4th Edition,—a work said to be of merit, though occasionally tinged with the prejudices and prepossessions of one who had been a sufferer in the civil contests of the period to which the history refers; 3. An answer to the late King James' last Declaration to all his pretended subjects in the kingdom of England. He died in 1716.

William Wellwood of Touch, as stated at p. 303, married, in 1635, the youngest daughter [Margaret] of Nicol Wardlaw of Wester Lusscar, a branch of the Wardlaws of Torrie.

The estate of Garvock, from which the family now take their title, was acquired by Robert Wellwood of Touch, who married, about 1690, Catherine, sixth daughter of John Denham of Muirhouse and West Shields. His daughter, Catherine, married the Rev. Sir William Moncreiff, Baronet, minister of Blackford, whose eldest son was the Rev. Sir Henry Moncreiff, Baronet, afterwards also minister of Blackford, and latterly of St Cuthbert's Church, Edinburgh.

Henry Wellwood of Garvock, son and heir of the forementioned Robert, dying unmarried, left the estate of Tulliebole, in the county of Kinross, which he purchased in 1749 from Robert Halliday, to Sir Henry Moncreiff, on condition that he should bear the surname of Wellwood, and quarter the Moncreiff with the Wellwood arms. Sir Henry

got a crown-charter for these lands in 1772, which bears to be granted "Reverendo Domino Henrico Moncreiff Wellwood, Baronetto, de Denham, Tulliebolle, ministro evangelii apud Blackford, filio legitimo natu maximo, demortui Domini Gulielmi Moncreiff, Baronetti, nuper ministri evangelii apud Blackford." Sir Henry Moncreiff Wellwood was the fourth in lineal succession, who were ministers of Blackford, and the sixth, who were ministers of the Church of Scotland. He died 9th August 1827, in his 78th year, within eight days of having completed the 56th year of his ministry, having been nearly 52 years one of the ministers of St Cuthbert's, or the West Kirk.

Robert Wellwood of Garvock, Esq., advocate, grandson of the first proprietor, married Anne, eldest daughter of Sir George Preston, Baronet, of Valleyfield, by Lady Anne Cochrane, sister to the Earl of Dundonald, of whom Andrew Moffat, the present proprietor of Garvock and Preston, was the second son. A daughter, Elizabeth, married Allan Maconochie, afterwards Lord Meadowbank, eminent as a man of literature and a judge, who died in 1816, father of the present retired judge of the same title.

The elder brother [Robert] of the present proprietor, married the second daughter of James Robertson Barclay of Keavil, by whom he had two daughters,—one married to the late Robert Clarke of Comrie, and the other to the late Laurence Johnstone of Sands. He afterwards married Eliza Macneil, now the wife of John Winstanley, Esq., attorney-at-law, Preston, Lancashire.

Thus the Wellwoods, Moncreiffs, Prestons, Meadowbanks, Robertsons, Clarkes, and Johnstones, as well as in earlier times Wardlaws and Denhams, are all connected by intermarriages.

NOTE S S, p. 307. *Arnald Blair.*

Arnald, *alias* John Blair, was born in the county of Fife, in the reign of King Alexander III., and educated with Sir William Wallace, at the school of Dundee. He went to France, studied at Paris, entered into holy orders, and became a monk of the order of St Benedict. On his return to Scotland, he retired to the Benedictine cloister of Dunfermline; but when Sir William Wallace was made Governor or Viceroy of the kingdom, in 1297, he was called out of the monastery, and made his chaplain; and being an eye-witness of most of his actions, he composed the history of his Life in Latin; but there is only a fragment of it, or, rather, there are only excerpts taken out of it by some other hand, remaining. This fragment was copied by Sir James Balfour, out of the Cotton Library, and published with a commentary, or notes upon it, by Sir R. Sibbald, in 1705, Edinburgh, 8vo. The history, or fragment, is entitled, as given in the text, "*Relationes quædam* [misprinted *quondam*] *Arnaldi Blair,*" &c., 1327. What became of Blair after his master's death is not certainly known; but it is highly probable,

that he retired again from the world into his monastery, and that he changed his name from John to Arnald, which makes some authors call him John, and others Arnald [or Arnold]; and, from the fragment still extant, it is certain that he died in the beginning of the reign of King Robert Bruce. Dempster says, that he wrote two books, the one called "*Gestæ Gulielmī Wallacii*," and the other "*De Liberata Tyrannide Scotiæ*." But perhaps these were but one, out of which the excerpts were taken, since published by Sir Robert Sibbald. It has been supposed, that his account of the deeds of Wallace furnished materials to the life of the warrior, by Henry the Minstrel, commonly called Blind Harry.—*M'Kenzie's Scots Writers, fol. vol. i., pp. 247-264.*

NOTE T T, p. 314, line 8. *Henryson's "Abbey Walk."*

I.

Allone as I went up and down
In ane abbay was fair to se,
Thinkand quhat consolatioun
Was best into adversitie;
On caise I kest on syd myne ea,
And saw this writtin upoun a wall,
Off quhat estait, man, that thou be,
Obey, and thank thy God of all.

II.

Thy kindome and thy grit empyre,
Thy ryaltie nor riche array,
Sall nocht endeur at thy desire,
Bot, as the wynd, will wend away;
Thy gold and all thy gudis gay,
Quhen fortun list will fra the fall;
Sen thou sic sampillis seis ilk day,
Obey, and thank thy God of all.

III.

Thocht thou be blynd, or haif an halt,
Or in thy face deformit ill,
Sa it cum nocht throw thy defalt,
Na man suld the repreif by skill.
Blame nocht thy Lord, sa is his will;
Spurn nocht thy fute against the wall;
Bot with meik hairt, and prayer still,
Obey, and thank thy God of all.

IV.

God of his justice mon correct,
And of his mercie petie haif;
He is ane judge, to nane suspect,
To punis synfull man and saif.
Thocht thou be lord attour the laif,
And cōtirwart maid bound and thrall,
Ane pure begger, with skip and staif,
Obey, and thank thy God of all.

V.

This changeing, and grit variance,
Of erdly staitis up and down,
Is nocht but casualtie and chance,
As some men sayis, without reassown.
Bot be the grit provisionne,
Of God aboif that rewail the sail;
Thairfoir evir thow make the boun,
To obey, and thank thy God of all.

VI.

In welth be meik, heich not thyself;
Be glaid in wilfull povertie;
Thy power and thy warld's pelf
Is nocht but very vanitie.
Remember Him that deit on tre,
For thy sake tastit the bitter gall;
Quha heis law hartis, and lawis he,*
Obey, and thank thy God of all†

NOTE U U, p. 316.

Dr John Mackie, nephew of Mr Andrew Donaldson,† and under whom he was educated, also deserves some notice. He was born in the Queen's House, adjoining to the ancient Abbey of Dunfermline, 3d June 1748. He was descended from a very ancient Highland family, who possessed the lands of Creigh, Spanzedell, and Polrossie, in Sutherlandshire, so far back as the year 1427. The immediate ancestor of the family was Donald M'Kie, or M'Kay, who distinguished himself at the battle of Tuttim-Tarwach,|| A.D. 1406, the third son of Niel, the eighth baron of Farr, in Strathnaver, brother to Angus, the ancestor of Lord Reay. This branch of the family settled in Fifeshire in the fourteenth century, built *Mackie's Miln* in the parish of Markinch, and possessed lands in that neighbourhood. In the troublous year 1715, John Mackie, eldest son of the family, sold the estate, and removed to Blair in Cleish parish, where he remained till 1730; then removed to Newton-Lomond, Kennoway parish, where he died in 1731, leaving a character much respected. He was connected by marriage with Sir Robert Sibbald, the historian of Fife. His eldest son Thomas, born in 1693, married, in 1716, Janet Black, sister of William Black, Esq., clerk of the Regality and Admiralty Courts of Dunfermline, a descendant maternally from a daughter of the Earl of Wemyss, said again to be descended from the

* Who raises the humble, and brings down the high.

† See Supplement for a notice of a grandson of the poet Henryson.

‡ It was the *print*, not *book* shop of Mr Kay, as in text, at top of p. 315, which Mr A. Donaldson used to frequent in Edinburgh.

|| *i. e.* Plentiful fall or slaughter; a furious conflict, in which M'Leod and all his men were slain except one, who alone survived to carry home the dismal tidings.—*Hist. of the House and Clan of Mackay*, by Robert Mackay, writer, *Thurso*. 4to, 1820, p. 50.

great Macduff, Thane of Fife. Thomas died in Dunfermline, at an advanced age, much esteemed for his probity, and his knowledge of astronomy and agriculture.

John Mackie, eldest son of this person, married, on the 20th March 1745, Janet Donaldson, only daughter of Gilbert Donaldson, merchant in Auchtertool, Fifeshire, and sister to the foresaid Andrew Donaldson, the parents of the subject of this brief memoir. He died at Dunfermline, in 1775, aged fifty-eight, a man of much worth and benevolence, and who carried the carpet manufactory to a greater extent than any other person, at that time, in Scotland.

Dr John Mackie, whose lineage has been thus shortly traced, was the second eldest of fifteen children, his father having been thrice married. He was educated in the grammar school of Dunfermline, under his maternal uncle Mr Donaldson, and, at the age of eighteen, was placed under Dr Steedman, an eminent physician of the town, whom he accompanied to Edinburgh in 1764, when the latter removed there to practise. He attended the University of Edinburgh during that and the two following winters, became a favourite pupil in the classes of Cullen, Monro, Gregory, and Black, and obtained the chirurgical diploma. The late Sir Henry Moncreiff Wellwood, Bart., one of his school-fellows, said of him, that both at school and at college, young Mackie was the most remarkable, popular youth he had ever known. In 1766, he made a voyage to Greenland; in March 1767 he settled at Biggleswade, Bedfordshire, in succession to Dr Moubay, father of the present Sir Robert Moubay, of Cockairney, where he practised with credit seven years. In 1774 he removed to Huntingdon (still in succession to Dr Moubay), where he continued sixteen years practising as a physician, with so much success, that he resigned his business to his brothers, with a view to retiring on a competency, on the 1st January 1790, quoting, in reference to himself, the Latin apophthegm—"Pauper enim non est, cui rerum suppetit usus."

Bad health induced him for a time to travel for his recovery, and he was on one occasion on his way to winter at Rome or Naples, when he was seized with fever in the Channel, and obliged to return, after having been at sea a fortnight; as to which he justly remarked—"L'homme propose, mais Dieu dispose." He recovered quickly ashore, and in 1792 was invited to succeed Dr Stewart, physician at Southampton, where he remained above twenty years. He also resided for nearly ten years on the Continent. On the 9th January 1784, he received the degree of M.D. from the University of St Andrews; and on the same day he was married, at Huntingdon, to Dorothea Sophia, daughter of the Rev. John Des Champs, a native of Berlin, of a good family, and chaplain to the Queen of Prussia, by Judith, daughter of Daniel Chamier, Esq., merchant, London, lineal descendant of the

famous Dan Chamier who drew up the edict of Nantes, and was at the head of the French Protestants in the reign of Henry IV. of France, and whose family came into England, on the revocation of that edict in 1685.

Dr Mackie wrote a small treatise, entitled "A Sketch of a new Theory of Man," designed for distribution only among friends, and which was immediately translated into French, said to be written in a terse, lucid, and classical style. He died at Chichester, 29th January 1831, and was buried at West Hampnell, Sussex, aged eighty-two years. Shortly before his death, he sent a small sum of money to be expended in the purchase of prizes for the grammar school here, in which he was educated. From being early engaged in the busy scenes of life, and residing chiefly in England, his visits to his native town were necessarily "few and far between." Yet his name will ever be revered by his townsmen, as doing honour to his birth-place, being always connected with acts of generosity and kindness to all, who in any way needed his assistance. He never forgot an old familiar face; and the Scottish accent was always a passport to his heart.

Two female cousins, and other relatives, in respectable station, still reside in Dunfermline.—*Annual Register and Obituary for 1832*. London, vol. xvi. pp. 182-194; *MS. Genealogy of the Family of Mackie*, by Dr Mackie himself; and *Private Information*.

NOTE V V, p. 323-4.

The following is the Inscription on the roll of parchment, which was deposited in the Foundation stone of the New Abbey-Church, detailing some particulars relative to the edifice:—

THIS FOUNDATION STONE

OF THE

Parish Church of Dunfermline,

now to be rebuilt, at the joint expense of the
Heritors, Magistrates, and Town Council
of the Burgh;

On part of the Site of the

OLD ABBEY-CHURCH,

Founded in the Eleventh Century by
MALCOLM III. [Canmore.] King of Scotland;
and afterwards destroyed,
Partly by the English, under the reign of

EDWARD I. in 1303, and
Partly at the Reformation, in 1560 ;

WAS LAID

This 10th day of March, in the year of our
Lord, 1818 ;

and

In the 58th year of the reign of GEORGE III.
King of Great Britain and Ireland ;

By the Right Honourable

THOMAS EARL OF ELGIN AND KINCARDINE ;

In presence of a numerous meeting of
Heritors and Magistrates, and Town Council
of the Burgh ;

DAVID WILSON, Esq. being Provost,
The

REV. ALLAN M'LEAN and the REV. PETER CHALMERS,

Being Collegiate Ministers of the Parish ;

Containing a Population of 13,000 souls ;

WILLIAM BURN, Esq. Architect,

and

Messrs JOHN BONNAR and ALEX. MORTON,

Contractors and Builders.

The Expense, by Estimate, of the Building,
L.8,300.

The Foundation-stone was laid by the late [Thomas 7th] Earl of Elgin, in presence of a numerous meeting, consisting of many of the most respectable heritors of the parish, the Provost, Magistrates, and Town-Council of the burgh, the two Parochial Ministers, the Kirk-Session, the members of the Presbytery, and other gentlemen of the town and neighbourhood, interested in the building, who had walked from the Town-house to the ground, accompanied by the brethren of Saint John's and Union Lodges, in masonic procession, followed by an immense crowd of people. The helmet and sword of the renowned *King Robert the Bruce*, the property of the Earl of Elgin, were, with his Lordship's permission, exhibited on the occasion, borne by two men of masonic order ; the sight of which memorable *insignia* of ancient times, by recalling to the recollection of the admiring spectators the most illustrious events in Scottish history, had the most happy effects on the occurrences of the day. The Earl of Elgin delivered a very animated and appropriate address, in the course of which he noticed a striking and fortunate coincidence, which had occurred that day ; namely, that in the foundation-stone of the building, then laid, was deposited, a London newspaper, which had arrived by that very day's

post, announcing a recommendation by Government to the two Houses of Parliament, for taking into consideration the request of the Prince Regent, for increasing the number of churches throughout the British kingdom; in reference to which, his Lordship said, with great animation, "And it is worthy of particular remark, that a speech, emanating from the throne at the commencement of the nineteenth century, on the occasion of opening Parliament, (that great announcement of the political situation and wants of the country), contained nothing, positively nothing in the shape of novelty, or even of ordinary interest, but a request to the Lords and Commons of the two houses of Parliament, to augment to the inhabitants of these realms, the accommodation for religious worship; and it is matter," as he farther observed, "of high exultation to us to think, that within these two days we have had the gratification to learn, that our present operation, undertaken under the most favouring and congenial train of events, has been distinguished by the most encouraging and animated sentiments of good will and approbation, on the part of the government of the country."

But now came the most interesting and affecting part of his Lordship's speech: "Think, my friends," said he, "on the venerableness and the sacredness of the spot on which you now stand. Within the precincts of the ground on which you tread, and which is destined to be the site of our proposed church, are deposited the remains of many of our Scottish Sovereigns, and other illustrious personages; and only a few weeks have elapsed since the remains of a hero, whose deeds make every Scotsman proud of the land which gave him birth, and which, after a lapse of five hundred years, were found in a state of almost entire preservation, were fortunately discovered; I mean," uttering the words with great emphasis, "KING ROBERT THE BRUCE!" His Lordship was here interrupted by three loud cheers from the assembled crowd. "But," continued he, with uncommon enthusiasm, "look at that helmet which was worn, and that sword which was wielded, and successfully too, by this celebrated character, for the very purpose of restoring and securing the independence of Scotland, and say if your hearts are not warmed by the proud recollection." [Here his Lordship introduced with happy effect, the first stanza of the admired patriotic song of "Scots wha hae wi' Wallace bled," &c. and the crowd reciprocated the impression by another peal of loud and reiterated huzzas!] His Lordship now borne away by the train of delightful remembrances suggested to his mind, and observing that every heart of his numerous auditory beat responsive to the feelings of his own, proceeded to say, "I have not done, my friends: this same illustrious personage, under a religious sentiment natural to the times, however strange and even unjustifiable it may appear to us, with our superior christian education, entrusted to his most endeared

friend, with his dying breath, a commission to carry his heart to the Holy Land; but a wise and kind Providence willed it otherwise. The messenger, in the faithful endeavour to fulfil his commission, was stopped in his progress, and slain in a military engagement; but this precious relic was secured from hostile violence, and safely restored to its native land; and, my friends, may Scotland never see the day when it can be doubted, that we have the heart of Robert Bruce amongst us!" The crowd once more demonstrated their joy and patriotic pride at these grateful recollections, by the most cheering plaudits.

NOTE W W, p. 325.—*Sir A. Clerk of Pittencrieff.*

Mr Alexander Clerk of Pittencrieff appears, in the kirk-session minutes, as an elder in this parish in 1642, and, probably, also in 1640, where "the Laird of Pittencrieff" is noticed, along with Charles, Earl of Dunfermline, Sir James Halket of Pittferrane, Sir Henry Wardlaw of Pitreavie, Mr William Wardlaw of Balmule, Mr William Monteath of Randedford, then resident at the Hill-house, and nearly fifty more elders in landward and burgh. He was likewise, it is understood, the same Sir Alexander Clerk, who was Lord Provost of Edinburgh in 1640-42, and perhaps, too, the same as Alexander Clerk simply, who was provost in 1619, and again in 1623 and 1624, as Alexander Clerk of Stentoun; and farther, in 1630-33, without any designation.* The same individual may have held the office at all these periods, and gradually acquired property, titles, and preferment. A disposition to the Pittencrieff estate was given by Charles, Earl of Dunfermline, to Sir Alexander Clerk, of date 12th May 1651. But the property appears not only from what has just been stated, but from another circumstance, to have been in the possession of a person of this name much earlier. For Edward Bruce, the first Lord Kinloss, married Magdalene Clerk, daughter of Sir Alexander Clerk of Balbirnie in Fife, in 1593, and had a charter of the barony of *Pittencrieff* to him and Mary Magdalene Clerk, his wife, dated 10th December 1605—[Reg. of Great Seal, and Burke's Peerage]. How the lands went out of the family into the hands of the Earl of Dunfermline, and back again into those of the same family may be conjectured, but I have not documentary evidence to establish. From this fact, too, and from other good information which I have recently received, as well as from the history of the Pennycuik family, I am satisfied that the Alexander Clerk, who was Laird of Pittencrieff was not, as stated in the text, "of Pennycuik," altho'gh, it is likely, distantly related to the family.

* Maitland's Hist. of Edinburgh, pp. 226-227.

The successive proprietors of Pittencreeff after Sir Alexander Clerk, have been—

George Murray, of His Majesty's Guards, in 1685.

Alexander Yeamen, in 1690.

Colonel John Forbes, in 1701.

Colonel Arthur Forbes, in 1750, when he also got the Tower-hill from the Marquis of Tweeddale, till then a separate possession.

Captain Archibald Grant, in 1763.

George Chalmers, merchant, Edinburgh, in 1765.

Captain George Phin, in 1785.

William Hunt, merchant, Dunfermline, in 1800.

William Hunt, his son, in 1807, and—

James Hunt, his brother, the present proprietor, in 1812.

NOTE XX, p. 332–333.—*Mortality Bill.*

The following is an *approximation* to a general classification of Diseases, or other causes of Deaths and Burials, in the Abbey Churchyard, Dunfermline, during the year 1843, as reported by the relations of the deceased, to the superintendent:—

Diseases of the Chest,	41
Diseases of the Head,	21
Diseases of the Stomach and Bowels,	31
... .. Liver,	1
... .. Droopy,	5
Inflammation,	14
Fever, various kinds,	44
Child-Birth,	1
Cancer,	2
Spinal Disease,	1
Smallpox,	12
Erysipelas,	1
Croup,	11
Teething,	9
Measles,	93
Death by Burning,	6
Accidents,	2
Suicide,	2
Suddenly,	3
Old Age,	46
Unknown,	10

Deaths, . . . 356

Stillborn, . . . 23

Burials, . . . 379

Males above 10 years of age,	74	Under 5 years of age	104
... below 10 years of age,	124	From 5 to 10	28
	—198	... 10 ... 20	19
Females above 10	86	... 20 ... 30	23
... below 10	95	... 30 ... 40	15
	—181	... 40 ... 50	20
		... 50 ... 60	14
Burials,	379	... 60 ... 70	31
		... 70 ... 80	26
		... 80 ... 90	7
		... 90 and upwards,	2
		Burials,	379

The number of Burials in the Churchyard of Rosyth in 1843, was 35. The cause of the unusual number of deaths in 1841, viz., 513, was the prevalence of fever, of which 60, and of measles, of which 95, died.

NOTE Y Y, p. 336.

I find that one of the figures in the last note of this page, has been very incorrectly given by the authority from which I made my quotation. Instead of 182 for Glasgow, *read* 118. Dr Alexander Watt, the City Statist of Glasgow, has [Jan. 1844] enabled me to correct this error; and has also kindly furnished me with the following additional information, which as giving the proportion of marriages for a *series of years*, is of more value than for the single year of 1840.

"Average annual amount of resident marriages for a series of years to the mean population of these years, for each of the following towns respectively, is—

Edinburgh and Leith, as	1 to 131.08
Glasgow,	1 ... 120.29
Aberdeen,	1 ... 140.00
Perth,	1 ... 159.72
Dundee,	1 ... 111.42"

Dr Watt adds, from a printed statement of his in 1843, that

"The proportion of resident marriages to the estimated population, in 1843, was as 1 to 144.088, or 0.694 per cent.

"In 1842, the resident marriages to the estimated population, were as 1 to 149.922, or 0.667 per cent.

"It appears, therefore, that although there is an increase in the amount of resident marriages in Glasgow, in 1843, over that of 1842, still the amount is greatly below that on the average of former years" [five years preceding 1842, as given above.] "It is to be regretted, that the ages of the parties married, are not recorded in our registers, as in England, so that the average ages of the parties married in Glasgow, could be ascertained. Were the trades and professions of the different parties fully recorded, we might be able to ascertain in what class of the community the greatest decrease in the number of marriages has taken place during these two years."

These last observations, which are very important in a statistical point of view, are equally applicable to Dunfermline. The Poor-Law Commissioners recently inquired at me, "What is the average age at which males and females in your parish have married during the last five years?"—a query, to which, from the defect stated, no definite answer could be given.

NOTE Z Z, pp. 338, 377.—*Unemployed Weavers.*

Statement of the number of weavers unemployed, and of the sums raised for their relief, at different periods :—

		Unemployed at times,		Including dependents.	Money subscribed.
1837-8	...	800*	..	...	L.1000
Nov. 1842	...	150	...	477	L.1200
April 1843	...	...	...	1153	
Sept. "	...	A few	..	A few	
5th Feb. 1844	...	500*	...	...	L.102
9th Feb.-2d April, aver.	95†	...	...	...

During this last period, a considerable number of unemployed young men of the town found work at Glasgow and Paisley, to which places they were assisted by the Relief Committee.

NOTE A A A, pp. 386-88.—*Savings Bank.*

Summary of the statistics of the Savings Bank, for the year ending 20th November 1843, when the last annual account was made up :—

	No. of Accounts opened.	Amount deposited.	Principal sums and Interest repaid.
1842-43	... 209 ...	L.6956 11 3 ...	L.5074 17 8
	Increase.	Decrease.	Transactions.
	L.2020 1 3 ...	L.138 7 8 ...	2333
Total number of Depositors,			1021
...	Account opened by Males,		1017
...	...	Females,	890
...	...	Societies,	27
	Total Accounts opened,		1934
20th Nov. 1843.	Total Funds,		L.18,232 15 4
10th Feb. 1844.	Exclusive of Interest due by National Debt Office, and Commercial Bank, since 20th November last,		L.19,197 3 11

Notwithstanding, therefore, the suffering occasioned by the depression of trade, and especially the suspension of business, of an extensive manufacturing house, the Savings Bank has increased in prosperity,

* Many of the 800 and 500, although suffering, did not need relief from the subscription fund. The other numbers denote those who actually received it.

† Between 9th February and 2d April 1844, the lowest number of cases on the relief list was 33, and the highest 133.

during the last year. The chief contributors, however, have continued to be farm-servants, country labourers, and female domestic servants.

Note B B B, p. 406.—*Reader.*

The office of *Reader* in the Christian Church is very ancient; being mentioned as early as about the year 200. It is thus described by the pious Isidorus, who died about the year 435, in his epistle to the bishop of Cordova. "It is the office of the Reader clearly to pronounce the lessons, and with a loud voice, to make known to the people what the Prophets have predicted.—The order of Readers has its beginning and form from the prophets. They proclaim the Word of God, and to them it is said, 'Cry aloud, spare not, lift up thy voice like a trumpet.'" It is an old tradition, that Readers took so much care about raising and modulating their voices, as made them be heard distinctly, even in the midst of a tumult. Hence, they were at one time called Criers and Proclaimers, as well as Readers. They existed in the Roman Catholic Church, reading, as has already been noticed in the text, a portion of the Old and New Testament Scriptures at meals in the Abbeys, as well as in the places of worship. They were continued in Scotland in the Protestant Church immediately after the Reformation, supplying for a time the great scarcity of ministers which then existed, especially as they were approved of both by Calvin, and in the First Book of Discipline. Most of the cities and large towns and parishes in Scotland, such as Edinburgh, Aberdeen, Perth, and Dunfermline, had both ministers and readers.

The proper business of the readers in the early period of the Protestant Church, was to read the prayers out of the Book of Common Order, and the Scriptures morning and evening throughout the week, where the people could conveniently assemble so often in the church, and also on the Sabbath, a certain space before the ringing of the last bell, where there was a minister to preach; and where there was no minister, the service performed by the reader was the whole of what the people enjoyed.

As readers had probably the power of solemnizing marriages before the Reformation, this was continued unchallenged by their Protestant successors. But whether they had it in this way or not, yet it was convenient, that such a power should be exercised by them, in a country where there were few ministers.

The readers proclaimed the banns of marriage, and acted as catechists, in instructing persons applying for proclamation, in the knowledge of marriage, but not as general catechists, after the Reformation.

They officiated also, at times, as the precentors or *uptakers of the Psalms*.

There were different degrees of attainment and duty among the readers in Scotland, subsequently to the Reformation. There were simple readers of the Scriptures, and the common prayers; others in a course of proba-

tion, making progress in divine knowledge, and attempting public speaking; and others again, who became expounders of the Scriptures, taught, exhorted, and even administered the Sacraments. Before becoming *exhorters*, they were examined and admitted, and probably set apart to the employment, by prayer and imposition of hands. These last partook of the order of doctors, an order acknowledged by the Geneva Book of Common Order, by the First and Second Books of Discipline, and by the Form of Presbyterian Government, agreed upon by the Assembly of Divines at Westminster. Some of them who were thought of merit, were ordained to the pastoral office, being allowed to bear rule in the church and to exercise discipline. When the reader in a parish, where a minister was settled, became an exhorter, he was properly an assistant to the minister.

The General Assembly, October 1576, prohibited all readers from ministering "the holie sacrament of the Lord, except such as has the word of exhortation."

In October 25. 1577, the General Assembly passed the following act:—"James Blaikwood, reader at Sawline," [six miles N.W. from Dunfermline] "for celebrating the mariage betwixt the commendatere of Dunfermline, and his wife, without testimoniall of the minister of the parish, where they made residence, was found guiltie of transgressing the act made the 27th day of December 1565. Therefore, the Assemblie decerned, that the paines thereof, viz. deprivation from his office, and losse of his stipend, be inflicted upon him; and other paines, as the General Assemblie sall thereafter thinke meete to be enjoined."*

The General Assembly, July 1579, inhibited readers from celebrating marriage, unless they were found meet by "the commission, or synodal assembly."

A great inconvenience was experienced, from readers having got the stipends, manses, and glebes, which made it difficult to obtain provision for the ministers. On 12th July 1580, the General Assembly came to a decision, which prepared the way for ejecting readers. The office of the public reader of the Scriptures, was declared "to be no ordinar office in the kirk of God." All readers were to be re-examined. Such as in the space of two years had not become exhorters, were to be deposed.

About 1581, the church was dissatisfied with readers, and with exhorting readers especially, because of several abuses and inconveniences which had arisen; such as ignorance, and their not residing at the kirks, where their charge lay, but in towns far distant from them.† In April 1581 the order was suppressed; the kirk having "votit and concludit, that in na tymes coming any reider be admitted to the office of reider be any having power within the kirk." Still they were retained in various places till at least some years after 1638.—*Scot's MSS., Adv. Lib., Buik of the Universall Kirk, in loc.*

* Calderwood Hist. of the Kirk of Scotland. Wod. Edit. vol. iii. 386.

† An Act of Assembly was passed in 1563, ordaining residences.

In the "Register of ministers, exhorters, and readers, and of their stipends, after the period of the Reformation," printed by the Maitland Club, 4to, 1830, p. 26,* there are the following entries relative to Dunfermline and its vicinity.

- Ennerkething { *Adam Angill*, reidar, respective xx merkis.
 Dalgatye. { *John Burn*, minister j^c. [100] merkis, November, 1570.
 Dunfermling { *David Ferguson*, minister viij xx^{li} [8 score lib. or
 Rossyth. { £160] and xl lib. mair sen November 1572.
 John Burn, reidar, xx^{li}. translatit to be a minister at
 Ennerkething, sen November 1570.
 Mr John Christisoun, in his place xx^{li}. sen that tyme.
 Carnock. *Rychart Brown*, reidar, xxvj merkis.
 Salling. *Peter Blakewood*, minister and person, the hail person-
 age heirolf with the third, extending to lxx^{li} & fiftie
 thyrd li mair, because he had j^c. li before sen Lamb-
 mes 1569, and now for the charge of uther Kirks.
 Crummy and { *John Hucheson*, minister iiij xx merkis & xx merkis mair
 Torryburn. { for Lambmes 1569.
 Culross. { *John Dykis*, minister, j^c. li [minister at Culross in 1576,
 p. 81.]

Connected with the preceding extract, it may be proper to insert another, as, at least, an ecclesiastical curiosity from a large folio original MS. Register for 1574, in the Adv. Lib. bearing the same title as, but different from, that printed by the Maitland Club, and which has never yet, so far as I am aware, been printed, and presented to the Library by bishop Robert Keith, about 1754. The extract agrees in the main with that now given, but states a few changes in the persons and localities, the stipends and their sources.

- Dunfermline { *David Fergusone*, stipend to be pay [able] as follows out
 Carnoe { of the thrids of Scotland-well, xiiij 3 qt bolls
 Beath. { beir at xxvjd viij &
 Mr John Christeson, reidar at Dunfermline, his stipend
 xl lib. to be payit as follows:—the thrids of the vica-
 rage thereof xx merkis, and out of the thrids of Dum-
 fermling be the Abbotes, Chamerlain, takkisman, or
 par [ochinnar] of Dunfermling xx. [merkis.]
 Richard Brown, reidar at Carnock, his stipend xvi. lib.
 w^b the Kirklands, for payment thairof, ane chalde of
 meile out of Scotland-well be the takkisman, or pa-
 rochinar of *Carnoc*, as the Redare sall chuiss.
 Alexander Stevin, reidare at Baith, his stipend xv^{li} w^b

* This register is taken from the original MS. Register of Mr John Gray, "keeper of the register of ministres, thair stipends, Extractor thairof, and Clerk to the General Assemblies, about 1567 or 1568."

Innerkething
Rosyth
Torrie.

the Kirklands, to be payit out of Sanct Columb's Inche, be the takkisman, or paroch^{ars} of baith, as the reidare sall chuss.

John burne, minister, his stipend, c^{li} with the kirk for to be payit out of the thrids of Dumfermling, and the abbots of Dunfermling, his Chamerlane.
This is mendit be reeson that qlk was assignit out of Sanct Colm's Inch was . . . be decree of the Lords of Session.

Adam Angill, reidar at Inverkeithing, his stipend xv^{li} to be payit as follows : out of the thrids of the vicarage thereof iii^{li} vj viij^s, and out of the thrids of Dunfermling be the takkisman, or parochiners of Inverkeithing, as the reidar sall chuss. xij^{li} xij iij^d.

William Lawsons, reidar at Torrie, his stipend the haill thryds of the personage and vicarage of Torey, w^t the Kirklands xl^{li} ij ij^d.

George Dury, reidar at Rosyth, his stipend xx^{li} to be payit out of the thrids of St Colm's Inch, be the takkisman, or parochiners of Rosyth, and be reeson some xx^{li} is be the abbot of St Colm's Inch.
Therefore to be paid out of the thrids of the Abbey of Dunfermling out of the victual of the third thereof.

In Mr Baxter's Selections from the Minutes of the Synod of Fife, 1611-1687, Edin. 1837 (to which I was indebted for some of my extracts on the Ecclesiastical State), p. 417, 418, it is stated in the Appendix,—April 1627, *Mr Johne Walker*, reader in Dunfermling.

Mr James Readie, reader in Inverkeithing.

From all this detail, it is evident, that though the name of the office [Reader] is still retained in Dunfermline, its duties now are very different from what they were formerly, as well as the sources from which its emoluments are derived.

NOTE C C C, page 415.

Ministers of Dunfermline.

"4th March 1666, the qlke day, *Mr Robert Key*, laitt minister att Dunfermline, was presented to the kirke of *Stow*, and his edike read."—*Stow Session Register*. "This was the first of the 'curates' in this parish." (*New Stat. Acc.* p. 412, *Edinburghshire*.) He was still alive in 1671.

Mr William Pierson is styled *Dr William Pierson* in Mr Baxter's Selections from the Minutes of the Synod of Fife. His name appears in the Session Register of Dunfermline, so late as the 9th October 1676. Mr, afterwards *Dr, Alexander Munro*, was admitted to the second charge in 1673, after it had continued vacant from 1668. He was educated at

St Andrews, and went abroad for some time. He was universally allowed to be a good scholar, and a man of talent, though a keen Episcopalian. After being translated to Kinglassie, as stated in the text, in 1676, he was again translated to Weems, and afterwards to St Andrews, in 1682, to be Second Master or Professor of Divinity in St Mary's College. He was promoted to be Principal of the University of Edinburgh, and admitted, by consent of the Lord Chancellor, on 9th Dec. 1685, as also became one of the ministers of the High Kirk, succeeding in both offices Mr Andrew Cant, who died on the 4th of that month.

Keith, in his Catalogue of Bishops, 8vo edit., p. 292, says of him, "Alexander Munro, doctor of divinity, and Principal of the College of Edinburgh, had a *congé d'elire* in his favours, directed to the dean and chapter of the see of Argyle, to be elected bishop of that diocese, dated 24th October 1688; but whether he was elected or not, I cannot say."

An act of Parliament, was passed 4th July 1690, authorizing and directing "a general visitation of [all the] universities, colleges, and schools in Scotland, as many of their members were known to be disaffected to the new government of King William and Mary. Ten articles of accusation were drawn up, and exhibited against Dr Munro, the Principal of the College of Edinburgh," who refused to take the oaths, and was known to be an adherent of the exiled king [James VII.], and, on the 25th September 1690, he was deprived of his office in the University. A similar sentence was pronounced against the Professor of Divinity, Dr Strachan, and other Professors. Dr Munro had previously resigned his cure and charge, as minister of the High Kirk of Edinburgh. After his expulsion, he had an Episcopalian meeting-house in Edinburgh, and died there in 1715, much respected. He was the author of several works, viz. :—

1. A volume of Sermons, 12mo, published in London, 1693, pp. 502.
2. Apology for the [Episcopal] Church of Scotland, 4to, 1693.
3. Presbyterian Inquisition [a thin 4to pamphlet], London, 1691.
4. An Enquiry into the New Opinions of Presbytery, 8vo, London, 1696.
5. An answer to Dr [Gilbert] Rule; (Professor of Philosophy at Aberdeen, and afterwards minister at Alnwick in Northumberland, and subsequently, in 1688, Principal of the University of Edinburgh, and one of the ministers of the [Old] Greyfriars Church, &c.)
6. An answer to Dr Redpath.

Mr John Balneve, the Episcopal incumbent, was one of the sons of Mr Alexander Balneve, minister of Tibbermuir, near Perth. He had been appointed for some time assistant and successor to his father, and was admitted minister of Dunbarney, [four miles from Perth], on the 5th of January 1681. He continued there till he was ejected at the Revolution.

He was succeeded, after a considerable interval, by Mr John Tullidaph, son of Mr William Tullidaph, Principal of St Leonard's College, St Andrews, who was ordained at Dunbarney, 14th January 1691, and died 26th August 1714.—*Extracts from the Presbytery Register of Perth*, p. 416, and *Kirk-Session Register of Dunbarney*.

Mr John Gray, the first Presbyterian minister after the Revolution in 1688, was translated from Orwell [two miles north from Kinross], where he was first admitted assistant and successor to Mr Geddie, 20th March 1650, ejected in 1662, and restored in 1688, when he was loosed from his charge by the Synod, and translated to Dunfermline. His successor, Mr William Gullane, settled in 1692, was translated to Ladykirk, Berwickshire, in November 1694.—*Minutes of Synod of Fife*.

After the erection of the collegiate charge in 1645, the following ministers filled the second charge—Messrs Oliphant, Kinynmont, Munro, Balneve, Couper, Gray, Gullane, and Kemp. The others, who did so afterwards, are noted at page 416.

P. 417, 2d note—read *Winram* for Wyngram.

P. 420, line 9.—Mr David Lindsay became Bishop of Ross in 1600, according to Keith; so that it would be better to have said after “Mr David Lindsay,” “who had become Bishop of Ross.”

P. 429.—An edition of the Practical Works of Mr Ralph Erskine was published in two vols. folio in 1764-5, and in ten vols. 8vo in 1794. Several editions have appeared since.—*Frazer's Life*.

March 1844.—Mr John Tod Brown received a call to Rodney Street Church, Liverpool, which he accepted.

NOTE D D D, p. 431, *Note*.

Lord Bowhill's name was John Murray, second son of Sir John Murray of Philiphaugh, and of Anne, sister of Sir Archibald Douglas of Cavers. He was M.P. for Selkirkshire from 1703-7; he took the title of Lord Powhill, as an ordinary Lord of Session, on 7th June 1707, and became one of the Commissioners of Justiciary in 1709. He died about 1714.

NOTE E E E, p. 446, line 24.

The Deaf and Dumb School, named as the *Calton-Hill* School, and which was afterwards at Greenside, is now in St John's Street, Canon-gate, and is intended for the poorer class of these unfortunate children. It is still taught by a male, who is deaf and dumb, with the aid of a female, who is not so, both of whom are very efficient teachers, and the scholars are making good progress under them. The boarders are under the charge of a matron, with two servants, so that they are now taken greater care of than formerly. The lowest rate of board, ex-

clusive of school fees, is L.10 per annum, and the lowest fee for day scholars, is 3s. per quarter. The board and fees, vary according to the age and circumstances of the scholars. I may be permitted here to add my tribute of respect and esteem for the memory of the late worthy lady, Mrs M'Farlane, Stockbridge, to whose zealous and untiring exertions this school mainly owed its origin. At her request, I attended the first examination of it, along with two of my deaf and dumb juvenile charges, who then also underwent an examination in the presence of Mr Gall, sen., the friend of education, and other competent persons. From the satisfaction which the Dunfermline girls gave, they were requested, along with their deaf and dumb female teacher, also present, to remain three months, partly as an encouragement and help to the then infant institution, and partly for their own improvement.

NOTE F F F, p. 447.

List of the Schools, Teachers, and Number of Children at Education, in March 1844.

			Total No.
1. Burgh School,	Queen Anne St.	Mr Archd. Haxton,	97
2. Commercial School,	Viewfield Place,	{ " Andw. McDonald,	168
		" James Browning,	
3. M'Lean	" Gelfdrum,	{ " Joseph Dobbie,	190
		" Alex Stuart, asst.	
4. Rolland	" Rolland Street,	" Robert Martyn,	185
5. Nethertown	"	" William Meldrum,	65
6. Martyr's Place	"	{ " Thomas Roxburgh,	120
		Mrs Roxburgh,	
7. James' Street	"	Mr James Templeman,	150
8. Poor's House	" Town Green,	" Alex. Carmichael,	25
9. Pittenerieiff	"	" Thos. Johnstone,	80
10. Gelfdrum	"	" Alex. M'Kinlay,	68
11. Balbridgeburn	"	" John Reekie,	45
12. Whitemire Place	"	" James Burt,	55
13. Milesmark Colliery	"	{ " Henry Shields,	278
		" Tho. Glasgow, asst.	
14. Crossford	"	" William Guthrie,	80
15. Charleston	"	" George Blyth,	138
16. Limekilns, East,	"	" Alex. Thompson,	68
17. " West,	"	" Matthew Howieson,	85
18. Halbeath Colliery	"	" Adam Sym,	66
19. Crossgates	"	" Donald Macinnes,	56
20. Townhill Colliery	"	" Alex. Fortune,	74
21. Wellwood Colliery	"	" William Craig,	90
22. Dunduff	"	" George Manson,	30
Carry forward.			2213

		Total No.
<i>Female Schools.</i>		
	Brought forward,	2213
23. Viewfield Place School,	Misses Templeton,	18
24. High Street "	Miss Vicars,	90
25. Grieve Street "	" M'Intyre	30
26. Limekilns "	" Craig,	17
27. Patiemuir "	" Craigie,	34
<i>Infant Schools.</i>		
28. Queen Anne Place School,	Mr Thompson,	70
29. Charleston School,	Miss Blyth,	100
There are, besides, two small schools in the country, taught by females, and one in the town by a male, whose joint average attendance is about		50
		2622
Making a total of schools,		32
" of teachers,		37
" of scholars,		2622
Or about 1 in $7\frac{1}{2}$ of the population, a considerable improvement since March 1842, when it was only about 1 in $8\frac{1}{2}$.		

NOTE G G G, p. 449. *Progress of Printing in Dunfermline.*

The introduction of the art of printing in Dunfermline is comparatively of recent origin. The

1st Printer, at present known, was Mr Crerar, about the end of the last century, whose press was in the High Street.

2d, Mr D. Richardson, about 1800. In that year he printed and sold a poem, entitled " The Ruins of the Royal Palace and Abbey of Dunfermline, by Serjeant Cockburn, R.N.B.F.," a soldier stationed here along with a detachment of the 21st Foot, commanded by Lord Eveling Stuart. The poem is dedicated to Lieutenant-General James Hamilton of Murdestoun, Colonel of his Majesty's Royal Regiment of North British Fusiliers. A copy of it is in the possession of James Hunt of Pittencrieff, Esquire, by whom I have been favoured with a perusal of it. As it is scarcely known, a few verses of it are subjoined to this note, very creditable to the Serjeant. It consists of 16 pages, 8vo.

3d, Mr George Angus, of the Post-office, who commenced printing in 1802, but discontinued it about 1833.

4th, Mr John Miller, who has carried on a respectable business, as a printer and bookseller, since 1805. The present firm is Miller and Son, Bridge Street. They have printed and published Fernie's Sermons, 8vo; Fernie's and Mercer's Histories of Dunfermline, the former 8vo, the latter 12mo; Mercer's Dunfermline Abbey, 12mo; Tales of Animals, illustrated by woodcuts, executed by Mr William Christie, a self-taught

artist, and native of the town ; Token for Mourners ; Trial of Antichrist, and many pamphlets, tracts, &c.

5th, Mr William Meldrum, teacher, Nethertown, who has been printing, on a small scale, for the last twenty years.

6th, Mr William Liddel, who commenced printing in 1833, and published the Dunfermline Monthly Advertiser. He left the parish in 1835.

7th, Mr William Clark, bookseller, High Street, who opened a printing-office in 1840, and has printed a variety of pamphlets, tracts, &c. *The Dunfermline Advertiser*, published by J. Miller and Son, and *Dunfermline Journal*, by Mr Clark, alternately, once a fortnight, each having a circulation of about 3000, contained, at first, news of the day, &c., along with advertisements, till interfered with by the Board of Stamps, as an infringement of the Newspaper Act, after which the contents of these periodicals have been entirely literary matter, of an entertaining and useful tendency.

The following are some stanzas of Serjeant Cockburn's poem on Dunfermline, A.D. 1800, and afford no unfavourable specimen of his patriotic spirit, and taste for versification.

This Royal pair,* to Scotland dear,
Shall ne'er forgotten be,
While yon bold ruins grace the Lyne,
Or Fortha meets the sea.

She best of Queens that e'er adorn'd
Or shar'd a Scottish Throne;
And he a Chief of warlike mien,
Whose pow'r his foes did own.

But ah! upon a luckless day,
A chief was sent to tell;
How, when besieging Alnwick's Towers,
He fought and bravely fell.

Oh, is he gone! my princely Lord?
If so, fair Marg'ret cried,
I follow thee, thou best of men,
" Then bow'd her head and died."

Dunfermline Abbey's ruin'd walls
Surround their lonely grave,
Where several pow'rful monarchs lie,
Who laws to Scotland gave.

For here inurn'd King David lies,
Of most religious name;
The founder of this Abbey,
Extensive in domain,

* Malcolm Canmore and his Queen Margaret.

Two Alexanders, First and Third,
Great Edgar, known to fame,
Malcolm the Fourth, and Etheldride,
Of Fife, the mighty Thane.

But chiefly, thou, great hero, Bruce,
Thy mortal part lies here.
All but thy bold intrepid heart,
For nought that heart did fear.

The beauteous Princess here was born,
From whom great George our King,
And his forefathers, lineally,
Illustrious race, did spring.

Charles, the Royal Martyr, here
First drew his infant breath,
Betray'd by base republicans,
He calmly met his death.

A Danish Queen protection sought
From Scotia's Thistle true,
And here her Royal Palace shone,
Refulgent to the view.

When personages so renown'd
Once fair Dunfermline grac'd,
Say, why in ruins, fall yon tow'rs,
Or why so much defac'd?

Yon tow'ring spire and cloister'd wall,
Alone remaining, tells
Where many reverend holy men
Liv'd in their peaceful cells.

Oft has their early matin bell
Arous'd the neighb'ring swain,
To tend his flock, or till the glebe,
Or yoke the pond'rous wain.

Oft did the cheerful voice of praise
Within these walls resound,
Attun'd by heavenly choral strains
From the deep organ's sound.

Here broken spirits, grief-worn hearts,
Weigh'd down with loads of woe,
Returned with joyful hearts, and light
As is the bounding roe.

APPENDIX.

Edward the First, a ruthless Prince,
And his fierce warrior train,
Destroy'd the sacred, beauteous walls,
Ne'er to be rear'd again.

Yon Palace walls, where Scotia's Kings
In native splendor shone,
Have felt the mould'ring hand of time,
And all their beauty's gone.

Yet what remains, excites the mind
To muse on ages past,
Ages that never can return,
And times too good to last.

Times when the peasant's wond'ring eyes
Dunfermline's grandeur view'd,
Where mighty monarchs held their courts,
And chiefs their leagues renewed.

Its beauteous site, extensive view,
Can scarcely equall'd be,
Not Windsor's lofty turrets bold,
Dunfermline, rivals thee.

Thine, *Mitchell*/* well thy country's praise
Thy noble deeds have won ;
Thy fame shall last, while this dense orb
Rolls round yon fiery sun.

And while Dunfermline town remains
A residence for men,
Some future sage, well skill'd in lore,
Of most extensive ken,

Shall, when recounting former times,
And feats of ancient fame,
Say, here the gallant chieftain liv'd,
Who gain'd a pow'rful name.

With promptitude and manly zeal,
From proud Batavia's shore,
Her boasted strength, a potent fleet
From Zuyder-Zee he tore.

Thus realizing what was plan'd
By Chatham's matchless son,
The palm of glory off he bore,
And well the wreath has won.

* Admiral Sir Andrew Mitchell, K.B., noticed at p. 306.

Long may Dunfermline boast with pride,
 Her hero's lengthen'd fame ;
 And long may Britain find such chiefs
 To raise her envied name.

It may be noticed here, that the late Mr Andrew Mercer has some very good verses in his last publication, "Summer Months among the Mountains," 12mo, Edinburgh, 1838, on kindred topics with those of which the Serjeant thus takes a rapid historic glance, entitled, "The Culdees," "Queen Margaret of Scotland," and "Dunfermline Abbey," No. I. and No. II.

NOTE H H H, p. 451, line 15.

Read, "one of the ministers of the town, or an elder," &c.

NOTE I I I, p. 453, *Note*, 1st line.

Read, There were, *also*, an hospital, &c.

NOTE K K K, p. 469.

ANALYSIS of the Poor, relieved in the Parish of Dunfermline, whether on the Permanent Roll, or receiving Occasional Relief, during the year ended 15th May 1842, as reported by me, along with numerous other particulars, to the Poor-Law Commissioners in February 1844.

	Males.	Females.	Total
1. Single women, mothers of illegitimate children,	...	26	26
2. Children of such women, relieved with their parents,	17	13	30
3. Widows with children under twelve,	...	93	93
4. Children of such widows, relieved with their parents,	107	84	191
5. Wives, whose husbands have deserted them,	...	8	8
6. Children of such wives, relieved with their parents,	5	16	21
7. Wives, whose husbands are in prison, or have been transported,	...	3	3
8. Children of such wives, relieved with their parents,	3	4	7
9. Orphans,	11	6	17
10. Foundlings,	..	...	...
11. Insane persons, lunatics, or idiots,	8	6	14

Carry forward,

Brought over,			
	Males	Females	Total
12. Vagrants not included in the foregoing,*	71	68	130
13. Persons wholly disabled from work, not included in the foregoing,	29	45	74
14. Persons partially disabled from work, not included in the foregoing,	65	432	497
15. Dependents, if any, on Nos. 13 and 14, and not included in the foregoing,	..	...	...
16. Able-bodied men relieved on account of temporary sickness,	31	...	31
17. Dependents on such men relieved with them,	cannot be stated.		
18. Able-bodied men relieved on account of casual failure of work,	49	...	49
19. Dependents on such men relieved with them,	cannot be stated.		
20. Able-bodied women, without children, relieved on account of temporary sickness,	...	4	4
21. Able-bodied women, without children, relieved on account of casual failure of work,	...	9	9
Total,	396	817	1213

NOTE.—In order to make this total of 1213 correspond with the total of ordinary and occasional poor, the former stated at p. 466 as 422, and the latter as 600, or 1022, which are not individuals but cases, the 191 children stated at No. 4 of the preceding analysis, as belonging to the persons on the two rolls, must be added, viz.,

1022
191

1213

EXPLANATIONS.

1. In the above list, there are six individuals above sixty years of age.

2. Illegitimate children, children of widows, wives and children of husbands who have deserted them, wives and children of men who are in prison and transported, orphans, insane persons, idiots, and able-bodied men and women, on account of temporary sickness, are usually included in the permanent roll of this parish.

3. About twenty-eight persons in the above list are resident in another parish.

4. None are English, but eight are Irish.

5. About twenty-five in this list had not acquired a settlement in the parish, and received occasional relief from the ordinary poor's funds.

* These only received a night's lodging, and a supply of food.

6. In 1842, the surgeon received L.22, 15s. of salary, and the expense of medicines was L.14 : 15 : 6.

7. There is no dispensary in the parish, but collections are frequently made in the Abbey Parish Church, and occasionally in the other churches, for the Edinburgh Royal Infirmary.

8. Bastardy among the labouring classes, and desertion of wives and children, have been lately on the increase—the latter, in consequence of several men, from the declining state of trade during the last five years, finding it difficult to support their families, and abandoning them in the belief that they will be as well supported out of the public funds, as they could have been by them, previous to deserting them.

9. Three old persons, during the last five years, were sent back to this parish from England, who required to be taken on the permanent roll ; others in ill health have got occasional relief.

10. All of these persons had acquired a settlement previous to going to England ; five had spent from nine to twelve years there, and, during that time, had supported themselves by their own labour, and none had been less than three years resident there.

Emigrants.

It may be stated here, in regard to emigrants, that, in 1841, nineteen agricultural labourers went from Dunfermline to New South Wales ; in 1842, three masons, four agricultural labourers, and two tailors, went to New Zealand ; and in 1843, none emigrated from this parish. All the assistance which any of them received, except from their friends, was the benefit of a free passage.

ADDENDA,

OR NOTES WHICH OCCURRED TOO LATE FOR INSERTION IN
THE APPENDIX.

NOTE I, p. 73, line 22. *Signature of Witnesses.*

At the early period referred to in this page, few even of the higher classes could write, so that the witnesses generally put their +, and the scribe filled in the name.

NOTE II, p. 110, 2d note. *Recess.*

The recess, referred to at this page, still remains, and is on the north wall of the garden, south from the new burying-ground, and behind the flour-mill. I have been lately informed by a lady in town, that she has often heard the story repeated by a female relative of her's, to whom the garden belonged, and who saw the body at the time of its discovery. There was, at that period, a direct communication from the house in the Maygate, adjoining on the east to Secretary Pitcairn's, to this garden, and a flight of steps descending to it from what was then named the Bowling-green.

NOTE III, p. 220. *Notices, No. I.*

For Abercromby Church, read Chapel.

NOTE IV, p. 283-287, 515. *Earl of Dunfermline.*

Hay, in his MS. Collections, has preserved a curious anecdote of George, fifth [sixth] Lord Seton, father to the President Seton [first Earl of Dunfermline].—"After the battle of Langsyde," says he, "the said George Lord Seton

was forced to fly to Flanders, and was there in exile two years, and drove a waggon of four horses for his livelihood. His picture, in that condition, I have seen vividly painted upon the north end of the long gallery at Seton, now overlaid with timber."—*Hay's Coll.*, vol. iii. p. 281.

"Respecting the President, when at Rome, in his 16th year, 'I was told at Rome,' says Viscount Kingston, 'that, if he had stayed there, it was not doubted but he had been a cardinal.'"—*MS. Account of the Family of Seton*.

"Alexander, Earl of Dunfermline, had left to his custody and keeping, by King James and Queen Anne, when their Majesties went to England, their second son, *Charles*, then not three years of age, whom he kept in his house some years, and carried him into England himself, to the King and Queen's Majestie, well and in health, for which faithful service the King's Majestie was thankful to him."—*Ibid.* *Tytler's Life of Craig*, 12mo, 1823. *Foot Notes*, p. 230, 235.

Douglas, in his Peerage, says, that, "upon the birth of Prince *Henry* in 1593, he [the Earl of Dunfermline] was intrusted with his tuition till he went to England, *anno* 1603," p. 220.

So that the Earl must have had the charge of both these Princes in their childhood and youth, which, however, it is likely would extend to little more than a general domestic superintendence, and direction of their education.

Douglas calls the father of the Earl the *seventh* Lord Seton, while Hay names him the *fifth*, and most other genealogists, the *sixth*, which last I have followed.

NOTE V, p. 303–305. *Wardlaw Family.*

The following extracts from a letter of the celebrated George Buchanan to Elias Vinetus, a former colleague of his in the College of Guienne, at Bordeaux, in France, and from the reply of Vinetus, are interesting, not only in themselves, but as they in all probability relate to a member of the ancient family of Wardlaw in this parish, Sir Henry Wardlaw, chamberlain to the Danish Princess Anne, Queen of James VI. then in the sixteenth year of his age:—

"Buchanan's letter is dated at Edinburgh, in the 16th of March 1581," [just two years before his death, when he was in his 75th year.] "He says, 'I understand that Henry Wardlaw, or Νεμοφύλαξ, a young man of our nation, and the descendant of a good family, is prosecuting his studies in your seminary with no inconsiderable application. Although I am aware of your habitual politeness, and you are not ignorant that foreigners are peculiarly entitled to your attention, yet I am desirous he should find that an ancient familiarity recommends him to your favour.'* This epistle, says the illustrious Thuanus,† was written with a

* Buchanan's Epistolæ, p. 32.

† "Thuanus," referred to in a note at p. 267, who wrote an excellent history of his own time in Latin, "was one of the most valuable characters whom the world has yet beheld. His testimony in favour of the Scottish historian is uniform."—*Living*.

tremulous hand, but in a generous style. He had seen it in the possession of the amiable old man to whom it is addressed; and his high admiration of Buchanan's genius and virtue induced him to record that little circumstance in his modest and interesting account of his own life. The answer of Vinetus is dated at Bordeaux, on the 9th of June 1581. * With respect to your particular recommendation of Henry Wardlaw, I beg leave to assure you, that from the time when I here became acquainted with you, with your personal character, and your erudition, I, for your sake, love and respect all your countrymen, and render them every service in my power; which, indeed, is very limited. This school is rarely without a Scottishman: it has two at present; one of them is a professor of philosophy, the other* of the Greek language and of mathematics: both are good, honest, and learned men, and enjoy the favourable opinion of their auditors.'"—*Irving's Memoirs of George Buchanan*. Edinburgh, 1807, p. 267-268; or 1817, p. 274-276.

NOTE VI, p. 314. *Adam Blackwood.*

Vinetus, in his letter to Buchanan, of which an extract is given in the previous note, refers "to a certain countryman of his, a counsellor of the parliament of Poitiers." Dr Irving says in a note as to this:—

"He alludes to Adam Blackwood, whom Mr Ruddiman styles 'professor of law in the University of Poitiers,' [*Indication of Buchanan*, p. 124.] But it does not appear that he ever taught in that University. See the eulogium which Gabriel Naudé has prefixed to 'Blackwoodæ Opera Omnia.' Paris, 1640, 4to. Blackwood lived to publish a second edition of his *Apologia pro Regibus*. Paris, 1588, 8vo."—*Memoirs of George Buchanan*. Edit. 1807, p. 268.†

NOTE VII, p. 317. *Rev. Henry Fergus.*

The Rev. Henry Fergus published, anonymously, in 1818, a pamphlet, bearing the following title:—

"An Examination of some of the Astronomical and Theological Opinions of Dr Chalmers, as exhibited in a Series of Discourses on the Christian Revelation, viewed in connection with Modern Astronomy. With some Remarks on the History of Pulpit Eloquence in Scotland. By a Scotch Presbyterian." Edin. 8vo, pp. 42.

The pamphlet is very pungent, but withal respectful towards the highly-gifted and excellent Doctor, and displays much acquaintance with astronomical science. Had it been written at a later period, it is hoped that it would have been more mellow in its spirit, and have done more justice to the merits and usefulness of the class of ministers pointed at, and of whom the Doctor is the present eminent representative. Mr Fergus wrote also a very spirited pamphlet on the Organ question of the late Mr Johnston of Edinburgh.

* "This was probably Robert Balfour, the learned editor of Cleomedes."

† *Vide* Dempster's *Historia Ecclesiastica*, 4to. Ban. Club, 1829, vol. I. p. 116-117, 161-162, for some further notices of Adam Blackwood, and his brothers, George and Henry.

NOTE VIII, p. 436-7. *Witchcraft.*

Besides the *Witch Knowe* [Knoll] there were a *Witch Dub* and a *Witch Loan*, about a mile N. E. from the burgh on the Townhill road, near the entry to Headwell House.

The following deed on the subject of Witchcraft in this vicinity is known to few, and may be interesting.

Endorsed { The Supplicatioun of the Presbyterie of Dunfermline for the
Parliament.— July 1649.

Vnto the Rycht Honourabill the Estatis of Parliament presentlie conveinit at Edinburgh, humblie supplicatis, we the moderator, reuerant breithren, and rweling elders of the Presbyterie of Dunfermlane and more particularlie, the parishes Innerkalithnie and Dalgatie : That whereas it pleaseth the Lord, for his owne glorie, and the good of his charge, daylie more and more to discover among us the works of darknes, and the servantis of that prince who rweles in the childrine of disobedience, whereof the most part are so depauperit, That they have nothing to intertaine themselves in prison (especiallie in these tymes of derth), nor to interteine men to attend in seiking [and paying] daylie commissions: Therefore wee humblie supplicat your L. that yee will be pleasit ather to command ane of the justice deputis to attend in the forsaid Presbyterie and parishes aboue writtin, ffor holding of justice courtis, and putting to the tryell of ane assyse such as are or shall be found gwilltie of the sinne of witchcraft as they shall be desyrit, or to graunt ane standing commissione of * * * gentlemen as your L. shall judge * * * the withine * * * parishes thereof * * * effect forsaid, especiallie * * * ane overtoure of the Generall Assemblie in anno j^{mo} fowrtie thrie.* That standing commissionis shall bee supplicat for in such exigencie, or at least it may please your L. that wee may haue commissions gratis, lest throw the want of mone this worke which the Lord hes so miraculuslie begunne, and so wiselie heirtofore caried on, perish in or hand. And your Lo. gracwas answer wee humblie exspect.

Mr GEO: COLDEN, Moderator,

In name of the Brethren.

[From the original in the General Register House, Edinburgh.]

By such an assise of Witchcraft as is here craved was William Stewart, Lyon Herald, who had been apprehended in Dumbarton, for conspiring the Regent's death, convicted and burnt in 1569.—*Calderwood*, Wod. Edit., vol. ii., p. 490.

NOTE IX, p. 437.

Glance into the Interior of a Presbyterian Kirk after the Reformation.

As I have given in pp. 506—508, a glance into the interior of an ancient monastery, by an account of its officers, and daily devotions, it

* This date is evidently a mistake for 1643.

may also be proper, as well as interesting and new to many readers, to take a glance into the interior of a Presbyterian kirk, and observe how public worship was conducted for seventy or eighty years after the Reformation.

1. The *Reader*, of whom an account has been given at p. 541-2, entered the desk, generally about eight o'clock, on Sabbath morning, and read the public prayers, while the people bowed themselves before the Lord, in humble reverence, with occasional sighing and groaning, to make confession of their sins, and supplications for mercy.

2. He proclaimed the psalm, which was to be sung, each person turning it up in his book, of which almost all had a copy. In this part of the service the people had great pleasure, and were generally so well instructed, that many of them could sing without the help of a psalm-book.*

3. He read some portion of the Holy Scriptures very distinctly.

These three exercises,—prayer, psalms, and reading of the Scriptures, were used in all the congregations, every Sabbath, one hour before the minister came in; by which the hearts of the people were prepared, the more reverently to hear the word,—and all was done with great quietness, devotion, and reverence.

During the ringing of the *third bell*, the reading ceased, and at the end of the ringing, the minister came in, kneeled down, and commenced with prayer—the people also generally kneeling. It was usual, at some part of the service, to repeat the Lord's prayer, and the doxology; but with these exceptions, the officiating minister was unrestrained by forms in conducting the devotions of the congregation: for, in the words of bishop Wm. Cowper, "he conceived a prayer," and of Justin Martyr, in

* "From a very early period, the Psalms of David, which were translated into metre by Sternhold and Hopkins, were sung in the Scots churches, and great pains were used to instruct the people in psalmody. From a curious document, in the hand-writing of Calderwood, we find, that 'men, women, and children, were exhorted to exercise themselves in the psalms;' and that 'sundry musicians of best skill and affection, for furtherance of the Act of Parliament anent the instructing of the youth in musick, have set down common and proper tunes to the whole psalms, according to the diverse forms of metre.'—*Bannatyne Miscellany*, p. 231. In 1531 there appeared a new version of the Psalms, said to have been composed by King James; and Charles, among his other ill-judged innovations, insisted on this version being used, instead of the old one. But our fathers had various objections to it. Calderwood says, 'The people are acquainted with the old metaphrase, more than any book in Scripture; yea, some can sing all, or the most part, *without book*, and some that cannot read can sing some psalms.'—*Ibid.* Mr Row informs us, that in the new version, 'there were some expressions so poetical, and so far from the language of Canaan, that all who had any religion did dislike them; such as calling the sun, *the lord of light*, and the moon, *the pale lady of the night*,' &c. Row's *MS. Hist.* p. 263.—*Mr Crie's Sketches*, &c.

describing the practice of the primitive Christians, he prayed "according to his ability, without a prompter."

Thereafter a psalm was sung, and another prayer was offered up, imploring the Holy Spirit's influence to accompany the word preached; or, he immediately read out his text of Holy Scripture, which the people heard with reverence, and delivered the sermon, during which some had their heads covered, others not, according as their health required. This was succeeded by prayer, thanksgiving, and praise, after which the people were dismissed with the Apostolic blessing.

Well might one, who was taken to witness such a service, remark, "In truth, I think it a most comely and comfortable order, and I thank God, it is the best Sabbath-day that ever I saw;" adding, to his friend, who led him to see it, "And I thank you, my dear brother, who hath been an instrument of his grace toward me;" upon which the latter [Bishop Cowper] replied, "Nay, Sir, all thanks and praise be unto the Lord. He seeks and saves that which was lost; he reduceth his own from their wanderings, and gives life to them who were dead."

John Knox's Liturgy, or Book of Common Order, reprinted at Edinburgh, 12mo, 1635, with the Old Psalms annexed, in prose and metre, set to music, and bound up in one volume; Seventh, or Sabbath-day's Conference, with a [supposed] Roman Catholic, concerning some Controversies in Religion, by William Cowper, bishop of Galloway. Lond. 1623, fol., p. 680—682; M'Crie's Sketches of Scottish History. Edin. 1841, pp. 241—244.*

* "The dress of the ministers at this time was extremely simple. In 1610, King James, among his other cares for his mother-kirk, sent directions from Court, that all ministers should wear black clothes; and when in the pulpit, should appear in black gowns. In general, however, the Presbyterian ministers preferred the old Geneva cloak, which had much the appearance of a gown. As to the people, generally, they seem to have conducted themselves during divine service, with suitable decorum; though the following extract from the minutes of the kirk-session of Perth would indicate that the clergymen were occasionally exposed to annoyances, similar to those of which they had to complain in more modern times:—'John Tenender, session-officer, is ordained to have his red staff in the kirk on the Sabbath-days, therewith to waken sleepers, and to remove greeting bairns furth of the kirk.'"—*Scott's MS. Register, ad an. 1616.*]

"According to the form now described, public worship was conducted in the Church of Scotland, from the Reformation," till 1638; "and it has continued, with a few inconsiderable variations, to be the form observed from that time to the present. Laud's Service Book did not survive the tumult of July 1637, and no attempt was made, even during the persecuting reigns of the Stuarts, to impose another book of prayers on the Scottish Church."—*M'Crie.*

The author of the 'Seventh-day's Conference,' the work from which the preceding account is chiefly taken, was successively minister at Bothkennar, from 1586 to 1592; at Perth, from 1592 to 1614; and bishop of Galloway, from 1612 to 1619, when he died, at his house in Edinburgh, in the 54th year of his age, and was interred in the Greyfriars church-yard, on the south side of the New Greyfriars

In addition to the account now given of the mode of conducting public worship on the Lord's day, in the early periods of the Protestant Presbyterian Church of Scotland, it may be stated, that the people assembled twice for divine service, and in order to promote the instruction of the ignorant, catechizing was generally substituted for preaching in the afternoon. The Lord's Supper was dispensed four times a-year in towns, and there were ordinarily two "ministrations," one at an early hour of the morning, and another later in the day; early rising, especially for worship, being at that period the common practice, borrowed, it may be, from the custom before the Reformation, and still continued among Roman Catholics. On the 5th May 1566, at Holyroodhouse, "the communion was ministrat, according to the order, viz., anis at *four hours* in the morning, the wthair at *nynae*, and xj hundredth personis or thairby communicatit, bayth the saidis services done be the minister self." It would appear that it was customary at that period, previous to the dispensation of the communion, to make trial of the minister, elders, and deacons, as well as of the people. For, just two days before the communion noticed, viz., the 3d May 1566, there is this minute in the Session-Register of Holyroodhouse: "The quhilk day, Mr John Craig, in absence of the Superintendant, beand present at the General Assemblie, [or meeting of the community and inhabitants of the parish at large], in the place appointit, quhair the haill brether haud convinit for the causis afoir expremit.

Church. The inscription upon his monument, lying close to the wall of the church, is now almost illegible, but is given in Monteith's *Theatre of Mortality*, p. 25. Edin. 1794, 8vo., and in Maitland's *Hist.* Edin. p. 193. Honourable testimony is borne to his piety and worth by different writers of eminence. Dr McCrie thus speaks of him:—

"The discourses of William Cowper, minister of Perth, and afterwards bishop of Galloway, are superior to perhaps any sermons of that age. A vein of practical piety runs through all his evangelical instructions; the style is remarkable for ease and fluency,—and the illustrations are often striking and happy. His residence in England, during some years of the early part of his life, may have given him that command of the English language, by which his writings are distinguished."—*Life of Melville*. Edin. 1819, vol. ii. pp. 316–17.

The Rev. Mr Scott of Perth, says of him,—

"He was a man singularly pious and exemplary. He was a lover of peace, and spent his life in study and preaching, in writing pious treatises, and performing other duties of his ministerial office. While he was minister at Perth, besides his ordinary preaching on the Sabbath, and in the morning on one of the week days, he preached every Wednesday, Friday, and Saturday evenings; and after he went to Edinburgh, continued to preach frequently, till a few weeks before his death. 'My witness,' said he, 'is in heaven, that the love of Jesus and his people made continual preaching my pleasure, and I had no such joy as in doing his work.' He was deservedly reckoned the best preacher in the island in his time. Bishop Hall does not exceed him in lively imagination, and falls short with regard to that strain of devoutness of affection, and that delicacy and easy flow of language, for which bishop Cowper was remarkable."—*Lives of the Reformers*.

Keith states,—"He was certainly a man of great worth."

“ *Item*, the said minister beand remouit, it was requirit, gif any person, papest or protestant, had ony thing to the charge either in lif or doctryne of the said minister, that they would declair, as they would answer in Godis presence, quhair it was answerit be the hail Kirk, We find no falt in lif nor doctryne, but prais God to increas [and in another minute of a similar nature “ to continue] him in godliness.” This practice prevailed also in 1619, as the following quotation shews :—

“ Upon Tuesday the 23d of March [1619] there was a meeting of the citizens of Edinburgh, in the Little Kirk, before the communion, according to the use and custome they had since the Reformation. Their custome was to convene with their pastors, upon the Tuesday before the first communion day. If anything was amisse in the life, doctrine, or any part of the discharge of the pastor’s office, every man had libertie to shew wherein he was offended. And if anything was found amisse, the pastor promised to amend it. If the pastor, likewise, had anything to object against the congregation, it was heard, and amendment promised. If there was any variance among neighbours, pains were taken to make reconciliation, that so both pastors and people might communicate in love.” *

Special inquiry was made by the Kirk-session into the conduct of the people, especially as to the observance of family worship, and exercise of brotherly love and sincerity.

At the beginning of the 17th century, the early hour of four was exchanged for eight, as the time of commencing the services—and then usually the Lord’s Supper was administered for *three successive Sabbaths*, as occurred at Helyroodhouse in 1621, 1624, 1628, and 1629, and even *four successive Sabbaths* at the West Kirk of Edinburgh in 1615, in consequence, in part, of the two ministers of that church, refusing to comply with the king’s order to kneel at the table, while most of the other ministers in the city did so, and thereby the great number of the non-conformists to this regal and Episcopalian innovation, repairing where they could receive the ordinance in its original purity.

In towns, too, there was a sermon preached on one or more days of the week besides Sabbath, as in Edinburgh, on Tuesday and Friday, the former of which continues till the present time, in St Giles’ Church, and the latter has been transferred to Sabbath evening in St Andrew’s.

Bishop Cowper’s Expositions of the 119th Psalm, and of the 8th Chapter of the Epistle to the Romans, which were afterwards repeatedly published (both in 4to and folio) were the substance of his week-day discourses in the church of Perth, where he usually preached twice or thrice a-week, between Sabbaths. Besides, on almost every day the people had an opportunity of hearing public prayers, and the reading of the Scriptures, from the readers and exhorters. Although there were forms of prayers appointed to be used, contained in what has been called “ Knox’s Liturgy, or Book of Common Order,” first used by the English Church at Geneva, neither ministers, readers, nor exhorters, were re-

* Cald. Ch. Hist., fol. 1678, p. 722-723

stricted to them, but encouraged to perform the services in a different manner, as the following quotations shew. "When the congregation is assembled at the house appointed, the minister useth one of these two confessions, *or like in effect*." "The minister, after the sermon, useth this prayer following, *or such like*."

Such is an outline of the order and nature of the public religious services of our Church, from the Reformation till at least 1638.

NOTE X, p. 491. *Burial in Kirks.*

The following are two acts of the General Assembly, passed "against Burials in Kirks," the latter of which, in particular, the two Ministers of Dunfermline were so anxious to preserve from violation, in the affair of the interment of the Laird of Rosyth. They illustrate the views of the Church in this matter, at the two reforming periods of 1588 and 1643.—There has always been, however, much difficulty in maintaining the observance of them. As they are not generally known, the printing of them here may be acceptable.

"August 1588.—Against Buriall in Kirks.

"Session 5. Forasmuche as in no countrie where anie religioun is allowed, it is permitted that the deid be buried in the kirks; and that, albeit inhibition hath benee diverse times made for avoiding of that abuse, nevertheless, the acts and constitutions of the kirk are daylie brokin, therefore, the Assemblie inhibiteth that anie person in tyme comming be buried in the kirk; and that no ministers give consent thereto, but directlie oppone thereto: Certifeing suche persons as sall be the authors and inbringers of the dead to the said kirk, that they sall be suspended from the benefits of the kirk, whill [till] they make publick repentance therefore; and the minister that giveth his consent, or dischargeth not his conscience in opposing thereto, sall be suspended from his function of the ministrie. And to the effect this act may have better execution, supplicatioun sall be made to his Majestie, that an ordinance may passe by his Hienesse and Counsell, discharging the said buriall within kirks, and siclyke erecting of tombes, and laying of thruches in kirk-yairds, under such paines as his Hienesse and Council please to devise."—*Cablerwood*. Wod. Edit. iv. p. 689-690.

"SESS. 9. August 11. 1643.—Act against Burials and hinging of Honours, &c. in Kirks."

"The General Assembly, considering the great abuses of burying within kirks, wherein God's publick worship is exercised, notwithstanding diverse acts of this kirk, prohibiting the same; and that through toleration thereof, other abuses in hinging of pensils and brods, affixing of honours and arms, and such like scandalous monuments in the kirk, hath crept in: Therefore, for remedy hereof, do hereby ratifie and approve the former acts and constitution made against burials in kirks. And inhibits and discharges all persons of whatsoever quality to bury any deceased person within the body of the kirk, where the people meet for hearing of the Word, and administration of the Sacraments. And als inhibits them to hing pensils or brods, to affixe honours or arms, or to make any such like monuments, to the honour or remembrance of any deceased person, upon walls, or other places within the kirk, where the publick worship of God is exercised, as said is."

Between these two periods of 1588 and 1643, viz.,—at a meeting of General Assembly, held at Dundee on 9th March 1598, when King James VI. was present, there was the following answer given by him to one of the grievances presented to him on the forenoon of that day :—

“ Sess. 5. [*Post meridiem.*]

“ Anent burials; his Majestie thought good that ane supplications should be given in to the nixt Parliament, craving that for the avoyding of burials in kirks, every nobleman sould bigg ane sepulture for himselfe and his familie.” *Booke of the Universall Kirk of Scotland.* Ban. Club Edit. p. 298.

“ *Eodem die.*

“ Anent burials. It is ordaynit that no picturs or images be carried about in burials, under the paine of the censures of the Kirk.”

The Presbytery of Edinburgh, at their visitation of Parishes from 1586 to 1601, frequently prohibited interment in churches. In 1598, probably in accordance with the Act of Assembly 1588, they required all the *throches* to be removed from the Kirk-yard of Leith.

This might be felt to be hard by the people, and in the present day would not readily be submitted to; but, as a sanatory provision, it was wise and benevolent, since these large flat stones tend to obstruct the dispersion of the miasm, arising from the putrefaction of the dead bodies. And, when we recollect the frequency and destructiveness of the plague in early times, both in the towns and rural districts in Scotland, occurring almost annually for many years, and not removed till after 1646; and in England also, having raged so fearfully in the metropolis in 1665, which the great fire of London, that occurred in 1666, however calamitous, served to extirpate, by purifying the atmosphere, and by inducing habits of greater precaution for its future prevention, we can not be surprised at our Scottish ministers being so wisely jealous of permitting the putrid remains of any of the dead to contaminate the air of their often ill ventilated old churches; and while they enjoined these to be consigned to the church-yard, taking care that this should be done in a manner, most conducive to the health of the neighbourhood.

NOTE XI, p. 497. *Some illustrations of the Extract from the Chamberlain Rolls.*

Thomas de Carnoto. [p. 495, line 4 from bottom.]

“ Sir Thomas de Carnoto, which we English *Charters*, by the identity of the surname —, was made Lord Chancellor of the kingdom (being a gentleman of more than ordinary parts, and entirely in the interest of King David Bruce) immedi-

ately on the King's return from France in 1342, and had the honour of knight-hood conferred on him. He lost his life in the service of his country, at the battle of Durham, on the 17th October 1346."—*Crawford's Officers of State*, p. 19.

Upon this passage, the editor of Winton's Chronicle, MacPherson, has the following MS. note in his copy of the work, now in the possession of D. Laing, Esq. of the Signet Library :—

"And rightly, as we find by this same man being called Charters and Carnotto in Rot. Scotiæ, 14th February, and so named 16th Edward III.: i. e. A. D. 1341-2. It should rather be *Carnoto*, from the ancient name of the town, now called Chartres, in France."

Others, however, with greater probability, think that *Carnoto* should be read *Carnoco*, [perhaps Carnock, a parish in this vicinity,] and for the following reasons :—

Besides the fact, that in ancient charters the letters *t* and *c*, when small, are so very like each other, that it is often nearly impossible for the most skilful antiquary or practised reader of such deeds to detect which is meant, so that it is only from knowing the word itself previously, or from the context, or from a parallel phrase or authority, that it can in many cases be at all clearly and definitely ascertained, the word *Carnoco* occurs, as the surname of the person referred to, in the two following authentic deeds :—

1. A charter of King Robert Bruce, incorporated with one of King Robert III., and recited *verbatim*, on production and inspection of the original document, of which the following is an excerpt :—

"Pat'cio de dembar comite marchil, Mauricio de Moravia, Malcolmo Fleming, et thoma de *Carnoco*, cancellario n'ro militibz. Apud monastru de dunfermelyne, penaltio die decembris. Anno Regni nost' quarto decio." [1320.]

The charter of confirmation of King Robert III., in which these words are embodied, is entitled,

"Carta Confirmac'onis p' monastr'o Sancte Crucis de canonicis p' David Q'n-dam Regem Scottor. Filiu Sc'e Margarete, Fundatore d'ci monastri."

It is signed by the following witnesses, *inter alios*, Walter, bishop of St Andrews, Matthew, bishop of Glasgow, Robert, Earl of Fife and Monteith, our dearest brother, Thomas de Erskine, &c., &c., and is dated at Edinburgh, 5th April, anno regni nostri primo [1390.]—*Registrum Magni Sigilli Regum Scotorum in Archivis Publicis asservatum*, A. D. mcccvi—mccccxiv, pp. 184, 186.

2. In a charter of confirmation by King Robert III. of a charter of King David [II.] Bruce, there are these words "thoma de *Carnoco* milite, cancellario n'ro;" among the other witnesses, who are the bishops of St Andrews and Glasgow, the abbots of Arbroath, Melross, and Jedburgh, &c. The charter is dated at Aberdeen, 23d April, anno

regni quarto decio [1343 of David II.]. King Robert's confirmation charter is dated at Scone, "tempe parliamenti," 12th March, anno regni primo [1390.]

Sir Walter of Twynham [p. 496, line 4 from top.] Dr Walter Twynham, Canon of Glasgow, and Doctor of Civil and Canon Law, was selected to be one of a commission of embassy to England by King Robert Bruce in 1323, and was also sent with others, in 1325, to France, to renew the ancient alliance between the two kingdoms, and to conclude a league, offensive and defensive, between King Robert Bruce and Charles IV. of France, which was kept inviolable for many ages thereafter. He was appointed, on his return, Lord High Chancellor in 1327. He is so styled in a charter of King Robert, dated 4th April anno regis 24; he was continued in his place when King David II. came to the throne, and is again so styled in the Bull of Pope John XXII. for the coronation of King David, in the 14th of the pontificate [1330.] Crawford, from whom these particulars are taken, states that this is the last notice of him which he has met with, and supposes, that on the breaking out of the civil war between Bruce and Baliol, he returned beyond seas, as many other churchmen did, for the security of his person, and there ended his days.—*Officers of State*, p. 18–19.

Sir David de Berclay [p. 496, line 14 from top] was of Balvaird Castle, in the south-east corner of Perthshire, parish of Abernethy, the first possession of the family of Mansfield, who were originally Lairds of Balvaird, through the marriage of an ancestor, Sir Andrew Murray, with Margaret, daughter and sole heir of James Barclay of Balvaird, about the end of the fifteenth, or beginning of the sixteenth century. Balvaird Castle is now uninhabited, and in ruins.—*Burke's Peerage; Chamb. Gaz. of Scot.*, vol. I. p. 76.

The Abbot of Dunfermline [p. 496, line 16 from top] at the period referred to, was Robert de Crail.

Cardross [p. 496, line 18 from top] is the name of the parish in Dumbartonshire, on the banks of the Clyde, where King Robert Bruce died. The writer of the account of this parish, [James Denniston of Denniston, Esq.] in the New Stat. Account of Scot. [Dumbartonshire, p. 87, 1839] says: "It was the hunting-seat of King Robert Bruce, at which he spent the close of his glorious life, and where he died of leprosy in 1329. The wooded knoll, at the *first mile stone* from Dumbarton, along the Cardross road [*still*] bears the name of *Castle-hill*, although there have not been any ruins visible in the memory of persons now alive."

"Retiring from the cares of government, the chivalrous monarch here sought the relaxation of the chase, varied by excursions on the water, for both of which the spot was well adapted, while it was protected by the neighbouring fort of Dumbarton. The interest which attaches to the favourite residence of *the Bruce*, is enhanced by the preservation in the accounts of the [Lord] High Chamberlain, of many notices, exhibiting the domestic arrangements of a *royal abode in 1328*. These have been given to the public in their original form in the Appendixes, to Tytler's Hist. of Scot. vol. ii., and to Pinkerton's Hist. vol. ii."

Tytler, at the place referred to, farther remarks, that from these Chamberlain accounts—

"We are not only able to glean some information as to the state of the necessary and ornamental arts, but we obtain, at the same time, an interesting view of the occupations of this great king during the last year of his life. We see him and his illustrious nephew, Randolph, employing their rural leisure in experiments in ship building and navigation, although the circumstance, that one of the king's great ships could be hauled from the frith to the running stream [rivulum] beside the manor of Cardross, gives us a very contemptible idea of the size of these vessels. The house for the king's hawks, and the expenses paid for the journey of Patrick the Fool, from England to Tarbart [in Lochfyne, 1s. 6d. Scots], are examples of the entries in these records, which throw light on the manners of the times."

Henry of Driden [p. 496, line 20 from top] was, it is likely, a member of the ancient house of the Sinclairs of Roslin Castle, seven miles south from Edinburgh. Dryden is in the immediate vicinity, and was part of their large estate.

Sir Malcolm Fleming, [p. 496, line 6 from bottom]. The first public act of King David Bruce, after his return from France in 1342, was creating Sir Malcolm Fleming, Earl of Wigton, as the reward of his loyalty and merit. Four Lord High Chamberlains of this family were descended from him. His name occurs as one of the witnesses to the charter of King Robert Bruce [1320], previously quoted.

John of Lessydwyn [p. 497, line 1]. Lessydwyn is probably what is now named *Lessuden*, or St Boswell's in Roxburghshire, five miles from Melrose, so named from Lis-Aidan, or the residence of Aidan, who was a bishop of Lindisferne, and from St Boisil, a disciple of the venerable St Cuthbert, and a monk of Melrose, who is said to have founded the church of Lessuden, about the middle of the 7th century, and was canonized for his great piety.

Dunypas and Cambuskenneth (p. 497, line 8 from top.) The former is now named Dunipace, annexed to Larbert parish, and near the village of Denny, N.W. from Falkirk; and the latter is on the north side of the river Forth, about a mile from Stirling, where there still stands the desolate and tall ruin or tower, formerly the belfry of the once lucrative Cambuskenneth Abbey.

Festival of St Peter *ad vincula* (p. 497, line 11 from top), or of St Peter in fetters, is held on the first day of August, to commemorate the Apostle's escape from prison. *St Peter's day*, again, is the 29th of June, commemorative of his martyrdom.

Friars of Berwic [p. 497, line 6, from bottom]. The Dominicans or Black Friars had a monastery at Berwick-on-Tweed, founded in 1230 by King Alexander II. This monastery was famous for a Parliament, held there in 1292, by Edward I. of England, in order to determine the controversy that was submitted to him by Bruce and Baliol, concerning their right to the crown of Scotland. [*Spotswood, Relig. Houses*].

NOTE XII, p. 506-509.

There has been just published (1844), "*Monastic and Social Life in the Twelfth Century*, as exemplified in the *Chronicles of Jocelin of Breke-lond*, translated by T. E. Tomlins, Esq.," one of the series of the Popular Library of Modern Authors, copyright editions; London, Whittaker and Co.;—giving a very minute and curious account of the ancient and celebrated monastery at St Edmund's Bury in Suffolk. There is in the notes, p. 41-42, an enumeration of the principal *officials* in the monastery, somewhat similar to, and confirmatory of, what I have given in Note DD of Appendix. Reference is made to p. 29, where the *customs*, i. e. perquisites and dues of the *Cellarer* or bursar, whose office was one of honour and profit, are detailed at length by the chronicler. There were a *Sub-Chamberlain*, who, besides assisting the chamberlain in his duties, had also to see the lights in the dormitory extinguished at twilight and day-break; and a *Pietancer*, or pittancear, who distributed the pittances, which answer to what are called in colleges, *exceedings*. He had a small allotment of revenues, but the income of his office was chiefly supported by oblations.

"The distinction between *Cloister-Monks* and the other brethren is frequently noticed throughout this chronicle, and our chronicler, in a very early part of his narration, lays an emphasis upon a cloister-monk. 'You who are a cloister-monk' (*tu qui claustralis es*). The members of the convent were composed of lay-brothers and clerks as well as monks. The lay-brothers were composed not unfrequently of persons, who gave their property to the convent, and professed obedience, and also included others of inferior condition. Many of the *obedientarii*, or officials, were lay-brothers; the lay-brother was not shaved, whilst the monk was, and many distinctions existed between the cloister-monks and those simply professed." (p. 47.)

NOTE XIII, p. 513. *Great Fire*.

The following are the two additional accounts of the *Great fire* in Dunfermline, referred to at p. 513, and are the more important and interesting, that they are *official* in their character, and addressed to the highest quarter in the kingdom, and no doubt contributed, as they were intended, to excite the deep sympathy which was felt throughout Scotland, in behalf of the suffering inhabitants of the town.

"THE LORDS OF PRIVY COUNCIL TO KING JAMES VI.

"MOST SACRED SOVERAINE,

"Their hes of lait fallin oute, within the burgh of Dunfermylne, vpoun the xxv day of Maij last, ane most lamentable and fearefull accident, by ane suddane and terrible fyre, whilk arise within the same, and continewd so violent for the space of foure houris, as no foirsight nor strenthe of man was able to re-

sist it, sua that the poore inhabitantis, who, with mutche stryveing and extreame hasaird of thair lyveis, opposed thame selffis aganis the violence of the fyre, wer constrayned in end to yeild to necessitie and to be spectatowris of this feareful visitatioun, wherein the whole body of the toun, whilk consisted of ellevin scoir of tenementis, and fouretene scoir and sevin familieis, wes, within the space foirsaid, brynt and consumed, with the whole plennessing of the houssis and the barnis about the towne, wherein thair wes fyve hundreth bollis of victuall, saxtene scoir of hairnis, of whome the eldest is not past sax yeiris of aige, is totalie rayned and vndone, and the poore inhabitantis, who wer a companie of industrious and verteous people, and paynefullie and cairfullie labourit for thair leving, ar reduceit to that extreame point of miserye, that no thing is left thame bot the cloathis vpoun thair backis, without house or holde to repoise thair languisheing bodyis in, as some of us, who hes seene the desolatioun of this poore toun, can beare record. We haif beene verie solist and cairfull for a supplie to this poore toun, and hes begun oure selffis to gif goode example to otheris, and by our lettres we haif recommendit thame to the wholl body of this estate. And whereas this gentleman, your Maiesties auld seruand, hes, at the earnest desyre of the poore toun, undertane to represent vnto your Maiestie the desolat estate and condition thair of, they haif petitioned us that be him we wald gif notice vnto your Maiestie of the treuthe of this mater, whilk, in a mater of this kynd, we could not weele deny. In the meanetyme, we sall haif a cair that the moneyis quhilkis salbe contributed for this earand salbe providently managed and rightlie distributit, according to the qualitie and necessitie of the pairtyis interested, and in every other thing whilk may procure the conforte and releiff of that poore toun, no thing salbe inlaiking in us whiche to oure charge and placeis apperteynis. And so, with our humble prayeris vnto God, recommending your Maiestie, and all your royall and princelie advis, to the protectioun of the Almighty, we rest for ever,

" Your Maiesteis most humble and obedynt
subiectis and seruitouris,

" GEORGE HAY.
JA. GLASGOW.
WIGTOUNE.
A. MAN.

" LINLITHGOW.
MELROS.
GLENCAIRNE.
BUCCLEUCHE."

" Haliruidhous, 16 Junij 1624.

" To the King his most sacred and excellent
Maiestie."

Melrose Papers, vol. ii. p. 565, No. cccxix.

" THE LORDS OF PRIVY COUNCIL TO THE PRINCE OF WALES.

" PLEASE YOUR HEIGHNES,

" It hes bene the goode pleasour of God, laillie, vpoun the xxv day of May last, to visite your Heighnes toun of Dunfermylne with a most lamentable and fearefull accident, by a suddane and terrible fyre, whiche araise within the same, and continued so violent for the space of foure houris, as no humane witt

strenthe, nor fairsight, wes able to resist it; and within this space the whole body of the toune, whiche consisted of eleuin scoir of tenementes, and fourteene scoir and sevin families, wes brynt and consumed, with the wholl plennessing of the housis, besydis the barnis about the toune, wherin thair wes fyve hundreth bollis of victuall, whereby this poore toun, sometyme a floorisheing member of the body of this commounweall, and haueing within it sevin hundreth communicantis, with saxeene scoir of bairnis, of whom the eldest is not sax yeiris of aige, is totalie ruyned and vndone; and the inhabitantis, who wer a companie of vertuous and industruous people, and paynefullie and cairfully labourit for thair leving, ar reduceit to that extreame point of miserie, that no thing is left thame bot the cloathis vpoun thair backis, without house or holde to reposit thair weyreit bodyis in, as some of ws who hes seene the desolatioun of this miserable toun can beare record. We haif bene cairfull, as become ws, for some supplie to releeve the present necessityis of the toune, and we haif begun oure selfis to gif goode example to othis, and by our lettres we haif recommendit thame to the wholl body of this estate; and we sall haif the lyke cair that the moneyis quhilkis salbe contributed for this earand, salbe prouidentlie managed, and rightlie distributed, according to the qualitie and necessitie of the pairtyis interested. And whereas this gentleman, your Heighnes darrest faderis auld seruand, hes, at the eirnest desyre of this poore toun, quhair he had his residence and dwelling, vnderstane to represent vnto your Heighnes the desolat estate and conditioun thairof, they haif petitioned us, that be him we wold gif notice vnto your Heighnes of the treuthe of this mater, which we could not weele deny, and the rather because the towne is youre Heighnes owne. And so praying the Almighty God to wathe over youre Heighnes persone, and to blisse your Heighnes with mony long and happie yeiris, we rest,

"Your Heighnes most humble and
obedyent seruitouris,

"GEORGE HAY.
JA. GLASGOW.
WIGTOUNE.
A. MAR.
LINLITHGOW.

"MELROS.
LAUDERDALE.
GLENCAIRNE.
BUCCLEUCHE.

"Hailiruidhouse 16 Junij 1624.
To the Prince his Heighnes."

Ibid. vol. ii. p. 567, No. cccxxx.

In connection with the preceding letters, the following additional evidence of the interest and sympathy felt for our townsmen's calamitous loss at that period, may be recorded.

"11 Junij 1624.

'The session of the kirk of Halyrudhous hes concludit to support the distressit brethrin of Dunfermling by fyre. And appoyntis for collecting throw this halle towne thair bretheren after mentionet, viz., for the first q'ter, James Haddane," &c.—*M.S. Register of the Kirk-Session of Halyrudhous.*

At p. 270, it is stated, that Edinburgh ordered a subscription for the same purpose, as an extract from the records of its Town-Council, there

quoted, shews, but that the amount is not recorded. In the following extract, however, which I have since seen, from the same "Counsell-buik of ye burgh of Edinburgh," this information is supplied.

"16th July 1624.

"The quhilk day, Alexander Clerk, proveist, Mungo Makcall, and Peter Somervell, baillies, &c., being conveint, for sua meikle as the collectors appointed for collecting and ingathering of the voluntar contribution appointed to be collectet through this burgh, for re-edificeing of the said burgh of Dumfermeling, late brunt be sudden fyre, as at mair lenth is conteynit in the act of counsall maid theranent, of the dait the second day of June last, is fund to extend to the soume of *four thousand fyve hundreth ten pundis eicht shillingis sevin pennyes* [Scots]; thairfore, the Proveist, baillies, and counsall, ordainis the said collectors to pay the said somis to Mr Robert Drimond of Woodcokdail, and James Reid, zor burges of dumfermeling, appointit ressavars of the same."—

The following Inscription, which is incomplete, might be intended for a grateful memorial of deliverance from the fire, as the date and the locality, where the fire, it is understood, chiefly raged, are the same: it is on a triangular stone, above a shop-door, north-east end of the High Street. "1624. 25 × MAIL. A.L. × W.M. M.M, × PRAIS GOD FOR.—"*

It appears that in 1618, a great fire occurred also in the county-town of Cupar, and that collections for the relief of the inhabitants, in consequence of it, were made in different places. Notices of these are found in the session-register of Holyroodhouse, and in the council-register of Edinburgh. The amount raised in Edinburgh was 600 merks. The frequency of these disastrous conflagrations was perhaps owing to the houses being then constructed chiefly of wood. It is pleasing to see that they called forth a general feeling of sympathy and benevolence.

NOTE XIV, p. 517. *Earl of Dunfermline.*

The following letter of the first Earl of Dunfermline to King James VI, the original of which is preserved among the Wodrow MSS. in the Advocates' Library, and which was first printed in the Miscellany of the Spalding Club, vol. ii. p. 152 (1842), has no intrinsic value, connected with this work, but may be worthy of insertion, on account of its style, and its being a specimen of the writer's breathing the same spirit of hostility, entertained by his royal master, against Presbytery, and its assemblies. "It refers," in the words of the editor, "to an assembly which a few ministers of the kirk held at Aberdeen in July 1605, after it had been *interdicted* by the king's letter. The moderator, Mr John Forbes, minister at Alford, had asserted that the meeting was kept with the concurrence of the Lord Chancellor the Earl of Dunfermline, and his Lordship hastens in this communication to assure his Sovereign that the assertion is 'a manifest lye.' There seems to be not a little of the courtier's art in his letter: the somewhat pedantic display of scholarship

* There is over the door of a barn in the street immediately behind this house, the date, 1600.

and the allusion to the 'maist learned and wyse king in the world, appear happy addresses to the weak parts of the monarch's character.'" History tells the melancholy story, that fourteen ministers were, by the despotic order of the monarch, cast into prison for attending this assembly, and two of them, Mr Jo. Forbes the moderator, and Mr John Welsh, son-in-law of Knox, confined in separate dungeons in Blackness Castle. Six of them were tried for alleged high treason and condemned, and after suffering fourteen months' imprisonment, exiled to France, while the other eight were banished to the remotest parts of the kingdom.

"THE EARL OF DUNFERMLINE TO KING JAMES VI.

"MAIST SACRED SOVERAINE,

"I crave your Majesty's favour, that it may be lesome to me giff entrie to this letter, with some report of the antiquitie, I think to a man that has delighted all his days in letters wryting to the maist learned and wyse king in the world, it can nocht be imputt to great amisse, albeit some memorie of learning be intermixed thairin. I red that Marcus Scaurus, a man of great renoune amangis the Romanes *florante republica*, being accused by Quintus Varius of a verie odious cryme, that he sould haiff resaved mercy fra the King Mithridates for to betray the affaires of Rome. Efter his accusar had deduced all argumentis and probatiounes he could devise, he used naa other defence but this: *Quintus Varius ait, Marcum regia pecunia corruptum, rempublicam proderere voluisse, Marcus Scaurus huic culpæ affinem esse negat, utri magis credendum putatis;*' whilk defence was followed with the acclamation of the haill people, considering the accuser as a calumniator and a lyar, and acknowledging the defendar's undoubted vertew and honestie. Maister Jhone Forbes, a condemned traitour for his rebellious and seditious conventicles, halden as Generall Assemblies, against your Majestie's authorite and command, accuseis your Majestie's Chancellor to haiff geven advise, counsell, or consent to the halding of the said mutinous assemblee. Your Majestie's Chancellor sayes, it is a manifest lye; and if it might stand with his honour and dignitie of his plaice, to enter in contestation with sic a condemned traitour, could cleirly verifie the same. Maister Jhone Forbes, and all his colleigis abyddis still at the maintenance and justificatioun of that their assemblee, as a godlie and lawful proceeding. Your Majestie's Chancellor, be his public letters, dischargit and contramandit the said assemblee; he hes sensyne condemned the said assemblee, as a seditious and unlawfull deid, and all the pertakers and maintainers of the same, as mutinous and seditious personnes. Your Sacred Majesty hes to judge whilk of thir twa is maist worthie of credeit. Farther, I think not neidfull to impesche your Majestie in this mater, bot some information I haiff send to Mr Alexander Haye, whilk it may please your Heines to accept and heir off, when best lasour fra mair weightie affaires may permitt the same, Swa maist humbly taking my leiff, and praying the Eternal God lang to preserve your Majestie in all felicitie, I rest,

"Your Sacred Majesty's maist humbly and obedient subject
and servitour,

"DUNFERMELINE."

"EDR., 25 Maij 1606."

On the subject of the Earl of Dunfermline's alleged connection with the Assembly of Aberdeen, and his approbation of it, Spottiswood's His-

tory of the Church of Scotland, fol. 1678, p. 494,—A.D. 1605, may be consulted, as throwing considerable light upon it; and affording some curious details of the dealings which the imprisoned ministers had with the Chancellor in that business, in consequence of an inquiry instituted by the King.

At p. 496 it is stated, "Because the General Assemblée was appointed to be holden in September by the brethren who met at Aberdeen Assembly, the Synod of Fife appointed to conven in Dunfermline the second of September; but they were not suffered to enter into the town. Chancellor Setoun being then in Dunfermline, gave commandment to the Laird of Pitfirren, Provost of the town, to that effect; whereupon they went to Innerkethine." *

NOTE XV, p. 526. *Original Charter of King Alexander III, at Pitferrane House.*

Alexander Dei gracia Rex Scottorum, Omnibus probis hominibus totius terre sue salutem. Sciant, presentes et futuri, nos concessisse, et hac carta nostra confirmasse donacionem illam quam Constantinus de Louchor fecit Adam, filio suo, pro homagio et servicio suo de terra sua de Lumfilan. Tenenda et habenda, eodem Adam et heredibus suis de dicto Constantino et heredibus suis, in feodo et hereditate, per rectas diuissas suas, et cum omnibus libertatibus et aisiamentis, ad eandem terram iuste pertinentibus vel que ad dictam terram poterunt aliquo tempore pertinere. Ita libere, quiete, plenarie, et honorifice sicut carta predicti Constantini inde plenius confecta dicto Adam filio suo iuste testatur. Saluo seruiicio nostro. Testibus Alexandro Cumyn, Willelmo de Mar, Johanne de Vallibus, Roberto de Meyners, Roberto Byset, Roberto Cumyn. Apud Forfar, nono die Aprilis, anno Regni Domini regis vicesimo octauo.

To this charter the Great Seal of Scotland is appended.

Translation.

Alexander, by the grace of God, King of Scotland, to all just men, of his whole land, greeting. Let them know, present and future, that we have granted, and by this our charter have confirmed that donation which Constantine de Lochor made to Adam, his own son, for homage and service, by himself, of his own land of Lumfilan. To be holden and to hold, by the same Adam and his heirs, of the said Constantine and his heirs, in feu and heritage, by all its right-ful divisions, and with all liberties and privileges, justly pertaining, or which it is possible to pertain to the said land, in all time coming, as freely, quietly, entirely, and honourably as the charter of the foresaid Constantine, thence more fully granted to the said Adam, his son, justly testifies. Saving our service. Witnesses,—Alexander Cumyn, William de Mar, John de Vallibus, Robert de Meyners, Robert Byset, Robert Cumyn. At Forfar, the ninth day of April, and twenty-eighth year of the reign of our Lord the King. [A.D. 1277].

* About two days after the imprisonment of the Ministers, which took place on the 26th July 1605, the plague broke out in Edinburgh, Leith, St Andrews, and other places; and the Chancellor's eldest son, and his brother's daughter, a young damsel, died of it. *Cald.* fol p. 493.

SUPPLEMENT.

The town of Dunfermline is the seat of the Presbytery of the same name, whose members at present consist of 9 parochial ministers in Fife, 3 in Kinross, and 2 in Perth counties. The following are the names &c. in May 1844 ;—

	Pop.	Ministers.	Ordina- tions.	Patrons.
Aberdour,	1916	Vacant.*		Earl of Morton.
Beath,	973	James Ferguson.	1815	Earl of Moray.
Carnock,	1270	A. B. Douglas.	1839	Stuart of Carnock.
Cleish,	681	Charles Ross, B.D.	1843	Young of Cleish.
Culross,	1444	A. B. Duncan.	1824	Ladies Keith and Baird alternately.
		Joseph Laurie, D.D.	1822	Ditto.
Dalgety,	1265	Hugh Ralph, LL.D.	1824	Earl of Moray.
Dunfermline,	19,778†	P. Chalmers, A.M.	1817	Crown.
		John Tod Brown.	1837	Crown.
Inverkeithing,	2530	A. Robertson.	1792	Lady Baird Pres- ton.
Kinross,	2822	John Tannoch.	1837	Trustees of Graham of Kinross.
Orwell,	2715	Walter Little.	1844	Trustees of Graham of Kinross.
Saline,	1057	William Forfar.	1793	Crown.
		P. Morrison, A. & S.	1843	
Torryburn,	1435	John Ferries.	1842	Stuart of Carnock.

In 1572 the minister of Dunfermline was one of twenty-one persons nominated to form the chapter or assembly of the Archbishop of St Andrews' assessors, to represent the chapter for election of the Archbishop and for spiritual affairs, without prejudging the old convent during their lifetimes, in things temporal.—*Calderwood's Hist. of Church of Scotland*. Wod. Edit. vol. iii. p. 187.

* Mr Henry Steel, Preacher of the Gospel, has, on the harmonious application of the people, received a Presentation to Aberdour, which he has accepted.

† Including North Queensferry, which is in Dunfermline parish *quoad civilia*, the population is 20,239. The second charge of Dunfermline will, in consequence of the notice at p 546, be vacant in June.

In 1581, when Presbyteries were first established, there were three appointed for the county of Fife, viz.—St Andrews, Falkland, and Dunfermline. Dunfermline, was the 18th in order, out of 28. In 1638, the Synod of Fife was divided into four Presbyteries, viz., St Andrews, Cupar, Kirkaldy, and Dunfermline, which still continue.

P. 314, 532. *Robert Henryson.*

"The learned civilian, Edward Henryson, LL.D., seems to have been the grandson of the poet" [Maister Robert Henryson]. "He received the degree of Doctor of Laws from the University of Bourges, where he studied, and where, for some years, he was professor of civil law. He translated Plutarch's Feast of the Seven Sages, which he dedicated to Ulrich Fugger, a Tyrolese nobleman, by whom he was patronized. After his return to Scotland, he was, in 1566, appointed an extraordinary Lord of Session. Sir Thomas Henderson of Chesters, his son, was also appointed a Lord of Session in 1622." *Swan's Views of Fife*, vol. iii. p. 229. *Vide* also Brunton and Haig's Cat. of Lords of Session, for additional biographical notices of both these Henrysons, pp. 132-133, 265-266. Maitland, in his History of Edinburgh, p. 198, gives the Latin inscription, [with a translation,] on the monument which was erected to the memory of Dr Edward Henryson, in the Greyfriars churchyard, by his son, Sir Thomas, in 1636; as also one to the memory of Sir Thomas' own son, Mr Alexander Henryson, likewise a Judge in the Consistory Court.

Fire and Life Insurance Offices. There are twenty-three agents, at present, for these in Dunfermline.

P. 176, 500. *Peter and Eadmere.*

An account of the embassy of Peter, Prior of Dunfermline, to Canterbury, by command of King Alexander I, in order to procure Eadmere, monk of Canterbury, and historian of his own time, to become bishop of St Andrews, and of the various particulars connected with Eadmere's acceptance and resignation of that See, is given by Fordun, Spotswood, and others; and, most recently in Lyon's History of St Andrews, 1843, vol. i. pp. 55-61. Peter, however, was not *Abbot*, as Mr Lyon names him, at p. 57, but only *Prior* of Dunfermline. Dalrymple says, "This *Peter* was the last Prior, and Gosfridus [or Galfrid] Prior of Canterbury was the first Abbot of Dunfermline, said by the Continuator of *Florence* to be ordained by bishop Robert in the year 1128." And, he adds, as quoted, but materially *misprinted*, at p. 500 of this volume,—"*This is an evidence of the great concern to have the Scottish Church proselyted to the Romish, when the Prior of Canterbury was sent [not to the, but] to be, abbot of Dunfermline.*" Dal. Coll. p. 253-254.

P. 184. *John, [I.] Abbot of Dunfermline.*

Pope Alexander IV. empowered the abbot of Dunfermline [John], and the archdeacons of Dunkeld and Teviotdale, to finish a controversy, which had arisen between the Prior and Chapter of St Andrews, on the one hand, and certain Knights on the other, respecting the erection of chapels by the Knights, for their use, within the limits of the parishes of the prior and chapter, without their consent and to their detriment, A.D. 1254. A translation of the original charter, which is stated to be in the Advocates' Library, Edinburgh, is given in Lyon's Hist. vol. ii, p. 330.

P. 302. *Archbishop Henry Wardlaw.*

For some additional facts regarding this eminent member of a collateral branch of the Wardlaw family, belonging to this parish, Mr Lyon's History may be consulted, relative, especially, to the honour which he had in founding the University of St Andrews, then, and long after named the *pedagogie*, a charter for the foundation or tenement of which he granted to the Dean and Faculty of Arts in 1430, confirmed by another of King James I. in 1432. Mr Lyon records, a well-known pithy saying and excellent speech of the Archbishop's, which may also deserve insertion here.

"Martine" [Principal of St Salvator's College, A.D. 1577-1623], says he, tells us, 'that Wardlaw was an excellent man, and repressed many disorders which had crept in among the clergie, and was extremely addicted to hospitalitie.' The following anecdote is told as an instance of this virtue. His servants complained to him of the number of persons who came to partake of his bounty, and wished him to restrict his invitations.—'Well,' said the bishop, 'I will give you a list of those I wish you to provide for: first of all there is Fife; next, Angus.' This was enough.—The servants immediately abandoned the design of limiting the generosity of their master. But, though hospitable, he was a friend to temperance and sobriety; of which Boethius has given us an example, in an excellent speech which he addressed to the king, in a parliament held at Perth, against luxury, which was then beginning to gain ground in Scotland, in consequence of the effeminate habits which James, and the English nobility who accompanied him, had brought with them from the south. The following is the speech. After commending the king for the excellence and impartial administration of his laws, he proceeds thus:—'Yet there is one corrupt usage crept in of late, and increasing so rapidly, that if remedy be not had in time, all other advantages will be of no avail; and that is, such superfluity in eating and drinking, in imitation of the English, as both injures the health and wastes the substance. Nothing can be more opposed to the ancient and laudable hardihood of the Scottish people, than the new delicacies, the variety of dishes, and the intemperate use of the same, which is lately come in among us. Some apology may be made for the English, who have long been habituated to these luxuries, and use them with more moderation than our people do; but we are especially to blame, who have so quickly

yielded to this temptation, and of which the fruits already appear in the excess, sloth, lust, effeminacy, and improvidence, which prevail among so many. For, if temperance be the nourisher of all virtue, intemperance must be the promoter of all vice. If, therefore, it will please your Highness to shew your accustomed wisdom in repressing this evil, you will be doing that which is highly meritorious in the sight of God,* and no less profitable to all your subjects.'

The effect of this speech is said to have been, in respect to dress, that the immoderate use of pearls was checked; only women being permitted to wear a small carcanet of them about their necks; costly furs and ermines were wholly forbidden; together with the abuse of gold and silver lace. Penalties were not only imposed upon the wearers, but on the workmen who should make or sell them, Excessive expense in banqueting was restrained, and dainties were banished from the tables of epicures, with jesters and buffoons."—*Drummond's Hist. of the Reign of James I.*, p. 18; quoted in *Lyon's Hist.* vol. i. p. 212-214."

P. 209, *Monastery.*

All the landed property, mansions, rights, and privileges, which anciently belonged to the regally-founded and richly-endowed Monastery of Dunfermline, were, on the accession of each new Sovereign, publicly ratified and confirmed to the Abbot and Convent, and the names of the respective donors repeated. Several of the successive deeds of this kind, granted by the Scottish Sovereigns, are still preserved in the ancient chartulary or register of Dunfermline, from the period of the reign of King David I., in 1124, to that of King James II., in 1450, during the long course of three centuries. Many of the possessions and privileges so gifted and confirmed have been already noticed, separately, throughout this volume; but as it may probably be interesting to some readers to have them all, or mostly all, collected together, and presented in one view, I have thought it proper, before the close of the volume, to insert here a translation of one of these charters of confirmation, that of King James II., which, as being the last and fullest, is the most deserving of selection. I have subjoined the names of a few places noticed in previous charters, but omitted in this, some of them as being only referred to generally, and others, perhaps, exchanged, resumed, or otherwise disposed of, ere that period,—along with a few other explanations. I have given in the translation the modern spelling of the names of the places, as far as known to me.

Confirmation by King JAMES II. of all the lands of Dunfermline, in special and larger form.

JAMES, by the grace of God, King of Scots, to all good men of his whole kingdom, clergy and laity, salutation. Though, indeed, we are bound to give the utmost heed to the quiet and tranquillity of all in our kingdom, who belong to the order of regulars, when the pious majesty of royal excellence requires that, or a feeling of glowing charity demands it—we ought more especially and watchfully to

* The expression "highly meritorious in the sight of God" is evidently objectionable.

provide, with our usual foresight, for the stability and peace of our monastery of Dunfermline, when we reflect how much, and with what special veneration, that place deserves to be regarded by us, in which not only the most sacred shrine of our most renowned and most glorious progenitor, the blessed MARGARET, queen, rests in venerable repose, but where also so many of the bodies of our ancestors, kings of Scots, lie most honourably entombed. We are therefore moved, and not without just cause, with a solicitude so to act, that the tranquillity, peace, and freedom of the said monastery may be secured, and that it may not hereafter be harassed by the disturbing influence of any fluctuating affairs, but enjoy its possessions, as we earnestly desire, in quiet and perpetual prosperity. And that this our desire may become public, know ye, that we have approved, ratified, and, by this our present charter, confirmed, all and every the grants, donations, incorporations, annexations, exonerations, declarations, renovations, contracts, and all and every the things underwritten, made and granted to the said monastery of Dunfermline, to the abbot and convent of the same, and to their successors, namely—The gifts of King MALCOLM the First [III. 7] and his queen, the blessed MARGARET, which being enumerated, are these; Parcy, Blacklaw, Pitbauchly, Pitcorthy, Pitliver, Bolgy, the shire of Kirkaldy, the lesser Inveresk;—The gifts of King DUNCAN, the two towns named Luscar;—The gift of King EDGAR, the shire of Gellald; The gift of ETHELRED, Hailes;—The gift of King ALEXANDER the First, Primrose; the shire of Gaitmilk, with the pertinents;—The gift of Queen SIBILLA, Beath;—The gifts of the most excellent King DAVID the First, Dunfermline across the water, where the monastery is situated; the Kinghorn [Burntisland], which is the nearer to Dunfermline, with its appendages; Fod; the greater Inveresk, and the mill, and fishing; and Carbarrin, and the church of Inveresk; Wemoth, with its proper divisions; and Fothris, near St Andrews, also with its divisions; Pityho-chir; and the shire of Newburn, with its appendages; Balvaird and Balchristie, with their right divisions; a mansion in Berwick, another in Roxburgh, a third in Haddington, a fourth in Edinburgh, a fifth in Linlithgow, a sixth in Stirling, and in the same town two churches, and a carucate of land adjacent to the church of Stirling, which is now called Southfield; and all the tithes of our lordship, in fruits and animals, in fishes and money; and the mansions of Roger, the presbyter; a net and a half; and a mansion in the burgh of Perth, and the church of the same, and the chapel of the Castle, and a mansion which belongs to the said church; the eighth part of all the fines and profits of Fife, and of Fothrik; and that the abbots and monks of the said monastery have a right, in the forest of Clackmannan, to all things necessary for their own and their men's fire and buildings; also of the Seals which shall be taken at Kinghorn, after they shall have been tithed, let them have every seventh; and in Berwick the tract of Aldstell, and all that justly pertains to it; nor may any poind be taken of the land or men of the said monastery, save for their own proper obligation; and that there be justly restored to the said abbey all their Cumirlauch; with their whole cattle, wheresoever they may be found; and that they may have all their own men, with all their cattle, in whose soever land they be, which were on the lands when these were granted; and that the said Abbot and convent have, through the whole kingdom of Scotland, exemption from toll on every thing which they may have sold for their own use, and that they have the ferry and ferry-boat of Inverkeithing, and a certain fishing at Perth, freely and quietly:—The donations of King Malcolm the Second [IV. 7], Masterton, with its proper divisions, and twenty-three acres of land, and a certain meadow near Dunfermline; and whatever whale shall have been stranded or taken in Scotland, let there remain with the said monastery the whole head, save the tongue; and the half of the blood of all the whales, which may be taken between the Forth and Tay, for light before the altars of

the church of Dunfermline; and that all the men of the said abbey be free from working at bridges, and castles, and all other works; and the church of the Holy Trinity of Dunkeld, with the lands to it pertaining, and with its other proper pertinents; and one toft in Edinburgh which ROBERT de Lundoniis had; and an entire toft, with a croft, in the town of Clackmannan;—From the donation of King WILLIAM, the rent of 100 shillings out of the revenue of the burgh of Edinburgh, which he gave on the day of his brother King MALCOLM's burial, and 20 acres of land;—The donations of King ALEXANDER II., the shire of Dollar, by its right divisions, in free forest, and the lands of Gask, and the lands of Smeton near Musselburgh, and the lands of Beath-Waldefe and of West Beath;—From the donation of King ROBERT I., the ferryfield near Inverkeithing, with its pertinent Coketam, with the new great custom, as well of the burghs of Dunfermline, Kirkcaldy, Musselburgh, and Queensferry, as of all their other lands within the kingdom of Scotland, besides five marks Sterling, to be received yearly out of the revenues of the burgh of Inverkeithing, by the hands of the bailies of the said burgh: And all the things above mentioned, which, by our good ancestors King MALCOLM and blessed Queen MARGARET, by King DUNCAN, by King EDGAR, by ETHELRED his brother, by King ALEXANDER, by Queen SIBILLA, by King DAVID, by King MALCOLM, by King WILLIAM, and by King ROBERT, have been given, granted, and confirmed, as in their authentic documents is contained, to the church and monastery of the Holy Trinity, and of the most blessed Queen MARGARET of Dunfermline, we, with the like fullness and entireness, concede to the foresaid church and monastery, Abbot and brethren there serving and hereafter to serve God, and confirm to them, to be held for ever entire and undiminished; And that they may rejoice in having found the fruit of new favour in the eye of our majesty, we grant the lands of Ardlory, with the pertinents, lying within the sheriffdom of Kinross, which, when we were in our minority, we freely conceded and granted to the venerable Father in Christ, Richard, Abbot of the foresaid monastery, for founding a chaplainry in the said church; and by these presents, we concede and grant them anew to the same; and we have incorporated and annexed them, as, by the tenor of these presents, we do incorporate and annex them, to the Regality of the foresaid monastery for ever, with exemption from compearing or making suit in service in our sheriff courts of Fife and Clackmannan, on account of their lands of Luscrevyoth and Dollar; also the declaration, which we have prudently made, in favour of the said Abbot and monastery, concerning the receipt of the eighth penny of our gains of Fife and Fothrik; also the renovation regarding the repledging of the men of their regality, and of those inhabiting the said lands of Luscrevyoth and Dollar, from the courts of all justiciars, chamberlains, sheriffs, provosts, bailies, and officers whatsoever; which concession, donation, incorporation, annexation, exoneration, declaration, and revocation, as in their authentic letters, sealed with our seal, in each and every point and article of them, we do indeed, by the special munificence of our serene highness, and with our certain knowledge, for ourselves and our successors for ever, renew, approve, ratify, and freely confirm. And also to the said monastery, in the form and effect in which we, on another occasion, conceded and gave them, we do now likewise anew, by these presents, concede and grant them; and, besides, we do providently wish them, and the letters made to the said monastery upon the donation of the same, to continue in full force, as if they had been granted or made by us upon the day of the date of these presents, notwithstanding whatsoever revocation may have been made by us in time past; and we desire, and by these presents command, that our foresaid donations and grants be preserved unimpaired, in all time to come, in the form and effect in which we gave them to the said abbey. Likewise, the contract entered into between the said Abbot and convent, and the provost, bailies, and community of

our burgh of Perth, regarding the perpetual rebuilding, upholding, repairing and furnishing of the ornaments and vestments of the choir of the church of the foresaid burgh; also, the obligation of the said provosts and their successors for ever, made and sealed with the common seal of the said burgh, and the resignation or renunciation made by George, Lord of Lesly, of the lands of Balvaird in the hands of the said Abbot as lord superior of the same, as is more fully contained in the letters of resignation or renunciation executed thereupon, we do for ourselves, our heirs and successors, approve, ratify, and for ever confirm—The said monastery, and Abbot, and convent of the same, and their successors, to hold and to have all the aforesaid for ever, as freely, quietly, fully, entirely, honourably, well, and peacefully, with all and every their liberties, commodities, privileges, and just pertinents whatsoever, as the charters, letters, muniments, and evidence executed, as the aforesaid more fully bear and testify. In testimony whereof, we have commanded our great seal to be appended to the present charter. Witnesses—the reverend father in Christ, William, bishop of Glasgow; William, Lord Creichtoun, our chancellor and beloved kinsman; the venerable father in Christ, Andrew, abbot of Melros, our confessor and treasurer; our beloved kinsman, William, Lord Somerville; Patrick, Lord Glamis; Masters, John Arous, archdeacon of Glasgow, and George of Schoriswode, rector of Culter.—At Edinburgh, the twenty-second day of the month of March, in the year of our Lord, one thousand four hundred and fifty, and of our Reign the fifteenth.

Explanations.

- Page 518, line 17. Malcolm III. is here named I., perhaps because, being the founder of the monastery, and of course the first grantor of property to it, he was regarded by the monks in this respect Malcolm I., just as Malcolm IV. is called Malcolm II. 3d line from bottom; as also in a Bull of Pope Gregory IX., A.D. 1234. *Printed Chart.*, p. 176.
- line 18. In previous charters Pardusin, supposed by some to be what is now called Perdews, occurs for Percy, Petnaurcha for Blacklaw, and Lauar for Pitliver [Petlyuer],—all in Dunfermline parish.
- — 19. The land of Bolgin is described in the Register of the Priory of St Andrew's, as belonging to the Priory of Lochleven, and as situated within the sheriffdom of Fife and parish of Dysart.
- — 20. Luscar is in Carnock parish. *Gellald*, *vide* 209.
- — 21. Hailes [Hales], now Colinton, *vide* p. 224.
- — 22. Gaitmilk, in Kinglassie, do., *vide* p. 186, 229. The pertinents of it are previously mentioned, as Petconmarthin, Balcherrin, Drumbernin, and Keeth.
- — 25. Fod, in Dunfermline parish.
- — 26. Wemoth, or Wymet, now forming part of Newton and Libberton parishes, *vide* p. 231.
- — 27. Before Petyorchir, Pethenach, with its proper divisions, is previously mentioned.
- — 28. Balchristie, near Largo, *vide* p. 169, 170.
- — 31. Carucate of land, *vide* p. 208–209, 240.
- — 12. from bottom; Cumirlaugh, runaway bondmen.

Page 579, line 6. Robert de Loudon was a natural son of King William [the Lyon], and probably made his donation, about the close of the 12th century. He was also a benefactor to the abbey of Dryburgh.

— 29. Richard Bothuel, *vide* p. 178, 190.

P. 466-469.

Tabular View of the working of the Legal Assessment for 1843-1844, deduced from the Report of the Poors' Board, of date 15th May 1844. For the sake of brevity, reference is made by figures, to the details, on pages 466-469.

I. POOR.

1. 1843-1844,	.	.	.	.	291*
2. ... ..	.	.	.	.	1980
3. ... ..	.	.	.	.	3

II. FUNDS.

1. 1843-1844,	.	.	L.8	17	2
2. ... ..	.	.	0	0	0
3. ... ..	.	.	2991	18	5
4. ... ..	.	.	31	10	1

III. APPLICATION OF FUNDS.

1. 1843-1844,	.	.	L.1334	9	9
2. ... ..	.	.	392	4	9
3. ... ..	.	.	120	10	9
4. ... ..	.	.	74	15	10†
5. ... ..	.	.	150	1	10‡
6. ... ..	.	.	15	6	0
7. ... ..	.	.	92	2	1‡

IV. MANAGEMENT.

1. 1843-1844,	.	.	.	.	74
2. ... ..	.	.	.	.	5
3. ... ..	.	.	.	.	1

Total number of persons employed in 1843-1844, in the management of the poor, &c.—80.

The assessment for 1843-1844 was on a rental of L.49,805, 10s., at 1s. 4d. per pound, being 2d. more than in the preceding year, in conse-

* This number is exclusive of those who went into the poors' house, in 1843.

† To this sum has to be added about L.80, due at Whitsunday last, to the Dundee Asylum.

‡ To this sum has to be added the proportion of the salary of the Governor of the poors' house, at the rate of L.50 per annum, since 17th July last.

quence of the extra poor occasioned by the depression of trade. This rate is continued for 1844-1845, with an exemption for all rents under L.2, instead of L.3.

Rates per Month.

	2/.	2/6.	3/.	3/6.	4/.	4/6.	5/.	6/.	6/6.	7/.	8/.	9/.	10/.	11/.	12/.	12/6.	Total Cases.
No. of Cases at each Rate for 1844, . . .	4	17	22	2	114	54	94	27	...	6	21	3	21	...	5	1	331

1844. Average monthly allowance to each case,— $5/\frac{5}{8}$.

... Average annual allowance, ditto,—L.3 : 4 : 6.

P. 176, 501.

Additional Priors of Dunfermline.

1. Roger, prior, previous to A. D. 1153, while Galfrid [I.] was abbot, in the reign of King David I.—*Register of the Priory of St Andrews. Ban. Club, Edin.* 1841. p. 182.
 2. Lambinus, prior, previous to A. D. 1198, while Archibald was abbot, in the time of Earl Duncan, and reign of King William the Lion.—*Ibid.*, p. 353.
- [Gillebridus was vice-comes, or sheriff of Dunfermline, before 1178, while Galfrid [II.] was abbot, in the reign of King William.—*Ibid.*, p. 216.

A List of the Ministers in the Presbytery of Dunfermline, who were Non-Conformists to Prelacy, in 1662.

The letter R marks those who were alive at the Revolution ; G, those who were ejected by the act of Privy Council at Glasgow, 1662, or soon after ; C, those who were confined to their parishes ; P, those who were ejected by particular sentences of Parliament or Council.

Messrs William Oliphant, at Dunfermline, 1644, ousted 1664, C ; restored 1688, died 1695.

„ Andrew Donaldson,* at Dalgety.

„ George Belfrage, at Carnock, *ad.* June 2. 1647, deposed July 1664, C.

„ Robert Edmonston, 1st min. at Culross, *ad.* July 2. 1649, helper to Mr Duncan ; deposed Nov. 27. 1667.

„ John Gray, at Orwell, A. and S. to Mr Geddie, *ad.* March 20. 1650 ; G. restored 1688 ; but loosed from the charge, and tr. to Dunfermline, 1688.

* Dalgety was erected into a separate parish in 1643, to which Mr Donaldson was admitted minister.

Mr Matthew Fleming, at Culross, C.

Conformists.

- Messrs Robert Binnie or Bruce, at Aberdour, *ad.* 1637, conformed to Presbytery 1638; died 1667.
 .. Walter Bruce, at Inverkeithing, *ad.* 1641.
 .. James Sibbald, at Torrieburn,* *ad.* 1629; conformed to Presbytery 1638; died 1667.
 .. Robert Kay, at Dunfermline, *ad.* 1645, demitted 1665.
 .. John Anderson, at Saline, *ad.* September 28. 1659.
 .. Henry Smith, at Beath,† *ad.* 1644.
 .. James Hackstoun, or Halkerstoun, at Cleish, *ad.* July 8. 1651.
 .. George London.

A List of the Episcopal Ministers in the Presbytery of Dunfermline, at and after the Revolution, in 1689, who were either deprived by the Committee of Estates, or deposed by the Church, or who voluntarily demitted their charges, or who were permitted to preach in their Churches, by connivance, after deprivation or deposition.

Dunfermline. 1. Mr James Graham, deposed in 1701, for reasons assigned on p. 424.

2. Mr Simon Couper, deposed by the Synod of Fife, for contumacy (28th Dec. 1693). Ejected 1696. *Vide*, p. 424-425.

These ministers were tried, on September 4. 1689, for not reading the proclamation enjoined by the States, April 11. 1689, and not praying for King William and his Queen. They were present, and probation was adduced by witnesses. The libel against Mr Couper was found not proven; and in regard that Mr Graham declared, that the proclamation came not to his hand, and that he had no scruple to read it, both were acquitted.

Culross. 3. Mr Robert Wright, 1st minister, *ad.* 1662, deprived by the Committee of Estates, for not reading and not praying, May 11. 1689.

4. Mr Alexander Young, 2d minister, ditto, ditto. Vacant from 1689 to 1698.

* The parish of Crombie was united to Torrieburn previously to 1622.

† Beath was united with Aberdour and Dalgety, in one charge, till 1643, when it was erected into a separate parish, of which Mr Henry Smith was the first minister. His stipend was contributed by the different Presbyteries.

- Torrieburn. 5. Mr James Aird, *ad.* July 15. 1668; outed 1690, ditto; and praying for the late king our national prince, that God would comfort him in the day of his distress; and praying that God would send back that tyrant (meaning King William), who had come to invade these lands, with a hook in his jaws: Depositions of witnesses adduced. The libel found proven, and he was deprived. Vacant from 1690 to 1695.
- Saline. 6. Mr John Johnstone, deposed for scandal. Vacant from 1690 to 1695.
- Beath. 7. Mr George Gray, demitted 1690.
- Aberdour. 8. Mr Robert Johnston, outed, 1689. Vacant from 1689 to 1697.
- Dalgety. 9. Mr George Gray, *ad.* 1687; outed, 1688.
- Inverkeithing. 10. Mr Alex. Irvine, deposed for not reading and not praying. May 8. 1689.
- Orwell. 11. Mr Charles M'Kinnon, *ad.* 1681; deprived, as before, and likewise by the return of the Presbyterian minister, Mr John Gray. Mr M'Kinnon went to Skye, and turned a drover.
- Kinross. 12. Mr Henry Christie (1682), deprived for not reading and not praying; and praying for the late king's restoration, and confusion to his enemies; for not observing the thanksgiving, nor reading the proclamation for the collection. He was present, and acknowledged not reading nor praying. Deprived Aug. 29. 1689. Mr Christie was consecrated a non-juring bishop (without a diocese being assigned to him), at Dundee, on 28th April 1709. He died in 1718.
- Carnock. 13. Mr Thomas Marshall, *ad.* 1679, deprived for not reading and praying; and praying for the late king, and hoped to see him on his throne before Lammas. He was present, and acknowledged the not reading and praying for their Majesties. Deprived, Sept. 4. 1689.
- Cleish. 14. Mr William Hackstoun, demitted 1690.

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CORRECTIONS AND EXPLANATIONS.

- Page 198, line 14 from top, for *uncle*, read *relative*.
,, 220, line 19 from top, I. for Abercromby *Church*, read *Chapel*.
,, 237, line 10 from top, 12, 14, for *fourth*, read *third* son.
,, 264, line 5 from bottom, delete inverted commas.
,, 267, third note, for † read ‡
,, 292, line 8, for *tombstone*, read *monument*.
,, 304, second last line, for *on*, read *over* the door.
,, 307, line 15, for *quondam*, read *quædam*.
,, 315, line 2, for *book*, read *print* shop.
,, 318, line 15 from bottom, for *he was*, read *he is* also the editor.
,, 325, line 6 from top, for Sir Alexander Clerk of *Pennycuik*, read *probably*
 a relative of the Pennycuik family.
,, 336, line 5 from bottom, for *Wyngram*, read *Winram*.
,, 446, line 16 from bottom, after *Culton Hill*, add *now St John Street, School*.
,, 451, line 15 from top, for *town or elder*, read *town or an elder*.
,, 453, first line of note, after *there were*, add *also*.
,, 485, line 13 from top, for *Lesser*, read *Leper*.
,, 500, line 16 from top, for *to the*, read *to be* abbot.
On Plate III., at Abbot Patrick's Seal, for 1185, read 1202.
Page 206, line 16-17, *Bowne*, ready, *sayndyt*. attempted.
,, 206, line 29, *Bene*, be-in.

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